

Features Of Argumentation In Social And Humanitarian Knowledge: A Comparative Analysis Of Western And Eastern Philosophers

Olga I. Stepanova¹

I – Phd In Philosophy, Associate Professor, National University Of Uzbekistan, Tashkent, Uzbekistan. E-Mail: Olgast1961@gmail.com

Annotation

The Requirement Of Argumentation Of Knowledge Is Usually Called The Principle Of Sufficient Reason (Justification), First Formulated By The German Philosopher And Mathematician G.V. Leibniz. The Article Analyzed The Specific Features Of Rationale In The Social Sciences. The Views Of Both Western And Eastern Philosophers Compared, A Comparative Analysis Of Their Theories, The Ratio Of Value And Logical Categories, Methods Of Cognition In The Exact, Natural, And Humanitarian And Socio-Economic Sciences Carried Out. It Substantiated That Such Factors Influence The Argumentation In Social Cognition As Ideology, Political And Evaluative Attitudes, National Customs And Traditions. The Author Concluded That In Social Cognition, Methods Of Incomplete Induction And Traductive Inferences Used To A Greater Extent; Thus, The Hypothetical Argumentation Was At A Higher Level; The Humanitarian Ideal Of Scientific Character Varied From The Natural Scientific One.

Keywords: Argumentation, Proof, Refutation, Rationale, Value Attitudes, Hypothetical

Introduction

The Logical Foundation Of Scientific Positions Had Been Of Interest To Philosophers Since The Time Of Aristotle. Later, The Great Central Asian Philosophers And Logicians Abu Nasr Al-Farabi And Abu Ali Ibn-Sino, Abu Raikhan Al-Beruni And Others Developed The Theory Of Proof. According To Farabi, The Purpose And Essence Of Logical Analysis Was An Inference, Which Was Of Two Types: From The General To The Particular (Deduction), From The Particular To The General (Induction). Farabi Identified The Syllogism Structure, The Rules For Its Construction And Types: Reliable, Assumed, Erroneous, Convincing, Imaginary. Some Rules Are Common To All Types Of Syllogisms; Also, The Rules For Particular Types. Errors Can Lead To The Fact That The Particular Was Taken As A General, A Simple Proposition - For A Syllogistic Conclusion, An Unproven Thesis - For Proof. Al-Farabi Distinguished Between Apodictic And Rhetorical Judgments.

Moreover, If In Aristotle They Were The Foundation Of Argumentation, Then Farabi Posed The Problem Of A Different Logical Foundation (Basis) For Scientific Knowledge And Unscientific (For Example, Religious). Thus, Farabi Raised The Question Of Various Degrees, Types Of Rationale In Various Fields Of Knowledge, Which Was An Innovation In Logical Theory And Very Important For This Article. The Problem Of Logical Argumentation Was Not Ignored In Modern Times, R. Descartes; I. Newton Identified Argumentation With Rigorous Mathematical Proof. Logical And Epistemological Problems Of Social And Humanitarian Cognition Began To Be Intensively Discussed From The Second Half Of The 19th Century In Connection With The Rapid Development Of Experimental Psychology, Political Economy, History, Ethnology, Literary Criticism, Art History And Other Areas Of The Humanities. Since These Areas Of Knowledge Did Not Fit Into The Positivist Model Of Scientific Knowledge, Which Recognized As Reliable Only Those Disciplines That Were Built On The Model Of Experimental Mathematical Natural Science, Rigorous Proof, The Urgent Problem Arose Of Understanding The Specifics Of The Peculiarities Of Cognition In The Social Sciences And Humanities. Such Philosophical Directions As Philosophy Of Life, "Neo-Kantianism", "Hermeneutics" And "Structuralism" Made A Significant Contribution To The Solution Of This Problem. They Identified For Research Such Problems As The Relationship Between The Object And The Subject, The Peculiarities Of The Research Methodology, Highlighting The Humanitarian Scientific Standard, Etc.

