

THE ROLE OF SOCIAL AND HUMANITARIAN SCIENCES IN FORMING THE WORLD VIEW OF MODERN YOUTH

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<https://doi.org/10.5281/zenodo.7630058>

Abstract. *In the process of spiritual and social development of the individual, the formation of his worldview and active social position, the role of social and humanitarian knowledge is great. The intellectual component in the structure of the professional consciousness of the personality of the information civilization must be mobile and dynamic. New style thinking in modern social sciences and humanities includes a change in the nature of cognitive activity: the unity of the processes and methods of scientific knowledge, the flexibility and versatility of thinking, the relationship of intuitive, emotional-sensory, visual-figurative and logical thinking.*

Keywords: *component, processes, civilization, scientific knowledge, relationship, individual.*

Only a specialist with active and creative professional thinking is capable of carrying out professional activities that correspond to a high level of development of social relations in modern society.

Since the formation of the social and humanitarian sciences, their goal has been proclaimed not only the knowledge of society, but also participation in its regulation and transformation. Both society as a whole and its individual spheres were studied, the task was to find certain technologies for managing social processes. Methodological problems of social cognition began to be actively developed within the framework of the "sciences of culture" based on certain philosophical and methodological ideas.

A brief retrospective look at the origin and development of the social sciences and the humanities shows that in the first period of their development, a certain pressure from the mathematical natural sciences, especially mechanics, was significantly manifested.

Until the end of the XIX century. The dominant trend in the methodology of the humanities was naturalism - the universalization of the principles and methods of the natural sciences in solving problems of the social cognition: "Since the Enlightenment and, in particular, since the time of Kant, the physical sciences have been considered as a paradigm of cognition, to which the rest of culture should be equal" [9; with. 238].

However, by the end of XIX - beginning of XX centuries. it became obvious that the social and humanitarian sciences should have their own conceptual and methodological foundation, different from the foundation of natural science. This position was especially actively defended by representatives of the philosophy of life in the person of W. Dilthey and the Baden school of neo-Kantianism. So, Rickert, defining the social sciences and humanities as sciences about culture and analyzing their specifics, pointed out the following main features:

- the subject of social sciences and humanities is not nature, but culture as the totality of actually universally recognized values in their content and systematic connection;
- direct objects of research in the social sciences and humanities - individualized cultural phenomena with their attribution to values;

- the end result of the social and human sciences is not the discovery of laws, but the description of an individual cultural event based on written sources, texts, material remains of the past;

- the main method of the social sciences and humanities is idiographic, its essence consists in the description of features of the essential historical facts.

At the same time, Rickert draws attention to the fact that culture as a spiritual shaping cannot be subordinated exclusively to the dominance of the natural sciences; rather, the natural-scientific point of view must be subordinated to the cultural-historical one, since natural science is a historical product of culture. Rickert admits that, since socio-cultural life does not lend itself to a strict system, the sciences of culture cannot have a basic science, analogous, for example, to classical mechanics in natural science. But this does not mean that they lack the possibility of unification: the concept of culture provides them with such an opportunity. "So, the unity and objectivity of the sciences of culture are due to the unity and objectivity of our concept of culture, and the latter, in turn, by the unity and objectivity of the values that we evaluate". More than a century has passed since Rickert wrote his work on the definition of the subject and methodology of the "sciences of culture", but the task of creating a specialized methodology for the social sciences and the humanities remains the most important in modern social and humanitarian thought. Strengthening the dynamism, integrity and at the same time the inconsistency of modern social reality in the emerging information society leads to a change in the subject of study of the social and human sciences. The project of "global electronic civilization" is put forward, the computer revolution gradually leads to the replacement of the traditional printing electronic books, changes science, culture, education, and most importantly - the spiritual world of man. In modern conditions, the importance of fundamental training of a specialist is immeasurably increasing. This is due to the dynamism and scale of the tasks that humanity must solve as it develops. The increase in the integrity of the world, the increase in the interconnection of various aspects of life presupposes the introduction into everyday circulation of information about complex processes of a global nature. In order to adequately navigate, and even more so consciously participate in these processes, a person must be comprehensively developed and well educated.

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