

## Humanities Between Development

### The Importance of Research in its Methods

#### العلوم الإنسانية بين التطور وأهمية البحث في مناهجها

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Received: 12/02/ 2024 Accepted: 20/ 05/ 2024 Published : 16/ 06/ 2024

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#### Abstract:

The human sciences have endeavored to establish their own methodologies for studying humans as both a phenomenon and a subject of knowledge. This effort draws upon the development of experimental methods in the physical, natural, and chemical sciences over the past three centuries—namely the 18th, 19th, and 20th centuries. During these periods, significant figures such as Galileo, Newton, Einstein, and Max Planck emerged in the scientific field. Concurrently, the human sciences began to gradually diverge from the domain of philosophy, influenced by the advancements in modern Western philosophy that reshaped the cognitive frameworks of all sciences. Despite their attempts to construct an independent knowledge system, the human sciences have not entirely extricated themselves from the theoretical and abstract nature inherent in philosophy.

Moreover, the evolution of methods within the human sciences has been closely tied to the pivotal roles played by intellectuals and philosophers in European universities, exemplified by the sociologist Pierre Bourdieu. The development of these sciences also heavily relied on the precision of mathematics. Interpretive philosophy contributed to this development by attempting to provide a methodological framework for the human sciences. Additionally, other models, such as that of Wilhelm Dilthey, sought to offer materialistic explanations for human phenomena.

In conclusion, this article presents various scientific perspectives for advancing the human sciences.

**Keywords:** Human sciences, method, system, theoretical level, scientific level, model, phenomenon, interpretation, subject, object, essence.

#### المخلص باللغة العربية:

سعت العلوم الإنسانية إلى تأسيس مناهجها الخاصة لدراسة الإنسان كظاهرة وموضوع للمعرفة. يستند هذا الجهد إلى تطور الأساليب التجريبية في العلوم الفيزيائية والطبيعية والكيميائية على مدى القرون الثلاثة الماضية، أي في القرنين الثامن عشر والتاسع عشر والعشرين. خلال هذه الفترات، ظهرت شخصيات بارزة مثل جاليليو ونيوتن وأينشتاين وماكس بلانك في مجال العلوم. في الوقت نفسه، بدأت العلوم الإنسانية في الانفصال تدريجياً عن الفلسفة، متأثرة بالتطورات التي شهدتها الفلسفة الغربية الحديثة والتي أعادت تشكيل الأنظمة المعرفية لجميع العلوم. وعلى الرغم من محاولاتها لبناء نظام معرفي مستقل، لم تتمكن العلوم الإنسانية من الابتعاد تمامًا عن الطبيعة النظرية المجردة المتأصلة في الفلسفة.

علاوة على ذلك، ارتبط تطور الأساليب في العلوم الإنسانية ارتباطاً وثيقاً بالأدوار الأساسية التي لعبها المثقفون والفلاسفة في الجامعات الأوروبية، كما يظهر في نموذج عالم الاجتماع بيير بورديو. اعتمدت هذه العلوم أيضاً بشكل كبير على دقة الرياضيات. وأسهمت الفلسفة التفسيرية في هذا التطور بمحاولتها توفير إطار منهجي للعلوم الإنسانية. بالإضافة إلى ذلك، ظهرت نماذج أخرى مثل نموذج فيلهلم ديلتاي، الذي سعى إلى تقديم تفسيرات مادية للظواهر الإنسانية.

الكلمات المفتاحية: العلوم الإنسانية، المنهج، النظام، المستوى النظري، المستوى العلمي، النموذج، الظاهرة، التفسير، الموضوع، الذات، الجوهر.

## \*- Introduction

The opposite between the good and the evil that the Pythagorean School presented in building its philosophy is among the first concerns of man in the development of ethics. We conclude from this, that the old philosophies adopted in building their theories to know the human being.

With the emergence of religions, the ideas of equality, freedom and justice spread. The problem of research in the humanities seemed from the first sight very old as a result of the presence of ancient sciences that concerned the human being and with the various knowledge surrounding it, but the accurate actual and scientific interest in the study of man as a phenomenon and a subject for research, Specially increased after experimental success in applying its methods to all materials and knowledge such as physics, chemistry, biology, this successful experience in a relative manner tried to transfer it to the world of human phenomena some researchers in human sciences and society such as "Ox Conte", who tried to put in place A scientific approach to studying the development of societies through his interest in human culture and behavior and stages of its development, and in practice this step can be considered the beginning of the establishment of science that is concerned with humans.