Materials And Methods

Comparative Analysis, System Analysis, Structural-Functional Approach, Hypothetical-Deductive Methods Were Used To Describe And Analyze.

Results

One Of The First Approaches To Define Humanitarian Knowledge Proposed By The Philosophy Of Life. Since Life Is A Process, It Was Impossible To Embrace It Thoroughly, And Only Certain Stable Forms Of Life Were Accessible To Knowledge, Namely, The "Objectification Of Life," By Which Dilthey Meant The Government, Morality, The Course Of Historical Events, The Creation Of Works Of Art, Etc. Further, This Tradition In Understanding Social Development Developed By E. Betty, A Representative Of Modern Hermeneutics. From His Point Of View, The Subject Of Humanitarian Research Was The Product Of The Human Spirit; Therefore, The Active Principle Of The Subject, Creating This Object, Was Already Laid In The Object Of The Humanities. V. Windelband, G. Rickert, M. Weber, P. Riker, And Especially M. Scheler. Classified Ethical, Aesthetic And Creative Modalities As Spiritual; Insisted On The Fundamental Role Of Immediate-Intuitive Perception And Semantic Experience Of Values, The Basis Of Which Lied In "Moral Education And Real Moral Behaviour." Here, Further, It Was Appropriate To Say About The Functions Of Value Categories: They Created Not A "Space" Of Possible Rational Meanings, But Rather A System Of "Vertical Axes", Where Specific Humanitarian Images And Meanings Interacted Based On Value Oppositions (Good-Bad, Beautiful-Ugly, Free-Slavish, Just-Unjust, Etc.). Value Categories Had A Pronounced Specificity In Comparison With Logical Categories. Suppose The Great Mathematicians And Physicists Of Modern Times, Rene Descartes, Isaac Newton, Asserted The Absoluteness Of Mathematical Proofs, Then For The Sake Of Justice. In That Case, It Should Be Noted That Mathematicians Of The 20th And 21st Centuries Sometimes Spoke Not Of The Absoluteness Of Logical, Mathematical Constructions: "In The Correctness Of Logic And Mathematics, As Well As And In The Correctness Of Maxwell's Equations, We Believe Because From Observations We Are Convinced Of The Reliability Of Some Logical Consequences To Which They Lead, But Mathematics (Also) Is Not Devoid Of Weaknesses And Shortcomings". [1] Social And Humanitarian Branches Of Knowledge Investigated The Products Of Creativity And Historical Activity Of A Person; Therefore, The Object Of Knowledge Was The Subject In The Literal Sense. The "Subject-Object" Cognition Formula In Social And Humanitarian Disciplines Transformed Into The "Subject-Subject" Formula. The Philosophy Of Life Had Identified And Studied Another Specific Feature Of Humanitarian Research - Its Character. Historical Events, Works Of Art, Science, Etc. Interesting For Their Uniqueness, And Not Only As A Manifestation Of The General Law. Obviously, In The Humanities, The Cognizing Subject Dealt Primarily With Texts. Therefore, Hermeneutics Considered The Text As A Direct Subject Of Research In The Social Sciences And Humanities. In Polemics With V. Dilthey. M. Weber Believed That The Subject Of Social Sciences And Humanities As Social Action. P. Riker Took A Similar Position. Combining Linguistics, History, Sociology, Psychology, Jurisprudence, Etc. In The Bosom Of Social Sciences, P. Riker Saw In Social Action Both The Initial Object Of Research And Its Structural Component.

