

## Ethics in the social sciences: From Kant up to the present

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Speaking about influence of Immanuel Kant on development of modern European ethical thought, first of all, it is necessary to notice the importance of that the Kant has made both for philosophy, and for all humanities as a whole. The Kant has destroyed the concept of philosophy developed during an epoch of Education and created on a basis картезианской of model by one of founders of rationalism – Rene Descartes. And, in spite of the fact that this position was exposed to criticism from outside supporters of empiricism (Bacon, Gobbs, Lock), anybody from them could not deny the given model as itself started with the same categorial the device, as Descartes.

The philosophy of Modern Time completely is based on possibilities of human reason. And object thinks of the nature of things. This naturalistic approach has prevailed and in relation to the person and человечскому to life. The person learns surrounding validity by means of feeling and mind, perception and thinking. However they, in turn, противоплагаются each other, despite the fact that as that and other kind of knowledge solves the same problems. In the European philosophy of New Time two directions — empiricism (from an armour developed. Emperia - experience, considers the knowledge of things through sensual perception) and rationalism (from an armour is unique true. ratio — the mind considering that the true is learnt only by thinking). The medieval nominalism has paved the way for empiricism, and is natural-scientific возрожденческие concepts — rationalism which was also reaction on extreme эмпиризм when it became clear that the true nature of things cannot be completely open in sensual perception, but is learnt by means of thinking. That is a basis for humanitarian knowledge relied is natural-scientific method.

«The European philosophy of Modern Time is constructed on deep split between the subject and object»<sup>1</sup>. In rationalism the subject, and in empiricism — object when the originality of the human subject has sunk in natural course of sensual things has triumphed. «It turns out that or the isolated subject influences the same object and projects on it the own subjective constructions and moods (rationalism), or the isolated object ignores all specificity of an is subjective-human life and treats it only as continuation of law of objective development of things (empiricism)»<sup>2</sup>. As marks Isaja Berlin, there are three universal positions on which basis should be under construction natural and the humanities:

- correctly formulated question can have only one true decision, all the others admit wrong. At possibility of reception more than one answer to a question, it means that the question is put incorrectly.

- a method used for reception it is unique a right answer on the brought attention to the question, should be identical to all spheres of human knowledge.

- the answer to the brought attention to the question admits general and invariable true, «true for all and for all times».

The given understanding of a science has developed in rapid development of natural sciences. Such point of view dominated in 17 century, despite the occurred division into rationalists and epirical in a current: on those who considered that any science should be based on construction of the systems which are finding out apriorius trues (an example for such sciences the mathematics always served), and on those who considered that a science move the hypotheses confirmed or denied by skilled supervision and experiment. The similar point of view continues to make strong impact on a modern science. But at the heart of all these assumptions the belief that the world is a system, подчиненная to the uniform logic, and the person, though also the major, but, all the same, a part of the given logic always lay. And, therefore, it is

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<sup>1</sup> Nizhnikov S. A. *Filosofija*. M.:TK Velibi, Prospekt. 2009. 400 s.

<sup>2</sup> Ibid.

necessary to understand an essence of this logic and the person will have an opportunity to supervise and organise the own existence, that is use of the given principles will be pulled out by the person from «chaos bowels» and will introduce in a human life harmony and an order. All that does not keep within frameworks of this logic, has no basic value for human existence. The given opinion has been extended up to the end of 18th century, and the Kant has destroyed this cathégorial device, thereby having destroyed and old concept of metaphysics. Destroying the old philosophy based on metaphysics, the Kant has laid the foundation for creation of absolutely new philosophy, the philosophy which have overcome, on V.Vindelbanda's expression, "uniformity" of all philosophy before Kant. Before Kant the philosopher tried to reconsider system of concepts of classical philosophy only in its separate points, without changing it as a whole. At the same time, tried to reconsider and arrange concepts and methodology of all humanities under principles of natural sciences. And only, after then Kant has destroyed a basis of these principles, having rejected the natural approach not peculiar to the humanities, there was that push which has allowed to look at concept of the humanities in a new fashion absolutely. And, this push has forced to search new, competitorial ways for construction of independent methodology which would lay down in a basis of humanitarian knowledge, and, thus, would not be pity "tracing-paper" from methodology of is natural-scientific knowledge.