### 1- Definition of humanities:

To determine the features of the general problem of this research, we must define the term and the concept of humanities, the emergence of humanities is scientifically and systematically linked to the era of European lights with the humanism that accompanied this era, and that began to care about the subject of man as a phenomenon that studies like the rest of the material phenomena that are taught within the sciences Experimental, that many philosophers and scholars have tried to define the humanities, some of whom said that the humanities are a group of cognitive activities that are concerned with the subject of the human self through its interests, preoccupations, and also through its language, history and social, economic, cultural and that represents it Accordingly, sociology, economy and anthropology, psychology, history.

The French philosopher "Michel Foucault" believes that the humanities did not inherit a clearly defined heritage because it was involved under philosophy and at the beginning of the eighteenth century these sciences began to assume the idea of human existence as a subject that can study and research, while "Claude Levi Strauss" believes that the humanities are the sciences It was very late for experimental sciences, but in the last century - the nineteenth century - the situation has changed a lot as a result of the development of experimental sciences in its methods and this new situation was exploited by the humanities to make itself a benefit and a great interest that tries to solve human problems. .(Piaget , 1970 : 508)

As for "Jean Piaget", it was considered that the development of the humanities came as an inevitable result of its separation from philosophy, and thus tried to solve a set of problems with

methods issued by the nature of its subjects and its function of experimental sciences. (Claude, 1983: 342)

"Piaget" tried to follow the path of the development of humanities in all its major styles, saying: The primary factor of the scientific development of human sciences and in particular psychology, sociology is the separation of these sciences from the common trunk of philosophy, especially in the period of the development of modern Western philosophy that reconfigured the cognitive system for all sciences.

## **2- The method category:**

The attempt to write about the method appeared with "Ramus" (1515-1578) in the Renaissance, where the logic was divided into four sections, perception, judgment, proof and method, but "Ramos" was unable to determine an accurate approach to science from the point of view of logic. Rather, he was particularly concerned with placing a method in rhetoric and literature, he was not interested in observation and experience except in a little way, and it is credited with losing the attention of researchers to the importance of the method, after which the Port Royal spelling put practical tools to build a method through logic, This was evident in their book "logic or the art of correct thinking". As for "Descartes", he discovered the method leading to directing the mind a correct direction and searching for the truth in science, this appeared clearly in his book " Discourse on Method" where he placed thirteen rulers, according to which he was running the mind in his search for the truth of things. This has appeared in the folds of its author, the organon, while " Francis Bacon "is a situation His new Organum Organu's new Organu "in it, where he clearly established the rules of the experimental approach.

The development of the method in the humanities has been associated with the abstract philosophical theoretical level that the scientific concepts circulated in the various fields of humanities have realized, this result makes the problem of the method in the humanities a philosophical problem in the first place, the most important renovations of philosophers fall into the level of the method and from here the importance of Descartes, "Locke", "Kant", "Hegel" and "Hoserl", one of the philosophy believed that philosophy is almost only a method (Al-Taher,1989 , 10)that Carl Popper is considered that there are a method that the philosopher can use as much as he wants, so the important Here is to have a problem worth looking and try to solve it.(ibid,13)

## **3- Kant and the age of lights**

At the end of the eighteenth century, "Emanuelkant" defined the era of lights by saying, "It is a person's ability to overcome his palaces in which it was the reason" that what can be deduced from this definition is that the era of lights was the human era, that is, the beginning of man's interest in itself, with his existence.

This definition is related to the substance of man's development in its relationship with his mental powers, because it was the one that was the reason for his shortcomings in which he created himself, we can also conclude from this definition that the human being has the mental, psychological and mental ability according to the expression of "Kant" to overcome this deficiency, this is not it is only by achieving some psychological and material conditions for the human being, that the "Kant" project was expressed by some subsequent philosophers, especially supporters of interpretative philosophy.

#### **4- The role of the intellectual in developing human sciences in European universities:**

The development of human sciences in the West was linked to the role played by the intellectual, which is to pay attention to the development of educational methods within universities to study the sciences related to man, that this link came as a result of the isolation and marginalization that humanities have known in the West, where this marginalization coincided with the development of technological sciences Which was a solution to many of the crises that Western society lived, especially after the Second World War.

After the end of this war, not long -term, Western society began in general, and European society in particular, a group of crises produced by the development of technological sciences, is that these crises took two dimensions. the first on the epistemological system within the cognitive system, the second moral at the level of individuals. What matters to us in this study is the second aspect that introduced Western man into an acute and social psychological crisis, as a result of multiple, varied factors. This situation made the intellectual in Western society move at the level of universities, calling for the return of the basic position of the human being within the cognitive system. from this point the interest in studying all human sciences related to the human being began. We will try to follow one model of intellectuals within French society, which developed new methods to study humanities and is interested in framing them within the French University. He is the sociologist "Bourdieu" who was interested in framing sociology, as he began determining the mission of the sociologist as an independent researcher on all the devices of the various systems that exist within society. In this field, "Bourdieu" has formulated, practiced his own perception of the mission of the sociological world intellectuals, away from the socially prepared formula, that is, his idea is merely a mirror that reflects what is social with all its manifestations, including the least acceptable manifestations of the use of neutral concepts(Mosdef,2004,14).