On The Other Hand, Social Action Presented As A Text And Resort To The Hermeneutics Of Interpretation To Understand What Social Action Is. Thus, According To P. Ricoeur, A Reciprocal Continuum Was Established To Interpret Social And Humanitarian Research. Another Aspect Of The Problem Of The Specifics Of Humanitarian Knowledge Was The Question Of The Subject Of Knowledge In These Disciplines. Already V. Dilthey Drew Attention To The Fact That The Subject Of Cognition Was Reduced To The Cognizing Mind In The Natural Sciences. While Work In The Field Of Social And Humanitarian Knowledge Required A Person To Perform Formal Actions And Emotional "Inclusion". Therefore, The Subject Of Knowledge Here Was Not Only The Cognitive-Thinking Ability But The Whole Person. In The Philosophical Hermeneutics Of M. Heidegger And G. Gadamer, The Question Of The Historical Nature Of The Subject Of Cognition Raised. Not Just A Holistic Person, But A Person Of A Particular Historical Era, Carrying All Its Main Scientific Traditions, As Well As Delusions, Was Considered By Hermeneutics As A Subject Of Cognition. [2] In Contrast To Hermeneutics And Philosophy Of Life, Structuralism Did Not Present The Subject Of Cognition As A Person, With All Its Inherent Individual Features. From The Point Of View Of N. Mulud, Cognitive Activity Was Not A Process That Depends On The Will, Desire And Individual Characteristics Of The Cognizing Subject. [3] The Direction Of Human Thought Set By Unconscious Structures, Reminiscent Of The A Priori Forms Of I. Kant. Structures Understood As Paradigms Of Individual Activity Negate The Individual Cognitive Efforts Of A Person. According To The Subject Of Cognition, Expressed Unconscious Structures, While Conscious Goals And Motives Were Only An Appearance. Each Of The Disciplines Of The Social

And Humanitarian Cycle Had Its Methods Of Cognition. However, "There Was A System Of Interdisciplinary Methods About The Humanities And Social Disciplines". Thus, The System-Structural Method Was One Of The Most Effective Modern Methods Of Studying Complex Sociocultural Systems. Within The Framework Of This Method, The Analyzed Phenomenon Was Considered A Set Of Elements (Subsystems). The Interconnected Study Of Which Allowed You To Present Its Holistic Characteristics. The Specificity Of The Application Of This Method In The Study Of Sociocultural Phenomena Lied In The Fact That The Involvement Of The Subject, His Attitudes Had A More Significant Impact On Identifying The Relationship Of Subsystems In The System, Determining The Integrated Relationships And Relationships Between The Elements Of The Whole Than It Was In Natural Science Research. It Was Considered As A General Form Of Other Methods Of Cognition Of Social And Humanitarian Processes (For Example, Genetic Or Comparative). The Method Had Shown Its Effectiveness In Linguistics, History, Ethnography, Etc. The Genetic Method Consisted In The Consistent Disclosure Of The Characteristics Of The Studied Phenomenon In Dynamics, Which Made It Possible To Achieve The Most Significant Degree Of Validity In The Studied Sociocultural Phenomena. When Using This Method, The Phenomenon Considered In Development Was, From Identifying Its Origins To Modern Characteristics. This Presupposed The Use Of Significant Factual Material, The Interpretation Of Which Was Associated With The Transition From The Study Of The Singular And Particular To The Establishment Of The Most Generalized Characteristics. The Difficulty In Implementing The Method Was That Significant Amounts Of Factual Material Required Overcoming Descriptiveness And Empiricism. The Method's Effectiveness Lied In The Possibility Of Transition From Empirical Descriptiveness To Academic Integrity In The Cognitive Process. Comparative Method - Based On Analogy, The Study Proceeded From The Restoration And Comparison Of The Previous Elements Characteristic Of The Object's Current State. For Example, Comparative Historical Linguistics Revealed The Genesis Of Linguistic Culture. Of Course, When Applying This Method In Social And Humanitarian Studies, One Should Consider Convention And Relativity When Identifying The Similarity Of Objects.

