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Integrated Sociology: Synthesis of Classical, Non-Classical and Post-Nonclassical Approaches in Cognizing the Society

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The problem of sociological approaches for resolving the situation of the contemporary crisis of the man and society is considered in the article. The aspects discovered in classical, non-classical, and post-nonclassical approaches form the author's position based on the principle of synthesis of classical, non-classical and post-nonclassical models of cognition of society, which allows to work out some new philosophical and methodological platform of social sciences. Sufficient attention is paid to survey of the evolution of knowledge of the society, the process of phylogenesis and its importance for the society and formation of a new and general sociological theory.

Keywords: Integrated sociology, phylogenesis, social-stratification factors, classical cognition, non-classical cognition, post-nonclassical cognition.

I

The most important feature of the present is a concern of the thinking part of the humanity about an increasing crisis in all its displays – ecological, social, and the crisis of the man. Sociologists are searching the ways of resolving this crisis by means of another epochal sociological theory which would become a response to challenges of the present.

However, the approaches seen by some European sociologists to solve accumulated problems not so much lead to a really epochal theory as increase breakup of existing social knowledge, its withdrawal from life and practice. This doesn't encourage a wider vision of problems of social science and of the world [1].

Taking into consideration this point of view, one can hardly agree with G. Ioas's conclusion that it's not society to be had as an object before eyes, but social actions and "multiple moderns" based on those actions and at the same time to carry attention from macrosociology to microsociology, which is to give understanding of wars, violence and totalitarianism during modernization. Searches of 'essential rationality' on which I. Wallerstein trusts won't give suitable results. It's "essential rationality" which causes his conclusion that "the world is in a state of chaotic transition to an alternative world-system or alternative world-systems" [2], as "the essence of rationality" is in reduction of the whole to constituents and their state of chaos, as the whole vanishes because many of its constituents are lost.

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The world has always been global, so long as globality is conditioned not only by the amount of population and ties of its separate formations, but also by the planetary factor – the existence of the mankind as the genus which rushes into its evolution. It follows that the process of globalization does not cause the epochal sociological theory, as S.L. Arzhamand asserts [3]. It is caused by a qualitatively new aspect called forth by phylogenesis of the humanity [4]. Mechanism of phylogenesis is inherent in the organic world, nature in whole and, consequently, in the mankind. It is also inherent in society's life style. Everything moves in it according to the principle of disintegration of the initial whole into two and more affiliated formations up to the contemporary "variety of moderns" by means of natural selection, progressive development with a rise of vital activity level or getting into evolutionary lockups. Phylogenesis includes periods of smooth development or spasmodic transitions into a new quality.

Specific character of action of phylogenesis in human collectives, societies and the world community in general is conditioned by the quality of ideal cogitative constructs which influence on the trends of development and conformation. These ideal cogitative constructs of people also obey the action of phylogenesis laws. And knowledge about the society is not an exception. Moreover, it has its own specific role – in all historic epochs this knowledge performs the role of the factor restraining public disintegration within the limits which phylogenesis permits and also it provides an access to a new phase of social development.

That is why the application of the principle of historicism as a condition of overcoming the crisis by means of sociology can not be restricted by the history of European sociology though brought to the present [5]. It suggests application of dialectics of integrity and system in connection with the

analysis of corresponding cogitative constructs of the world community. Reasonableness as an ability to synthesize will be opposed only in terms of such an approach. A tendency lying in the basis of the history of formation of knowledge about the society, consequently, in sociology itself will be discovered, its sources, formation stages will be understood. Things happening in the community of sociologists, related disciplines and in practice will be also understood.

Finally, it will be understood that accumulation of knowledge about the society began with the description of despotic monarchies of the East. This description is represented by Europeans in numerous books written by missionaries, travelers, merchants, orientalis [6]. After that it was continued by the description of alternation of structural modifications (ancient, feudal, capitalist) carried out by Europeans beginning from the Middle Ages up to the nineteenth century. In the nineteenth century there was a turnabout from simple and empirical description of these structures to their theoretical perception. An infinite variety of empirical sociological theories tangled in their objects and subjects and lost the essence appear as a result. It's the way of organizing different social establishments attracting everlasting attention which was lost. Though K. Marx's sociology combines these social structures with their world history, the period of formation of empirical theory in sociology separated these two notions (structures and world history). That period also reduced the social organization to properties of a variety of special cases, and "the problematic organization field" was reduced to problems of client organization [7].