Then Bourdieu "frame the sociology method, where he believed in this field that social as a scientific topic is aware of the use of methods and ways that are far from the natural instant, are the fruit of explanatory models that the mind places as the concept of printing and inheritance of symbolic cultural capital and the reproduction of social inequalities through systems The school,

whose language is only laid down by the sons of the socially and culturalized classes (ibid,14). To many schools in Europe and also in the Maghreb.

We tried to show, through this model, that the intellectual has a fundamental role in reshaping, building the humanities. The question we ask in this regard. Have we assigned the intellectual who is able to establish the human sciences method within universities across the entire Arab world?

In fact, Western societies, especially the intellectuals, were not interested in setting methods for humanities until after the philosophical foundations for the establishment of humanities were laid. The era of lights did not appear until after the philosophical awareness spread within the educated class in Europe , as a result the awareness of the interest in studying human sciences spread the start of the humanism that appeared in the era of the lights, that such a situation was not known by the Arab society until after what was liberated from colonialism, the intellectual tried Al -Arabi, who is affiliated with Western society, is established for a scientific and philosophical renaissance affected by what is happening in European universities, during that it began to form a kind of civilized awareness within contemporary Arab thought (zaki,1999,11).

Philosophy in this field contributes a prominent contribution to providing appropriate methods to review the experiences of human societies, including intellectual, spiritual, social institutions, a comprehensive review, so societies that do not have a real readiness for such a review do not produce philosophical thought that carries its features and expresses their positions (ibid,11). this is the matter It applies to Arab societies that could not produce critical philosophical thought. From here we can conclude that our societies can at the present time the advancement of humanities only after reviewing the experiences of other human societies, by studying some facts of human sciences within Western societies, this is something that is proceeded, given that human phenomena are similar among societies. So, the philosophical foundation for the renaissance of humanities is a prerequisite for building methods that address various human phenomena, this foundation is mainly related to the role of the intellectual within Arab universities, by working to sensitize students to the importance of humanities and their role in the development of society. The role of the intellectual at the present time is still in his place between teaching and education only.

#### **5- The methodological methods to be followed by the humanities:**

Humanities enter within the circle of comprehensive philosophical knowledge and the latter passes through experimentalism that clearly raises fundamental problems in the interpretation of knowledge, that the humanities that represent one of the categories of philosophical knowledge are obligated to follow the method of experimentalism as it is obligated at the same time to follow the path of mathematics that Experimental knowledge is met on the other side. When the humanities are obligated to mathematics, they seek accuracy in its results, even though some mathematicians do

not believe in accuracy, that it is one of the fundamental features in their science, but mathematics is the only science that was able to put a meaning for the ideal knowledge(Granuhi,1989,117). From this angle, the human sciences are currently unable to dispense with mathematics.

The science of mathematics involves within the circle of knowledge on which scientific development and various experimental methods relied since the birth of the experimental method with "Jaber bin Hayyan", "Al -Hassan bin Al -Haytham" to "John Stators MI" and then "Einstein" in contemporary physics.

The quantitative knowledge is necessary for all fields of humanities, but this does not mean dispensing with qualitative knowledge, that the humanities are required to create a methodology of how(ibid,117), as scientific knowledge is not without knowledge of objective and the quantitative knowledge cannot be isolated from the qualitative knowledge.

#### **6- Interpretation philosophy and humanities of "Gadamir"**

"Gadamir" presented through his interpretative philosophy a systematic criticism of the materialism of the humanities from the point of view of the concepts circulating in it, where he stood critical, rejecting the material trend that these sciences that were established with sociology schools in particular, Gadamer relied on this criticism on interpretative philosophy as a theoretical and cognitive reference base in understanding and establishing the meaning(al-kahlawi,2006,31). This philosophy of "Gadamer" and also with "Paul Ricoeur" was based on a basic basis, which is to reject the establishment of the truth of the human self as a fundamental basic subject for the study of humanities, and this philosophy refused to consider a person something of a number of things that are subject to the logic of quantity, which made "Gadamer" "It takes the path of interpretative rationality, which is based on a philosophical understanding of the object and the problem of meaning and existence at the expense of the aspirational rationality on which sociology schools and positive philosophy (ibid,31)in contemporary European philosophical thought, especially with" Juergen Habermas ", relied on. "Gadamer" returned to the human sciences its humanity, when he focused on his philosophy on the spiritual nature of man and to understand the meaning of high human existence, which is merely the materialism of things that exist in nature, so he notes on "Gadamer" his emphasis on the deep philosophical criticism of the different methods of human sciences and philosophies. The situation based on considering a person is a bit of things in nature, which was focused in his criticism on not being considered as one of

the rules of the method to which humanities are subject, because the base of quantity in his view cannot help the researcher to understand the nature of human existence, which is a fundamental issue in the development of the humanities method.

