



## FEATURES OF PHILOSOPHICAL PROBLEMS IN SOCIAL SCIENCES AND HUMANITIES

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### ABSTRACT

*This article discusses the philosophical problems of the social sciences and humanities. In the article, the author analyzes the role of social sciences and humanities in the development of society.*

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### INTRODUCTION

Philosophy is the science of the most general laws of the development of the existence of the world, human history, society, cognitive activity as such. At the same time, philosophy analyzes various spheres of the life of society, in connection with which, special philosophical disciplines are distinguished: social philosophy, philosophy of culture, philosophy of history, philosophical anthropology, which make it possible to develop methodological initial principles for the entire complex of social and humanitarian sciences. According to Matorina E.L. "In the first place comes not the knowledge of the laws of social processes and the essence of man, but the disclosure of man's relationship to the world (natural and artificial) and to himself".

Since in social and humanitarian cognition, the main problem becomes a person in direct manifestation, who creates himself, realizes himself as a unique, inimitable being and himself creates the conditions of his existence, his life, joint living conditions with other people (society), a methodological principle for everything the complex of social and humanitarian sciences is philosophical anthropology, which claims that the person himself "forms his being, its typology and essential forms". The emphasis, as it were, shifts to identifying the meaning of human being as uniqueness, to understanding, to communication that overcomes the isolation of being. Therefore, the fundamental problem is the dialogue between "I and the Other" and how this dialogue proceeds in a specific life, social situation. The very

being of a person acquires an existential character, becomes a form of everyday life in which he manifests himself as uniqueness, acquires and realizes the meaning of being, the purpose of being, and also through dialogue with the human community surrounding him (other "I"), he overcomes his loneliness and at the same time retains its uniqueness. To realize your unique life, giving it a certain content, meaningful for others.

Therefore, the problem of everyday life becomes one of the central problems for all humanitarian knowledge. At the same time, everyday life is characterized by the regularity, stability, repetition of relationships and situations that develop in a particular society, in a particular society, in which a particular individual realizes his uniqueness. Realization of oneself, realization of one's life in the conditions of everyday life takes the form of a habitual life, which acquire special significance in the study of a person and society, a specific society. Habitual forms of life become a life practice in which a person realizes the main task of his being - to realize his life, once it has been given to him. In this process, a person is forced to immerse himself in the existing conditions of life, the integral sides of which are social relations in society, culture in all its diversity.

Man, of course, is a multidimensional, complex being, but at the same time an integral being. While social life acquires a specialized character, which often prevents a person from manifesting his integrity. A person manifests himself as an integrity not through a variety of specialized types of activity, but through his generic spiritual essence. Spiritual essence, according to V. Frankl, is the ontological basis of human being as a human being. The spiritual essence becomes the inner foundation of the integrity of a person. But since a person is a multidimensional being, he manifests this multidimensionality in various eventual circumstances that necessitate the manifestation of a specific side of multidimensional integrity. The integrity of a person acquires the forms of otherness of manifestation, through the choice of a specific type of activity, allowing a specific individual through this specific type of activity to manifest himself as integrity. The specific type of activity that a person chooses becomes an interval measurement of a person as a multidimensional integrity.

Therefore, a person's manifestation of his integrity through a specific type of activity gives the integrity itself a situational character. In different situations, a person manifests himself in different ways. It requires from a person the dominant manifestation of a certain ability, which is an integral part of human integrity. Consideration of a person through the prism of a specific type of activity, through the use of methods of specific social and humanitarian disciplines, claims to be its truth about a person. For example, sociology or social psychology represent the essence of a person in their own way, create their own concept of the true essence of a person. But they do not always give an integral picture of a person's multidimensionality, since in everyday life he wants to appear as an integrity, to preserve himself as an integrity.

Therefore, the very being of man in the system of relations "man – society" is always contradictory. A person always strives to manifest himself as integrity through the reproduction of his uniqueness, originality. A person strives to be, in the words of I. Kant, an end in himself, an end in itself. The society in which a person is forced to live creates various conditions, various types of activities necessary for the manifestation of the multidimensionality of a person, the implementation of his various gifts and abilities, which reflect the universality of a person. At the same time, society, through the provision of various specific types of activities necessary to create specific material, social, cultural and other conditions for a person's existence, does not always treat a person as an end, but rather as a means. This contradiction is one of the fundamental contradictions in human history that man seeks to resolve. It should be noted that not a single situation, not a single specific type of activity is a complete correspondence to the multidimensional integrity of a person. At the same time, without choosing a specific active form, it is impossible to achieve an integral manifestation of a person as a reality.

Therefore, in real existential being, the subject is faced with the fundamental problem of choosing such a type of activity that would contribute to the manifestation of a person's dominant ability. But at the same time, it allowed a person to maintain his integrity and his uniqueness, his human essence and at the same time his potential multidimensionality.

In this regard, the opinion is expressed that “the philosophical and anthropological approach as a methodology teaches to go not from the multiplicity of projections of culture, society, man to their multidimensionality and integrity, but on the contrary, from the multidimensionality of unity to situations where this unity is manifested, actualized, where new possibilities of infinitely variable human behavior”. We will only add: if this variability contributes to the preservation of the integrity of a person, his uniqueness, his spirituality as an expression of his truly human essence. But the spiritual essence itself is affirmed, realized only in society and nowhere else. And this depends on the very concrete state of society. As you know, a person and society are studied by many social sciences and humanities, with their own specific methods. Therefore, a dialogue between various branches of social and humanitarian knowledge is a prerequisite for achieving positive results. But as practice shows, this necessary condition is not always met.

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