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**CURRENT TRENDS IN THE DEVELOPMENT OF PHILOSOPHICAL STANDPOINT**

**Abstract.** The research paper deals with investigation of the development of philosophical standpoint in modern society. It has been discovered, which subsets does the philosophy consist of and which trends in the philosophy of the twentieth century have an influence on the formation of philosophical standpoint today, in particular: neorealism, neopositivism, hermeneutics, structuralism, philosophical anthropology, existentialism. It was defined, that the subject of philosophical reflections and solution approaches to philosophical problems are subject to changes in the course of historical development of philosophy. A new paradigm created by science demands new thinking techniques and new culture of thinking. The author denied the viewpoints of certain authors about the blankness of modern philosophical standpoint by providing fair arguments. It was stated, that the search for philosophical standpoint in the conditions of a post-industrial informational society reproduces postmodernism, which is based on pluralism and polyvariety. The necessity of development of applied philosophy associated with constant development of knowledge was emphasized. It was established, that current philosophical standpoint is an instrument for the formation of interdisciplinary and transdisciplinary relations. In conclusion, the main features of modern philosophical standpoint were identified.

**Keywords:** philosophical standpoint, philosophical directions, concept, science, postmodernism, applied philosophy, existence, language

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**Introduction.** One may talk about the philosophy as an invention of mankind, which was established long ago on the basis of the desires of a separate group of people, to find the answers to the questions, which were beyond their understanding. These questions, later, gave birth to scientific fields and sciences, and the philosophy became their fundamental principle. However, philosophical standpoint is changing with the development of society. Advanced achievements in science and global processes in the world lead to the establishment of new philosophical streams and trends, which, in a specific way, modify the achievements of the past, but at the same time, they claim the establishment of new postulates of mankind existence. Modern society cannot exist beyond certain limits, which are established as a result of historical experience, social existence, and socio-economic and public-political activity of a person. Such frameworks get a certain generalization turning into determinants of human perception of their place in the world. Also, these frameworks contribute to creation of certain behavioural imperatives and means of regulating of social relations models in various spheres.

Due to the dynamic changes, taking place in all spheres of the life of modern society, philosophical standpoint also develops and acquires new features, the clarification of which is

a pressing concern of the present. The activities of humanity and practice of realization of social relations contribute to the evolution of certain established patterns of relationships and, thus, ensure their consistency and stability. However, it is an external demonstration, which is a consequence of the experience of the existence of certain types of relationships. Instead, there is an inward nature of the establishment of the axiological dimension of the formation of social interactions, which is also realized through the system of social values.

**Literature review and the problem statement.** Scientific research of contemporary philosophical standpoint was carried out in the works of N.V. Burukovskaia, T.K. Humeniuk, O.O. Dolska, V.M. Kostieva, V.G. Kremenia, O. M. Kryvulia, V.S. Lukianets, V.L. Petrushenko, L.O. Radionova, V. S. Ratnikova, O. M. Sobol, O.O. Shabanova, L.O. Shashkova, V.I. Yarovshovets and others, but its characteristic features were not established. The issue of defining modern trends in the development of philosophical standpoint requires more in-depth study. Particular attention should be given to the features of modern philosophical standpoint at this stage of its development.

The purpose of the research paper is to identify current trends in the development of philosophical standpoint.

**Research results.** Philosophy is a system of knowledge, but this knowledge is not specific, which clearly gives a notion of a particular object, but is of generalized, abstract nature.

Characteristic features of philosophy determine universality, reflectivity, regularity, subject-objective relevance. At the same time, philosophy does not exist in some kind single demonstration, but, it can be stated, that it consists of such subsets:

a) reflective systematization of general foundations of cultural and historical process: the doctrine of existence (ontology); cognition (epistemology); human (anthropology), values (axiology), practical activity (praxeology);

b) reflexive systematization of specific foundations of cultural and historical process: the doctrine of society (sociology), morality (ethics), artistic experience (aesthetics), forms and laws of thought (logic), science (epistemology); method (methodology), history (philosophy of history), politics (philosophy of politics); law (philosophy of law), language (linguistic philosophy); technique (philosophy of technology), etc.

c) reflective systematization of the individual foundations of cultural and historical process: the doctrine of individual manifestations, fragments, components of worldview, world outlook, world perception, world-making - the philosophy of particular sciences (philosophy of mathematics, biology, etc.); the philosophy of particular phenomena (the philosophy of power); the philosophy of particular conditions (the philosophy of the world); the philosophy of particular events (the philosophy of survival), etc. [Il'in 2006].