The Typological Method Involved The Isolation Of Similar Aspects, Characteristics, Sides In Social Processes. This Allowed Us To Identify General Tendencies (For Example, The Concept Of "Ideal Type" By M. Weber, "Cultural And Historical Type" By N. Danilevsky, Etc.). However, It Should Be Taken Into Account That Any Classification Of Cultural And Historical Phenomena Was Conditional. Therefore, In Textbooks Of Logic, They Spoke Not Of Classification But Typology (Built According To Different Rules). The Socio-Psychological Method Proceeded From The Attitudes That His Biological Essence Determines A Person's Social Behaviour. Researchers Also Considered Such Methods As "Participatory Observation", "Social Experiment", "Ideographic Method" (Description Of Single Individual Characteristics Of Any Historical Events), "Dialogue", "Understanding And Rational Intentional Explanation", "Document Analysis", " Polls", "Projective Methods Of Psychology", "Testing", Etc. In Sociology, Such A Method As "Self-Reflection" Was Also Distinguished [4]. So, We Examined The Essence Of The Specifics Of Methodological Attitudes In Social And Humanitarian Knowledge.

Nevertheless, It Was Also Necessary To Consider The Level Of Theoretical Validity In The Social Sciences And Humanities. So, In Natural And Exact Sciences, The Level Of Argumentation Was Inadequate By Formal Logical Proof. In Humanitarian And Social Knowledge, Due To Their Particular Characteristics And Research Methods, The Level Of Argumentation Corresponded To The Degree Of Theoretical Social And Humanitarian Knowledge. The Concept Of A Hypothesis As A General Scientific Category Was Well Known. Unfortunately, It Should Be Recognized That In The Current System Of Relations Between Social Science And Society, Hypotheses Were Given Place Only On The Lowest Floors Of The Building. It Happened That A Subject Endowed With Power Has The Absolute Right To Utter Truths In The Last Instance, And The Function Of The Social Sciences Is Limited To Their Propaganda. If Unanimity Affirmed, Then The Sphere Of Discussions, Polemics Disappeared, And Thus The Problem Of A Hypothesis In Such A Situation Could Not Stand. However, Democratizing All Spheres Of Public Life Required A Transition To A New Level Of Scientific Discussions, When All The Diversity Of Opinions, Assessments, Theories Would Be Considered. Thus The Wealth Of The Spiritual Life Of Society Would Flourish. Not Dogmas And Abstract Schemes, But Lively Debates, Battles Of Opinion, Debates - That Was What Propels Social Science Forward.

Moreover, Any Postulation Of New Theories Presupposed The Advancement Of Hypotheses As A Necessary Stage In Their Establishment And Development. Therefore, The Recognition Of Hypothetical Knowledge In Social Science And Social Practice Was Necessary For The Development Of Science. In This Situation, Science Faced Identifying The Role Of A Hypothesis Developing Natural Science Knowledge Had Been Well Studied In The Scientific

Literature. In Contrast, Insufficient Attention Had Been Paid To The Study Of Its Role In Social Cognition. Usually, In The Scientific Literature On This Issue, Some Specific Features Inherent In Social Cognition Are Distinguished, Distinguishing It From Natural Science. As Mentioned Above, Social Cognition Distinguished Primarily By The Inclusion In The Social Sciences Of A Person As A Thinking Being, The Involvement Of Consciousness, Subjectivity, The Ideal, That Was, The Humanitarianism Of Social Cognition. This Was A Defining Moment That Entailed Other Features Of Social Cognition - Ideology, Bias, Value Character Of Social Cognition, Dependence On The Level Of Development Of Social Practice, Dialogically, The Personal Character Of Cognition And Many Other Distinctive Features.