Completion of formation of the phylogenetic lockup is determined by the fact mentioned above. The main tendency which is connected with concessive accumulation and comprehension of the role and significance of the social organization

as the worldwide historical phenomenon stipulating the unity of the mankind, its world systems, its order and, consequently, progress is lost. Reference to it is the logical completion of searches of knowledge about the society and its integrating factor – the world social organization. It is in accordance with the general phylogenetic trend of the world organization development. This is where the great sense of phylogenesis is found. Phylogenesis led people to necessity to harmonize their mental condition with the complexity of the social organization by means of the epochal theory – the general theory of social management and self-administration. Sociology is to become that theory. As any other science this kind of sociology must have its own structure, the object and the subject, the major idea, the paradigm and a corresponding technological aspect providing its connection with practice.

The object of this theory is the society as the whole world; the subject is the world social organization in its universal meaning. The main idea is conditioned by the subject. The essence of the main idea is that it is high time to find out the difference between the meanings “management” and “governing” [8], to connect it with the action of natural laws in the social organization of the world and to define the role of sociology in the society. The role of sociology in the society is aimed at tracing natural processes of the world social organization.

States and civil societies, politicians and ordinary people will have to coordinate their interests with them. This will become a basis for overcoming the so called anthropological chaos [9], as the measure of complete irrelevance of the subjective factor of the degree of complexity of that social organization will be gradually realized. The active agent of the social organization is people. This approach won't just encourage the synthesis of accumulated sociological knowledge, but it will also modify the training

of specialists in this field and identify their role in the society [10]. It will also raise a question about sociological general compulsory education. As a result there will be an understanding of the fact that reference to universal meanings of the social organization is the basis for synthesizing sociological knowledge, creating the so called epochal theory as a scientific support of all levels of organizational activity in the society. That is why a serious problem should be raised and solved. This problem is connected with dialectics of cognitive process and a discussion about significance and priority of classical, non-classical and post-nonclassical approaches in this process [11].

II

The discussion was caused in the end of the twentieth century by a deep contradiction in cognition and gnosiological behavior connected with it. The essence of the latter during the classical period, that is the period of domination of the mechanical picture of the world, is traditionally made up of the subject-subject and subject-object interaction. On the one hand, cognitive activity of the man is put on to the first place within the framework of this interaction, on the other hand, realizing the process of cognition in interaction of people with each other. The object, cognizable objective reality that is, is secondary with respect to the subject. It does not seem to be active in this case.

The subjects of cognitive process are separated from each other by the results of cognition. Some of them are added to an amount of scientific knowledge which is rather contradictory; others are added to “extra” and parascience. A great number of “ideal” and “material” points of objective reality don't coordinate with one another according to the laws of this reality. They coordinate with one another only according to the laws of the human intellect. Technologies appear

on this basis, among them social technologies, which lead to the ecosocial crisis. Inner individual characteristics of the cognizing subject and their objective natural conditionality don't show themselves. There are social-stratification factors and influence of purely material dominants in the foreground. This is the factor which restricts the classical period of cognition. It is connected with the formation and now with intellect which has already become rationality as a quality of consciousness which preceded reasonableness. Intellect divides and differentiates by means of developed mind. Reason synthesizes and differentiates by means of Wisdom "knowledge of truth contained in the matter" [12].

Yearning for truth contained in the matter is the process of simultaneous progress of cognition from specific to abstract-general and from the latter to specific. This progress is the essence of non-classical cognition. Nevertheless, classical cognition is present in the structure of non-classical cognition. The nature of unity of these two sides of process of cognition can be comprehended by means of dialectics of the whole and the part. The whole is non-classical, the essence of the mechanism of evolutionary cognitive process. Classical is occurrence of this essence in a special form during a definite stage of development and formation of the man and the mankind as *Homo Sapiens*. So there is a period when process in its progress from abstract to specific comes to an end in differentiation of abstract and a long period of interaction of the "parts" with each other.