It should be noted that at each historical stage of human development, new subsets of philosophy were established, which are characterized by generalization and abstraction in the study of phenomena. In order to retrace the tendencies in the development of current philosophical standpoint, we consider it necessary to turn to its functioning in the twentieth century, which will allow looking through its transformation and understanding how the characteristic features of current philosophical standpoint were acquired.

Consequently, exactly in the twentieth century, following disciplines became most recent inside the philosophy: the philosophy of language (the issue of comparing reality and language, thought and language, the formation of ideas in language), the philosophy of science (the issue of scientific cognition as a way of knowledge formation, the production

of scientific methods as effective means of its development) and philosophical anthropology (study of important human issues, its nature and development).

In the 20s of the twentieth century their existence generated new mainstreams in philosophy, such as: neo-realism, neo-positivism, hermeneutics, structuralism, philosophical anthropology and existentialism, which did not arise on their own, but have been developing separate paradigms of previous directions, and have a significant influence on the formation of philosophical standpoint at the present time.

It stands to mention about neo-realism, as a mainstream, whose authors, as L. Reva generalizes: "have changed the orientation of creative quests of their contemporaries and followers to the discovery of a new observation field, because they were interested not only in the sense of human perception of the world and its components, the alogism of deeds, but also in the reflection of the world through lingual, mental, subjective components and the factor of influence of other subjects and objects on a person" [Reva 2013].

As for neo-positivism, it should be pointed out, that it is divided into logical and semantic positivism. According to L. O. Radionova: "According to logical positivists, the logic of science, the logic of language, the logical analysis of sentences and the logical syntax of language should be the subject of philosophy. The second type of neo-positivism contributed to the development of semantics." Semantic neo-positivism defines language as the leading basis in all spheres of human life [Radionova 2006].

Hermeneutics is based on the art of text interpreting, the ability to understand the individuality of the author through the analysis of the text he wrote. Hermeneutics can be defined as a certain way of philosophizing - "from the analysis of existence".

The concepts, formulated in hermeneutics, are used in many sciences and various activities, including: history and semiotics, logic and epistemology of language, literary criticism, translation activities, etc. [Kremen&Ilin 2005]. Structuralism, as a direction in philosophy, involves the analysis of a certain structure - the theoretical model. "The idea of structuralism," - according to J. Reale and D. Antiseri, - "is to change the research conception: the general impersonal structures became the focus of interest, but not the subject (Me, consciousness or spirit) and its ... ability to freedom, self-determination, self-transcendence and creativity" [Real & Antiseri 2003].

As you know, the classical philosophy set the objective to explore nature and society for their further rational change. According to its opponents, one needs to cognize the personality, instead of focusing on the issues that are complicated to most people. Precisely these views form the basis of the following directions of philosophy - existential and anthropological.

Within the limits of philosophical anthropology, the knowledge about a human was systematized on the basis of information research, acquired by various sciences: biology, psychology, sociology, etc. Its task is to study and determine the essence of human existence in general and a person in particular.

As Stetsenko reasonably states, existentialism, in its turn, "is one of the most humanistic, personally oriented directions of current philosophical standpoint, which seeks to explain the essence of a human in an inseparable unity with all the structures of its existence." The humanist potential of existentialism, which declares a person to be a self-sufficient person, deserves the greatest attention [Stetsenko 2010].

Thus, we have briefly described the philosophical directions of the twentieth century, which have an influence on the philosophical standpoint of the present, because they determined:

the language, as the basis in all spheres of life; the possibility of studying existence through text interpretation, analysis of structures; the systematization of knowledge about a human, its being and a human person as an important issue; a human as a self-sufficient person.