Here, There Was A Danger Of Existing Extreme Views On This Issue - Scientific, When Social Cognition Reduced To Natural Science, And Anthropological, Which Set An Insurmountable Barrier Between Them. To Some Extent, Specific Features Of Social Cognition Were Also Present In The Natural Sciences, But There One Out Of Abstract From Their Impact. In Social Cognition, This Was Impossible. What Was The Impact Of The Specificity Of Social Cognition On Hypotheses In Social Sciences? In The Most General Terms, The Subjectivity Inherent In Social Cognition Increased The Degree Of Hypotheticals Of Its Conclusions And Increased Their Probability. However, With All This, The Very Term "Hypothesis" In The Social Sciences Used Exceptionally Rarely (In Studies Of The Most Specific Level). Did This Mean That Hypothesis Did Not Play The Same Role In Social Cognition In Natural Science? The Fact Was That From The Point Of View Of Formal Logic And The Established Criteria For The Scientific Character Of Knowledge, In Reality, Most Of The Results Of The Social Sciences Were Hypothetical. However, They Functioned In Science Under Other Names - "Idea", "Concept", "Position", And Sometimes "Theory". There Was A Process Of Veiling, Obscuring The Hypothetical Nature Of The Results Of Social Cognition. The Probabilistic Essence Of The Conclusions Did Not Seem To Be Demonstrated. This Meant That, Despite A Relatively High Percentage Of Hypotheses Among The Results Of Social Cognition, The Hypothetical Nature Of These Results Implicitly Expressed. Presumptive Knowledge Functions In The Social Sciences, As A Rule, At A More Specific Level. Presumptive Knowledge Often Presented As Reliable, And The Higher The Value Of A Hypothesis, The Stronger The Tendency To Pass It Off As Reliable Knowledge. The Situation Might Be Aggravated By The Fact That Hypotheses Here Had Scientific And Pseudo-Scientific Value (For Example, Ideological). "Quite Often, A Reference To The Author's Opinion Is Used As The Reliability Of The Knowledge Produced". [5] This Provision Might Have Negative Consequences. The Fact Was That When A Scientific Idea Put Forward Postulated As A "Hypothesis", It Presupposed The Existence Of Other "Hypotheses" On This Problem And The Need To Consider All Other Points Of View, Discussion, The Continuation Of Research. Suppose The Proposed Position Was Postulated As A "Theory" (And Theory Is A Proven And Tested Scientific Truth). In That Case, This Might Stop The Discussion, And Stop Further Research, And Even Allowed You To Move From Theory To Implementation In Social Practice. Moreover, If Scientific Research Might Still Be Corrected At The Stage Of Scientific Research, Then At The Stage Of Practical Application, This Led To Negative Consequences. The Consequences, Of Course, Might Be Positive. However, In Any Case, They Were Averagely Probable In Their Predictability. In The Social Sciences, There Was Such A Specific Feature As The Dependence Of Cognition On The Level Of Development Of The Object. The Object Of Social Research Might Only Be Investigated At A Specific Point In Time (Which, Of Course, Quite Long). [6] This Presupposed The Presence Of Such A Fact As The Content Of The Object In Itself Of A Certain Amount Of Established Constant Values, As Well As A Certain Amount Of Variable Values - Trends, Opportunities, Prospects. Variables Might Be Implemented, And They Might Not Be Implemented; They Might Change During The Implementation, Negating Or Supplementing Others. Variables Might Be Transformed Into Constants And Vice Versa. The Research Was Limited To A Particular State Of The Object, And The Hypothesis Was Limited By The Present State Of The Object, As Well As By Other Accompanying Factors - The Established Objectively Or Imposed Attitudes, A Certain Mentality, The Level Of Development Of Social Science In A Given Society, Spiritual Needs, Etc. Another Specific Feature - The Ideological Nature Of Social Cognition-Presupposes Objectively Emerging Difficulties For Research Since Tendentiousness, Bias, "Adjusting" Facts To A Theory Or Concept Might Arise.