These are the characteristics of the result of contemporary cognitive process being the content and the outcome of the last 300 years which concluded progress from abstract-general, defined as "Cosmos" [13] by Pythagoras, to specific. Specific is defined as a number of "material" and "ideal" points of the contemporary result of cognition. The points have concealed

knowledge of the truth contained in the matter. Disappearance of universal meanings of the social organization from sociologists' sight is connected with this process.

The so called post-nonclassical period reveals here as a reaction to the completion of the classical period connected with the appearance and cognition of different "parts" by means of intellect armed with an atomic bomb. According to the post-nonclassical approach, a new integrating abstract-general concept is needed, that is going through the next stage of ascending from specific to abstract. It is necessary to find out the essence and to overcome gnosiological contradiction to do this. Analysis reveals that the object-subject relation was concealed from the sight of gnosiology and orientation to practice as the criterion of the truth removed contemplation during the period of development of cognition during the so called classical period. That is why it is necessary to add the formulas subject and object of cognition on the basis of reflection and practical activity by the formula object and subject of cognition and contemplation, the latter two should take the first foreground at that.

Return to idealism criticized by Marx, because "the subject, reality, is considered only as an object or contemplation but not as human sensible activity, practice, it is not considered subjectively" [14], is not spoken about here. It is spoken about overcoming narrow-mindedness of orientation only to practice and reflection. This corresponds with the classical period and acknowledgement of importance of contemplation as a way of comprehending the results of this practical activity and their influence on the objective world by means of Plato's sensory cognition of ideas (intuition). The way of comprehending the results makes up the basis of cognition "according to the truth" on the one hand, and trust to logically substantiated thinking about the object, that is about the

cognizable world as “the single integral object” including transcendence on the other hand. According to Kant, the latter should undergo a categorical revision and the process of revision should become an act of development from classical to non-classical or rational, cognizing the general. He, who has understood the general, can consider the particular well. “As the existing things are not unified, homogeneous and simple, they are represented in different and numerous kinds. They can be conceptual and immaterial kinds named the matter and they can be outward and accessible to perception, which take part in the matter proper” [15].

Solution of this problem is connected with the post-nonclassical approach today, that is with the new formulation of cognitive problems and, first of all with overcoming scientific snobbery, that is distrust to any knowledge acquired a priori, beyond a purposeful scientific experiment. This knowledge is acquired by means of philosophizing, religious and mystical experience, trans-cendent experience, artistic and creative comprehension of the world as subject-object relations are always interwoven with the system of the subject-subject relations.

Admission of the fact that gnosiological relation is carried out not only on the practical basis but also on the spiritual and intuitive constituent of every human being, makes it possible to conclude that it's necessary to note not only routine but also collective insight in the so called ordinary consciousness. It is precisely here appears the fact that the subject-object and the subject-subject relations are included into the object-subject relation of cognizing process. It means that this inclusion shows the active side of the cognizable world, the objective reality given us not only in perception but also beyond it. It is that which is beyond perception shows the essential part of the object-subject interrelation as visible and perceptible is only a part of really

existing and it is accessible only to the collective subject. This statement is true in connection with discovery of the microworld and the removal of the concept of “vacuum” in physics [16].

The object-subject interaction within the structure of gnosiological relation specifies not only individual and collective subjectivity of the human being but also qualitative changes to the extent of development of consciousness – from the first signs of intellect to self-consciousness of Homo Sapiens. It is precisely in this process people develop from subconscious but integral inclusion into the objective reality to utilitarian and practical interrelation with it. The so called classical period of cognition and practice is conditioned by this. And, finally, the removal of the latter on principle of the present being non-classical, that is cognition within which cognition of the general, objective as the whole becomes a condition for cognizing the parts, synthesizing a variety of “material” and “ideal” points singled out in cognizing process. Also it is a condition for returning to the non-classical period as real cognition.

III

In this connection the structure of scientific research should be expanded. The problems connected with constant attention to movement of world outlook should be included in it with necessity. Especially it concerns interpretation of the world. More profound interpretation of the universe should be achieved on the basis of correlation of results of scientific researches in natural sciences, technology, anthropology, sociology on the one hand, and mythological doctrines, modern philosophical and religious teachings, manifestation of an of ordinary consciousness and folk psychology on the other hand. Exceptional importance of this synthesis is confirmed by divergence in scientific paradigms, persistent inclusion of the paranormal phenomena

in so-called abnormal knowledge [17], destruction of integrity, unity and expediency of an image of the world in different professions¹, loss of meaning of the life and depreciation of the standard of morals among the people.