The statement, delivered by N. V. Burukovska, is a confirmation of the relevance of investigation of these directions: "In modern philosophy, great significance is given to the problem of text and textuality, and the latter should be understood as the general inclusion of the subject in human culture. The problem of language, as a means of interaction and communication, is equally important, mainly the problem of construction and deconstruction, the problem of objective and subjective reality" [Burukovska 2011]. That is, we can talk about modern trends of philosophy in the investigation of text and language, which are the means of communication in society and express both objective and subjective reality.

Undoubtedly, today, the essence of philosophy is defined in such directions:

1) doctrinal – philosophy is a set of established concepts concerning certain truths, without studying of which, it would be impossible to learn the modern world;

2) instrumental – philosophy is an activity, the essence of which is the elimination of science of meaningless expressions from the language;

3) existential – philosophy is a way of existence, during which we can discover the meaning and value of existence [Kremen & Ilin 2005].

At the same time, it should be noted, that the development of philosophy is an organic process, which cannot exist without the emergence of new provisions and negation of existing, which, by way of providing objective arguments, appear to be incorrect.

Philosophical directions, which deny each other, are necessary for the process of further development of knowledge, because during substantiating its own concept and presenting it as an absolute truth, the supporters of one or another stream carry out a research inquiry, accumulate existing knowledge and produce new one.

It is obvious, that with the historical development of philosophy, the subject of philosophical reflections and ways of solving philosophical problems are subject to change [Kremen & Ilin 2005].

Thus, some authors argue about the emptiness of contemporary philosophical standpoint, saying it does not concern current-day problems of society and is not related to a human [Hirenok 2010].

Such viewpoints have the right to exist for a number of reasons. In particular, in today's living conditions, people strive to succeed quickly without stopping for a moment. Philosophy, in turn, in its classical understanding, requires some time for reflection and reasoning and people, chasing for success, are unprepared to sacrifice it for such thinking processes.

However, there are questions, which only philosophy is able to answer; no other science or sphere of human activity can replace it in thinking processes about a human, its place in the world, its nature, designation, life purpose.

Undeniably, philosophy is the foundation of culture, and therefore we can claim that in real conditions of society development, philosophical standpoint is related to following spheres: intelligence and erudition of a person, life search of a certain identity (worldview, life purpose, principles and beliefs), science, education, state (political) projects and decisions on further prospective development of individual branches and effective methods for promoting such development [Petrushenko 2016].

Having determined the availability of philosophical standpoint in important spheres of life of modern society, one cannot speak about its emptiness, and, consequently, it is necessary to clear up its main features, taking into account provisions, given above.

It should be noted that the search for philosophical standpoint in a post-industrial, informational society reproduces postmodernism as a new phenomenon in spiritual life at the end of the twentieth century [Hryniv 2015].

As V. I. Yaroshovets emphasizes: "Postmodernism is a cultural-theoretical sect in the philosophy of the second half of the XXth century and in the XXI century, which attracts attention to the changes, taking place in the modern world: in sociocultural reality, intellectual, scientific and artistic-aesthetic spheres. It is not consolidated, as a single, organized direction" [Yaroshovets 2002].

T. K. Humeniuk, in turn, points out that: "Postmodernism is both a concept and a practice, and a full range of stylistic techniques not only for local action, but for the whole period" [Humeniuk 2002]. Such nature of postmodernism produces its basis of pluralism and polyvariety.

This is what E. Yermolin states: "By the end of the century it became clear that there are too many geniuses and there is no possibility to deal with the truths, which each of them produces. The general hierarchy of existence was divided into parts, and the absence of general criteria of truth and genius allowed considering own subjective truth and faith as the measure of things" [Ermolin 2011].

Yu. O. Shabanov also gives an interesting remark concerning postmodernism: "The criticism of the Enlightenment and the absoluteness of rational are peculiar to the postmodernism. Refusal of ontology, of the logical consistency of the text and theorizing, the exhaustion of faith in progress as a factor of world transformation are characteristic features of it" [Shabanova, Yaremenko & Tarasova 2012].