Gadamer attributed the "human sciences" its first place from which it started with the philosophy of the lights of lights, as she tried to understand the nature of the human self through her study of a scientific study that takes into account the basic conditions for the formation and building of a true human image that is based on the essential ethical meanings that establish the concept of man.

### **7- "Wilhelm Dilthey" and the material interpretation of human phenomena.**

The method of natural and experimental sciences was established on the saying of quantity in particular, considering that the method that depends on this saying provides very accurate results when studying the natural phenomenon, while the human sciences try to move away from its approach to the quantity saying in its study of various human phenomena, made the same human essence a basic essence and a vivid subject for its research, but this approach began to change little by little, especially with "Wilhelm Dilthey" in contemporary philosophy, which worked to focus the saying of understanding-understanding the same person- based on the experience and causal interpretation of human phenomena. In his view, a person is not a fixed given, as the method ends, as the questions that search for answers about what a person are his existence continue (al-kahlawi, 2006, 32).

We note on the philosophy of "Wilhelm Dilthey", that it is an attempt to combine the causal interpretation of various human phenomena and the questions of a philosophical nature to understand human existence, as a result of this the humanities have remained captive to this proposal, which made the awareness of the certainty of the human self, the fate of man and the nature of human phenomena difficult to achieve. despite the serious attempts made by sociology schools in particular, as we have noticed with "Bourdieu", also with analytical psychology schools that are trying hard to understand the truth of the human self, which remains very unknown as a result of the complexity of the human phenomenon in itself. Within the context of the causal understanding of the human phenomena, Raymond Aaron managed in his message "Introduction to the Philosophy of History" through the delicate, comprehensive analysis of the historical situation of man, to realize the convincing criticism of the inevitable philosophy of history, as he focused on highlighting the

interaction between the historical experience of man and the political will is far away On all kinds of historical inevitability, because he firmly believed that the history that a person makes has a proposed end. The method of history science, despite the scientific tools that are based on, its end, that is, the result of the historical Some scientific perceptions of the advancement of human sciences.

We will try to present some perceptions that we consider as basic rules that contribute with other rules in building an integrated cognitive system related to humanities, that these perceptions can be limited to the following points:

1- It is necessary to sensitize the importance of establishing laboratories for research in humanities in all university , educational institutions with the need to pay attention to the professor researcher in the field of humanities. This process enables the researcher to overcome the psychological and ideological obstacles that usually stand in the face of researchers in this field.

2- The necessity of openness of humanities to civil society:

Among the perceptions that human sciences can use so that it can spread its concept within society is the necessity of its openness to civil society, as it addresses science -related sciences organically related to civil society, whose appearance is considered one of the features of the development of modern Western philosophy, where he puts the features of this French philosopher "John Jacques Rousseau "in his book" The Social Contract "as well as the French historian" Alexis Dotokoville ".

1- The first stage: It is the foundation stage, where the state controlled all matters of society in terms of management and organization.

2- The second stage: is the entry of civil society to the economic side, where the economic structure was considered a basic step to liberate the human being from the slavery of the machine, and therefore it restores the human being his humanity. At this stage, civil society entered into a conflict with the political class in Western Europe, and this conflict took cultural, political and even revolutionary dimensions.

3- The third stage: It is to establish the principles and principles of civil society within the various social classes of society, where civil society put itself intellectually, culturally, morally, and at this stage civil society overlaps and intersects in many aspects with the political community.

This short glimpse of the development of civil society makes us establish the idea of openness of humanities in our universities to civil society, which will make these sciences and its methods a key to solving many of its cognitive problems that it faces within the political and economic community, that civil society is in urgent need of sociology Psychology, philosophy and others, from here, it is in the interest of civil society to defend these sciences and its promotion within the total system of society, and by this systematic method the humanities are very closely related to society.

A summary :

The development known to the humanities in Western societies came as a result of these sciences related to civil society in particular. Evidence for that.

What is required of the university in our Arab world is the necessity of its openness to society in particular, that these sciences are currently known as an organic separation from society, this situation made it live in isolation unlike technological sciences.

Investing in human resources is a successful step on the path of developing humanities, where Western societies have been overwhelmed by this issue after the Second World War, as we noticed interest in people through the Human Rights Charter and through the organization of working hours, these results came after the development of some humanities within These societies.

The field of research in the humanities is tantamount to forming a new theory and is not similar, as Albert Einstein said in 1938, "demolishing a small hut and building a skyscraper instead He sees new roads and paths that connect the Bekaa in the foot of the mountain, which would not be able to see if this foot did not leave.

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