The danger of developed situation consists in increasing adherence only to concrete scientific paradigms, a validity recognition only what is based on experiment, experience, and pejorative relation to the humanities, logic thinking. The more these tendencies develop the more complicated and ambiguous forming image of the universe. This image of the world finds its expression in a reality of human interrelations and practice that get more and more destructive.

In cognition the contradiction between the classical, the non-classical and the postnonclassical always exists and the problem consists in the way of its solving. The solution requires understanding intimate and firm connection between practical and spiritual activity, acceptance of distinctions of individuals and expediency of various inbred cognitive abilities. But the most important thing consists in admitting close relationship of movement of cognition from the concrete to the abstract and from the latter to the concrete. This

close relationship makes itself felt at the moment of end of social development cycle when the cognition plays the decisive role. The conscious attitude to this situations will allow to keep an eye always on all completeness of structure of the gnoseological relations and, first of all, object-subject interaction. The constant attention to it will allow not only hoping for integrity, orderliness and complexity of reality of the world, participation of people in its order, but also will cause a measure and degree of comprehension of this participation during each concrete historical period. Such approach can underlie in the so-called evolutionary theory of knowledge about which necessity V.I. Vernadsky argued.

The measure and degree of comprehension of human participation in a cognizable objective reality in conditions of modern epistemological turn can be designated by finding the most abstract category which must reflect movement of cognition from modern ensemble of «ideal» and «material» points perceived chaotically, and must show their connection, unity, interaction.

Probably, search of such abstraction can show the beginning of the way out from modern epistemological crisis. And such concept exists in philosophy. This is «all-unity». All-unity denotes a principle of complete unity of multiplicity characterized by interpenetration of all its elements and at the same complete autonomy of all its elements. As well as Pythagorean «Cosmos» that denotes the next cycle of climbing from the abstract to the concrete set of «ideal» and «material» points in which Cosmos presents in consciousness and practice of modern mankind in chaos of mutually exclusive concepts, notions and actions, «all-unity» is called to synthesize this «chaos».

It is time to bring this concept to the bosom of a natural space order, on the basis of dialectics of integrity, philosophical comprehension of achievements of natural sciences, finding

¹ For example, the Earth (as a planet) is conceived of by the people of different professions as the cultivated areas or as the place where bees since olden days live, or it is mentioned in connection with idea of its usage by the person as a source of energy. The near-earth orbit is mentioned in connection with the idea that it would be nice to invent the lift for transportation of people and cargoes there and back. Outer space is mentioned as a place where microbiological researches of inhabited spaces and τ are conducted.

«Activity of the man» (people in general) is estimated as «one of the most powerful factors influencing the nature». «Many countries of the world», «other countries», «abroad areas» are places, where post workers certainly deliver the mail or telephone communications exist. References to concrete outstanding «places», «areas» or certain people are used to describe global and the most general characteristics of the mankind. There are comparatively few examples to discussed global categories (mankind, the world). One can call «cultural values of other nations», «business relations between countries», «international contacts» (18).

historical and logical connections of all stages and the results of cognition, overcoming of limitation of the basic question of philosophy and the application of dialectics as a major tool of cognition.

All this will promote in turn to development of the Scientific man (*Homo Academicus*), suggesting new criteria of his thinking and activity. He can be a scientist who has acquired all riches of knowledge accumulated by mankind on the principle of integrative removal of its “irreconcilable” contradictions for this irreconcilable is only a necessary moment in constant formation and development of both objective reality, and cognitive abilities of people. The conscious estimation of this situation will inevitably lead to considering all knowledge gained by mankind not by the principle of validity, norms and anomie, but by degree of approaching to the Truth. And then it will be found out, that only in the aggregate of all forms of cognitive process – ordinary and scientific contemplation, reflection, modelling individual, mankind steadily ascends to the summit, comprehending and developing even when the cognition vector, seemed to be directed back, as it was during the so-called classical period. (This period was based on uniformity (linearity) of the gnoseological relation and aspiration for the Truth through cognition of its parts mostly by criterion of practice.)