It is important that modern trends in the development of philosophical standpoint arose on the grounds of rethinking of classical concepts by the philosophy of postmodernism. Among the new directions, special attention should be paid to post-structuralism, which deconstructs the structural direction and completely abandons the notions of structure and system, structural universalism, reject previous belief in reason, science and progress, but leaves a lingual and symbolic understanding of the world.

A modern direction, which tries to adapt the teachings of Foma Akvinskyi to the day-to-day realities, is neo-Thomism. Its basic principles involve the synthesis of faith and knowledge, religion and science, but faith is recognized as dominant over reason, while this position is argued by scientific terms. Neo-Thomistic supporters pay great attention not only to the existence of God and to the understanding of his place in the world, but also to the life of a man. Thus, freedom, self-awareness, ability to manifest themselves in spiritual action and creative skills are organic features of a personality [Kasian 2010].

It is also necessary to turn to personalism, which continues the existential philosophical standpoint and determines free personality as a central point, tries not to contradict religion to man, and the act of creation considers the common process of man and God. Personalism sees the creative and active vision of the world and expresses respect for any creative initiative.

It is important that, in the modern world, the development of positivism was regenerated into post-positivism. L. O. Radionova reasonably states about it: "It suggests the so-called methodology of research programs, the idea of humanization of science, theoretical pluralism and the historical context of science" [Radionova 2006].

That is, today, a rethinking of classical philosophy is taking place, focusing on active search for new methods of cognition, new awareness of the world, new interpretation of the category "object-subject".

The next thing to be noted is that, in general, postmodernists do not accept following ideas of classical European thinking:

- logocentrism, which involves belief in the superiority of rational language and thought in human life, the rise of reason in the world, focuses on logic in the language;
- definition of the structuring of existence, in particular, the desire to establish stable structures (orders) in all spheres of existence;
- belief in the advantage of identity (equivalence) over distinction;
- confidence in the existence of certain theoretical foundations of being, which gave the opportunity to confirm the metaphysical concepts of the boundary foundations of existence;
- confirmation of opinion about the correctness of traditional (from Plato to Hegel) idea of representation, that is, confidence that truth exists and it represents reality correctly [Kryvulia 2010].

Dolskaia O. O. notes in this connection: "The four motives signify a break with the tradition. Keywords are as follows: post-metaphysical thinking, linguistic turn, specification of human brain and refusal from the superiority of theory over practice, or overcoming of logocentrism" [Dolska 2015]. That is, postmodernists deny logic, established orders, superiority of identity over distinction, metaphysical concepts of the boundary foundations of existence, existence of truth and its ability to adequately reflect reality. At the same time, postmodernism does not oppose faith in some idea, but it does not accept its absolutization.

And this allows asserting that, within the framework of postmodernism, modern philosophy is characterized by following features:

- pluralism;
- polyvariety;
- uniqueness and originality in the analysis of achievements of the past and their own ideological constructions;
- criticism of ideas about the absolutization of rational;
- focus on the subject of discourse, its creativity and freedom;
- going beyond the established order;
- lingual and symbolic understanding of the world, because language acts as an opportunity for self-determination and self-identification of a person.

However, one cannot ignore the fact that along with the concept of "postmodernism" also the concept of "postmodern" is used, which better characterizes the general situation of culture [Shabanova, Yaremenko & Tarasova 2012], but, since philosophy cannot objectively be exhausted only by culture, we consider that it is expedient to use the term "postmodernism" to refer to the development of philosophical standpoint in modern society.

Also, some scholars do not recognize postmodernism at all, and H. Bezarova "defines it as a culture virus, "decadence", seeing in postmodernism the next call for the destruction of any ethical system" [Bezarova 2010].

They believe that modernization of the ideas of modernity is ongoing, that is, scientific knowledge and reason lie in the basis of changing social order [Kryvulia 2010] and the continuation of the modernism in the XXI century is called "second modern" or "late modern", and

state that modernism has not moved into another phenomenon, but continues to evolve and all changes take place within its limits.

It is difficult to agree with this, because the analysis of the concepts, formulated by postmodernists, testifies their opposition to the ideas of modern. Therefore, we can state, that postmodernism is a special paradigmatic phenomenon and transformations that take place in the consciousness of modern society, and, in the future, may lead to the creation of a new reality.