Kant has created new system, system of transtendental philosophies. As, it is possible to name it and morals philosophy. In relation to old metaphysics transtendental the philosophy passes to higher step of understanding of objects of philosophy. This philosophy is based not only on scientific thinking, but also on moral relations. At the heart of these relations the concept of ethics lies, the main making which part are the morals - a basis for all humanities, and object of research of the humanities is the person in all its variety. The Kant defined true metaphysics as: « Science, first of all it is necessary to have possibility in accuracy to define that characteristic that distinguishes it from any other knowledge and that, hence, makes its feature; otherwise borders of all sciences will merge also any of them it will be thoroughly impossible to treat proceeding from its nature. The idea of a possible science and its area is based first of all on such distinctive features in what they consisted: whether in distinction of object, either knowledge sources, or a knowledge kind, or in distinction of some, if not everything, these moments together. First, as to sources of metaphysical knowledge on the essence of its concept they cannot already be empirical. Hence, principles of this knowledge (to which belong not only basis of metaphysics, but also its basic concepts) never should be from experience as it should be knowledge not physical, but metaphysical, that is lying outside of experience. Thus, at the heart of it will not lie the external experience, being a physics source in the true sense, the internal experience making the basis of empirical psychology »<sup>3</sup>. That the metaphysics became a science, it should be based not on deceptive belief in own correctness, and on « the valid understanding and belief, for this critic of the reason should present all structure of aprioristic concepts, their division on various sources: sensuality, mind and reason »<sup>4</sup>. As marked V.Vindelband: «

New concept of philosophy which has been open by its criticism. As it is the theory, she wishes to be research about by what right to known representations and connections of representations some higher necessity and *общеобязательность*, falling outside the limits necessity of their empirical occurrence is attributed. Representations appear and disappear; as it is made, the psychology let explains. The philosophy investigates, what their value from the critical point of view of true »<sup>5</sup>. That is after the Kant has destroyed concept of old metaphysics, and consequently also aspiration of this metaphysics to universalite humanitarian knowledge as natural sciences. After the Kant the philosophy began to ask a creation question methodology for a substantiation of humanitarian knowledge as after the Kant the person, its feelings and possibility of its existence became the basic question of research of philosophy.

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<sup>3</sup> Kant I. «Traktaty» SPB.:Nauka. 2006. 552 S.

<sup>4</sup> Ibid.

<sup>5</sup> Vindnl'band V. «Preljudii» M.:Kuchkovo pole. 2007. 400 S.

Vindelband spoke about philosophy as about «to a science about normal consciousness. It investigates empirical consciousness to establish, in what points of the last this direct evidence standard necessarily for all is found out. She is a product of empirical consciousness and does not resist to it, as something alien; but she leans against the only stipulation of value of a human life — on belief that among is natural-necessary movements of empirical consciousness which higher necessity is shown not, and she watches points in which last makes the way. The philosophy as the science about normal consciousness, is itself ideal concept which is not realised also which realisation as it will be now shown, in general always is possible only in known limits: The base to its construction is put by Kant philosophy but if to start with this concept at once gets absolutely new both precisely certain sense, and that discipline which was studied under a name of history of philosophy »<sup>6</sup>. Vindelband notices after the Kant that in « areas of morals we operate with the same value absolutely independent of sources of its psychological origin, at definition of acts, moods and characters as good and bad, in the field of an aesthetics we apply for it for those original feelings which without any relation to any purposes or interests characterise the subject as deserving or undeserving approval. In both areas, hence, for philosophy there is a problem quite similar to its epistemological problem, research of legitimacy of these claims »<sup>7</sup>. The concept of morals to become the basic motive in the humanities, there is a transition from universal concepts to moral concepts philosophy gets the status «sciences about necessary and obligatory estimations»<sup>8</sup>. The philosophy «puts on trial actually a material of thinking, will, feeling (existence), from the point of view of an ideal of necessary and obligatory value, and excludes and rejects everything that does not stand this test»<sup>9</sup>, that is it to become a basis for occurrence of independent humanitarian methodology.

Vindelband divides sciences into natural sciences and sciences about culture. He says that «as a division principle formal character of the informative purposes of sciences serves. One find the general laws, others — separate historic facts; speaking language of formal logic, the purpose of the first — the general, apodictical judgement, the purpose of the second — judgement individual, assetorical». The principle of division of sciences consists in the following: « They investigate, on the one hand, the invariable form of real events, with another — their unitary, in themselves the most certain maintenance. One of them a science essence about laws, others — sciences about events; the first learn to that always takes place, the last — to that was once. The scientific thinking — if permissibly to take advantage of new word-formations — in the first case is nomotactical thinking, in the second — thinking ideographic ». Vindelband nevertheless takes out philosophy for limits humanitarian sciences, speaking about it as to an opening science in which based on empirical motives (it as carries mathematics to such type of sciences). Nevertheless he considers other sciences as the skilled sciences which problem consists in knowledge of the given validity of any form accessible to human perception, that is these sciences for a substantiation of the conclusions besides the general axiomatic preconditions require in ascertainment of the facts by perception.