Orientation towards all-unity will not only restore logic of cognitive process, but will have a very positive effect on what is called as the social knowledge the product of which is also sociology.

This science is to correct its concepts with cosmos, all-unity and world history.

It is necessary to notice in the history of the world not only will and actions of people, mechanism of development of production of material wealth, social type of laws of interaction

with an external world and social relations between people, that determine so-called social technology, but first of all one should see natural technology. This technology influences greatly the general social organization which throughout all human history finds expression in the sequence of the set of the target organizations developing within the limits of a certain cycle. In turn, these target organizations determine infinite variety of a way of life of the people.

Such change of methodological orientation will have crucial importance for sociology. It should become a natural science and the integrative factor of modern process of transition from the classical to the postclassical. This transition must remove limitations of the classical paradigms, and return to the non-classical as the synthesis of classical and postclassical heritage.

IV

Thereby this synthesis means, that the non-classical from a position of the gnoseological relation presents a combination of the objective-subject relation in such a manner that the subject in all of its aspects stands in the centre of the objects. Here one can find out the essence of evolutionary knowledge. It consists in constant movement of cognitive process in frameworks of “hermeneutical circle” that means a phase of movement from the general, united (nonclassical approach) – to the particular, individual (classical approach), and then a return phase from the particular to the general by means of the postnon-classical.

The content aspect of movement of the cognition within “hermeneutical circle” includes not only integrity of forms of knowledge historically replacing each other, but also sequence of transition from empirical cognition and corresponding empirical theories to possibilities of abstract thinking and abstract, logic forms of cognition. Among the last forms one can call

not only and not so much “the hypothetical” (J. Bruner), “the advancing” (P.K. Anokhin), “the probabilistic” (Y.N. Sokolov, D. Aron) perception of the situation in the conditions of concrete experience in coordination with all previous experience of the perceiver, as comprehension, understanding inclusiveness of the situation in the general picture of the world by means of all-unity, a principle of the historical and logical analysis, dialectics of the whole and its parts and at the same time, by means of intuition, sensual cognition as displays of inbred holistic world pictures.

The potential of such approach has been evident for many Russian thinkers. One can remember ethnology of L.N. Gumilyov, V.I. Vernadsky’s evolutionary theory of cognition, the concept of man as a cosmos-planetary phenomenon (V.P.Kaznacheev E.A.Slirina), universe sociology of V.G. Nemirovsky, the theory of vital forces (S. I. Grigoriev) and A.I. Subetto’s sociogenetics.

Integrated sociology also has a place in synthesis of the mentioned forms and the methods of cognition and transition to its abstract-logic forms. In this sense Integrated sociology is called to become «connecting lens» at first in the science, transforming different branches of knowledge into one science about man, mankind and society as way of its life. Then it should become the factor of «compelling logic» of natural historical process, which caused at first differentiation of the human race to many nations and ethnic groups, and accordingly, the organization of their societies as societal formations. In the course of interaction of the latter modern requirement of association has

appeared, however, not as a condition of survival for it would characterize evolutionary lockup, but as a condition of overcoming admissible by phylogenesis limits of differentiation of the organization of the world – systems. This organization is disintegrating within the bounds of the cycle which has exhausted itself.

From the position of such approach «universality» of the organization of the society can be comprehended. This universality consists in the presence of spiritual, conscious (or spiritless, unconscious) centre (by principle of an atom) round which all processes are organized manifesting simultaneously administrative hierarchy and self-organizing system [19], in case of spirituality and consciousness or governing and an arbitrariness in case of spiritual impoverishment. Comprehension of this situation as a paramount question of overcoming of the modern crisis will require replacement of governing to management. The first practical step in this respect can be creating the organization, along with the U.N.O., aimed at institutionalization of theoretical sociology in its new quality as the sociological tool for general compulsory education, vocational training for management, the diagnosis and the forecast of current social time.

Presence of such structure has to provide steady increase spirituality and consciousness in all kinds of organizational activity through monitoring natural factor which influences the society through the social organization, determining each time in a new way its administrative hierarchy and self-organizing by that realizing the main function of sociology as general theory of social management.

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