At the same time, modern society is characterized by constant development of knowledge, which requires philosophy to move away from theory and become applied. Thus, W. H. Gumbrecht comments: "We have not only adapted our concepts and our thinking to a new chronotope, but many humanists do not understand these profound transformations in their intellectual environment" [Humberkht 2011].

Although applied philosophy originates from antiquity, it started its active development in the early twentieth century in the contributions of M. Buber, E. Levinas, P. Rickor, K. O. Appel and others. Applied philosophy states the importance for a person to possess systems of ideas, which are necessary for its development and can direct during life.

There are descriptive and regulatory functions at the core of applied philosophy. In general, the descriptive function materialises in theoretical philosophy, and the regulatory, in turn, namely in the applied. According to O. Dolska, "the regulatory function involves previous empirical localization of objects and further development of the theory of a separate object. Its searches in such areas as, for example, philosophical anthropology, philosophy of technology, philosophy of information management, philosophy of education, etc., can be an example of activating of philosophy appeal to the regulatory function" [Dolska 2015].

That is, we can say that the subject of applied philosophy is based on everyday spheres of human life, draws attention to its specific forms of life. And, since modern society has acquired the features of information and high technology, with its constant intensive development, it requires a philosophical analysis and evaluation. It is also necessary to mention the global information network "Internet", the impact of which on the life of mankind today is spectacular and therefore needs a philosophical investigation.

An active use of the Internet network sets requirements for specialists, who must possess not only information and communication skills of their specialty, but also philosophical and scientific world outlook. After all, the outlook is the only, which allows us to determine the most important and to disregard the minor in the presented material, properly evaluate and analyse information and to make necessary conclusions. Today, there is also need for specialists, who are able to investigate the influence of information, provided on the Internet, on the consumer, to understand its interests, attractions, and things, which are indifferent.

In addition, it is important that today a peculiar synthesis of technology and science, scientific research and engineering take place, which, in turn, give rise to modern applied philosophical directions, such as: philosophy of education, philosophy of science, philosophy of technology, ethics of geopolitics, etc., and a large number of interdisciplinary and transdisciplinary issues.

Dolskaia O. reasonably states that "today there comes a time when philosophy should, in turn, combine sciences, disciplines, focusing on interdisciplinarity, transdisciplinarity, relying on the possibility of work with idealized constructs in natural sciences, management information sciences, sciences of analytical character, etc." [Dolska 2015].

As we can see, science is developing at a rapid pace today, but all its achievements require a philosophical justification for the progressive existence of society. A new paradigm formed by science demands new thinking techniques and new culture of thinking. Therefore, current philosophical standpoint is also an instrument in the formation of interdisciplinary and trans-disciplinary relations.

**Conclusions.** On the basis of conducted research, as a summary, it should be noted, that modern philosophical standpoint is characterized by following features:

- It is available in many dimensions: ethical, aesthetic, cultural, political, historical, etc.
- It cultivates human subjectivity, diversity, free development of the personality, its creativity.
- Does not pretend to proclaim a single absolute truth, but gives opportunity for the development of creative conflicts, dialogues and discourses in the process of cognition. This leads to a comparison of different viewpoints in science, allows us to see the research object at various angles and generates a search for common in the branches of science with similar subjects of study (interdisciplinary and trans-disciplinary relations).
- Its influence is directed at the actions of people who are mediated by cultural and social development (applied philosophy). The whole set of social norms is a set of certain generalizations and established allegations and imperatives in relation to human behaviour in society, the existence of the society itself, etc.
- Determines the right to existence of different systems of values. The system of social values is extremely differentiated, since it includes a multitude of components, which, in one way or another, affect the individual elements of social existence. That is, the values outline the orientations and determinants of perceiving the reality by a human, the formation of its system of internal imperatives, repressions and counterbalances.

Thus, current trends in the development of philosophical standpoint have well-defined features, and, also, each set of these features, in the development process, in ethical, aesthetic, cultural, political, historical dimensions creates the necessary effect that can provide maximum regulatory influence and maximum orderliness of all social processes, without any exception.

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