After Vindelband, the classification of sciences offers offers Rikkert. It as conducts the classification from the Kant saying to that «naming an individualising method historical and opposing its is natural-scientific as generalising, we at all do not invent any any terminology. On the contrary, there, where the logic concept of the nature as it was formulated by the Kant is accepted, this logic concept of history is its necessary addition, and anyway only thus we receive a suitable starting point for logic research of empirical sciences»<sup>10</sup>. Rikkert considers distinction of natural sciences and history saying to that «the historical science tries to adapt the statement for one from all others to excellent object which it investigates, be it the person, the whole century, social or religious movement, the people or something other. It she wishes to acquaint

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<sup>6</sup> Ibid.

<sup>7</sup> Ibid.

<sup>8</sup> Ibid.

<sup>9</sup> Ibid.

<sup>10</sup> Rikkert G. «Nauki o prirode i nauki o kul'ture» M.:Respublika. 1998. 416 S.

more close the listener or the reader with that individual phenomenon which she means. The natural sciences, on the contrary, will better explain those a validity part, than the general will be that concept by means of which it will represent it, than it will be possible to express that the private phenomenon has the general with integrity the nature more clearly, and than more the maintenance of the general concept will keep away from the maintenance of individual object in its individuality »<sup>11</sup>. As about based methodology for sciences about culture, Rikkert speaks about philosophical methodology. « From the point of view of objectivity of sciences it is enough to remind the following of culture: in effect, all of us trust in the objective values which importance is the precondition as philosophies, and sciences about culture, we trust even then when under the influence of a scientific fashion we imagine as if we do not do it »<sup>12</sup>.

Logically finishes a chain of registration of own methodology in the concept humanities of "ideal types" entered by Max Weber. The ideal type is a methodological category created for definition of the status of the conceptual means applied in social and historical knowledge. Simplified schematic concept of social phenomena (social communications, processes, institutes, groups etc.), applied as the tool of scientific research in the humanities. Concepts "sciences about culture" (economy, sociology, history etc.) as well as philosophy inevitably have is ideal-typical character; the question only in that, how much scientific realises the status and specificity of concepts applied by it and it is how much correct it them uses. The ideal typology represents a special case «form making concepts which is peculiar to sciences about culture and in a sense it is necessary for them»<sup>13</sup>. Weber определяют is ideal-typical designs, as «a fancy to combain certain communications and processes of a historical life in certain space of mental communications deprived internal contradictions. Under the maintenance the given design has character of a Utopia... [It] is created by means of unilateral strengthening of one or several points of view and set connection diffusion and discretely existing individual phenomena..., which correspond to those односторонне to the isolated points of view and develop in a uniform fancy»<sup>14</sup>. Unique, the requirement to an is ideal-typical design – correctness of its construction, that is its internal logic consistency. Research efficiency of this or that concept appears criterion of scientific character: the above heuristic potential of ideal typology, the above and its scientific value.

It is possible to construct a little idelno-typical a design correspond realities, thereby to give the chance to look at a concrete problem from the different parties. The ideal type on Weber, is a certain image of culture which is imposed on a studied reality, serves as the methodological tool of humanitarian knowledge. The ideal type represents itself as the scheme giving sense to our experience, our own life and a life of other people in a society. The ideal type, is the personal approach to understanding living processes and the problems, a carrying print of valuable reference points most of reaseachering. That is thanks to the is ideal-typical approach completely преодолевается rupture between the subject and object which hung over all philosophy of New Time. It is possible to tell, what exactly the Kant having developed concepts «transcendental», or «critical philosophy» has begun formation process actually independed humanitarian methodology. Thanks to the Kant it was generated new cathegorial device which has laid down in a basis of this methodology and thanks to the Kant the humanities they have begun realised all that full that purpose for which exist – studying of an inner world of the person.

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<sup>11</sup> Ibid.

<sup>12</sup> Ibid.

<sup>13</sup> Veber M. Izbr. proizvedenija. M., 1990. S. 388

<sup>14</sup> Ibid.