

SECTION 5. METHODOLOGY AND METHODS OF SOCIOLOGICAL RESEARCH

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THE CATEGORY OF JUSTICE IN THE CONTEXT OF METHODOLOGY

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Justice as one of the most important categories of philosophy occupies a special place in the problematic interdisciplinary field. The interdisciplinary field of the postmodern theory of justice, in addition to philosophy, includes such spheres of science as sociology, political science, law, ethics, gender studies. The difference of approaches to the problematics of justice in the Western philosophy has been developed over millennia, during different historical epochs and cultural periods in the different countries of the Western world. Consequently, in the scientific analysis the comparative-historical method is of great significance. It implies compromising certain approaches to sources and historical evidence in writing history. In the postmodern theory the comparative-historical method means the use of the specific hermeneutical techniques, accentuating contextuality and interpretation as the methodological guidelines in the certain socio-cultural settings. The classical texts of Plato, Aristotle, Hobbes, Locke, Rousseau, Hegel, Marx, and other great scientists of the past require a new reading in the era of post–postmodern philosophy in a corresponding metamodern situation of our days. The depth of philosophical thought in the works of Rawls, Foucault, Habermas and other theorists of the late twentieth century and the early twenty-first century, who leant on the classical heritage of philosophy, emphasise, as a rule, the values that underpin their theories. Inevitably, the use of the system-structural methodology is required. The methodologies of both system-structural and anthropocentric paradigms are

certain to be needed in the scientific form of the analysis. However, the comparative-historical paradigm in its evolution in time and space is of particular importance. It is considered necessary to derive philosophical conceptions of justice from their respective cultural-historical contexts by demonstrating their specificity in the works of the representatives of the philosophical thought. Thus, the comparative-historical method can be defined as identification and explication of systematically related philosophical concepts and identification of the fundamental concepts that define them and determine their interrelation. Since the concept of justice is the main semantic core of many philosophical doctrines, this concept and the corresponding conceptsphere are of key importance. It is worth mentioning that concepts are considered as functions of philosophical foundations in their inseparable relationship with the word, because it is verbalisation that keeps the concepts in a stable state. Starting from the position that the word is the key that unlocks a person's conceptualisation, that opens a concept as a unit of thought activity, we are facing opportunities that we have never seen before. In studying the space of the word in the text it is supposed we should get the knowledge about the whole conceptsphere, knowledge about the category of justice in different countries in the different periods of their historical development.

In this case, understanding the conceptsphere as an ordered set of concepts, existing in the form of generalised perceptions, mental pictures, schemes, notions, narratives and histories that generalise various attributes of the external world is of great value. Hence the adherence to such methodological approaches as semantics-centrism and text-centrism. Semantics-centric ideas are considered by researchers in the context of the 'linguistic turn' of the second half of the 20th century that determined the main directions of postmodernism in many respects. The latter refers to the text-centrism as a postmodernist technique, directly related to the hermeneutic approaches of narratology and intertextuality. Nowadays, the metamodernity situation, which is characterized by scientists as oscillation between a typically modern commitment and a markedly postmodern detachment represents a new model for theory: a revaluation of the place of values in the human sciences [1].

References:

1. Storm J. A. J. *Metamodernism: The Future of Theory*. Chicago and London : The University of Chicago Press, 2021. 328 p.