Discussion

The Recognition Of Socio-Humanitarian Knowledge As Hypothetical From The Point Of View Of Formal-Logical Argumentation And, Accordingly, A Change In Assessing The Predictability Of Its Conclusions. All Of The Above, Taken Together, Posed Criteria For The Scientific Character Of Socio-Humanitarian Knowledge And The Place Of Hypothesis, Hypothetical Knowledge In This Process. The Social And Humanitarian Field Of Research Had

Its Specific Research Methods And Features Of The Application Of Argumentation. An Assessment Of The Formalological Specificity Of Social Cognition Also Lied In Its Hypotheticalness; The Humanitarian Ideal Of Scientificity Differs Significantly From The Natural Science One.

Conclusion

Argumentation Is Of Various Kinds, But All Of Them Had Such Constituent Parts As Justification And Criticism. Logical Evidence Took The Form Of Deductive, Inductive, And Traductive Reasoning. Depending On This, It Would Give Results Of Unequal Importance. Deductive Inference And Complete Induction Yield Reliable Conclusions, While Incomplete Inductive And Traductive Inferences Were Only Plausible. The Exact Sciences Characterized By Deductive Inferences (Although We Had Seen That Mathematical Induction Exists And Is Successfully Developing). For The Natural Sciences - A Combination Of Deductive And Inductive, As Well As Traductive Inferences. In Social And Humanitarian Cognition, Argumentation Had Specific Features: Ideology, Evaluative Nature, Opportunism, Which Increased The Degree Of Hypotheticals Of Its Conclusions And Required The Appropriate Development Of Scientific Character And Awareness Of Its Limited From A Formal Logical Point Of View Of Possibilities.

Conflict Of Interests And Contribution Of Authors

The Authors Declare The Absence Of Obvious And Potential Conflicts Of Interest Related To The Publication Of This Article And Report On The Contribution Of Each Author.

Source Of Financing

No Funding Was Required For This Research.

List Of References

1. Kline. M. Mathematics. Search For Truth. "Ozone", 2020, P. 250.
2. Gadamer H. - G. Truth And Method. Foundations Of Philosophical Hermeneutics. M., "Progress", 2008.
3. Mulud N. Modern Structuralism. Reflection On The Method Of Philosophy And Exact Sciences. M., "Progress", 2007.
4. Ubaydullaeva R.T. Self-Reflection As A Subject-Practical Methodology Of Sociology. Abstract Of Doctoral Dissertation, Tashkent, 2019.
5. Tulchinsky G.L., Gusev S.S., Gerasimov S.V. Logic And Theory Of Argumentation. Moscow "Yurayt", 2017, P.233.
6. Argumentation And Its Application: Proceeding Of The 4th Conference Of The Ontario Society For The Study Of Argument. (Cd) Windsor: Ontario Society For The Study Of Argumentation, 2002.
7. Xojaev M. The Religious-Philosophical Legacy Of Ahmed Zaki Validiy. The Light Of Islam 2019 (4), P. 122.
8. M.I Xujaev. Historical Philosophy Of Ahmed Zaki Validi. Scientific Bulletin Of Namangan State University 1 (12), Pp. 126-132.
9. I. Saifnazarov, M.I Xujayev. Economy And Society, 2018. Pp. 55-57.
10. Muminjon Xojaev. The Religious-Philosophical Legacy Of Ahmed Zaki Validiy. The Light Of Islam. 2019. P. 26.
11. Khuzhaev Muminjon Isohonovich Bashkir Turkish Studies. Epra International Journal Of Research & Development Development Monthly Peer Reviewed & Indexed International Online Journal Volume: 5, Issue:8, August 2020.
12. Muminjon Xujaev. Mahmudkhuja Behbudiy As A Leader Of Jadid Reforms. The Light Of Islam. 2020. 3 Pp. 39-47.
13. Muminjon Isohonovich Khuzhaev. Some Features Of The Ethical Views Of Akhmet-Zaki Validov. 2015. Credo New. 2-2. Pp. 3-5.
14. Xujaev Muminjon Isoxonovich. The Roots Of Ahmad Zaki Validi's Religious And Philosophical Heritage. Interscience 2018. Vol.33. № 21 (33). – Pp. 177-182.