

## METHOD AS THE MEANS OF ACTIVITY

The period at the end of our century once more demonstrated that the growth of the interest to the investigation of a person, the development of different directions of philosophical anthropology became the dominant of the world philosophical thought at the end of the XX century. Investigations of a person are impossible without detailed investigation of human activity.

The study of activity and its various aspects by the classics of philosophy and by the modern scientists has not just solved, but raised many methodological problems. The further development of a person and the optimization of his activity depends on the decision of these methodological problems. Constantly, day by day, the new problems appear. They are stimulated by the development of the traditional and by the appearance of the new forms of activity.

Of course, these problems may be solved only on the base of the synthesis and integration of the achievements of the philosophy of activity, social philosophy, sociology, psychology, philosophy of science, logic, including the logic of action, and the other branches of science, investigating either aspects of human activity. One of the most important aspects is the problem of the methods of human activity.

It is known that in spite of the fact that many philosophers were interested in that problem long time ago, the school of R. Lullia introduced the notion «method» in the XY1 century. M. Vladislavlev says that the purposes which that school "... methodically reached were strange, the substance of the methodical works was absurd. But the idea of the method remained as the firm property of science [1, 142]. I. Kant considered the me-

thod as the means of "...achievement of the solid and systematic cognition": "... the study of this method gives the means, with the help of which the perfection of cognition is reached" [3, 435]. As G. Hegel considered: "Method is the weapon in searching cognition, which is on the subjective side. It is the means with the help of which it correlates with the object" [2, 291].

The consideration of methods of investigation as the means of scientific cognition, scientific activity proves the statement that methods may be considered as the means of human activity. It's true that any activity is "methodological". The activity is always carried out with the help of different methods, which are used as the means of this very activity.

Thus, the induction may be used as the method of activity on generalization of the empirical material; IR-spectroscopy is the method of activity on determination of the structure of molecule; the method of moving is walking. Of course, according to these, there is no mutually synonymous conformity between the activity and its methods. Thus, the method of movement is not only walking; it is also riding, going by train, by air, by rickshaw etc. And the methods of determination of the structure are also NMR-spectroscopy, mass-spectrometry and other methods.

The activity approach gives the possibility to investigate a great deal of important problems of methods, including the problem of the essence of the method as the most important phenomenon of cognition. Thus, it is possible to suppose that the method exists in two forms - potential and actual. In the potential form of existence the method exists as knowledge, the system of knowledge, as potential activity. But in the actual form it exists like the activity itself. From this point of view the usage of this method is the systematic actualization, the transition of this method from potential form to actual, carried out by the subject. G. Hegel wrote: "Method is knowledge for which the notion is given not only as the subject, but also as its own subjective acting" [2, 291].

P. Kopnin names two sides of method as subjective (rules, receptions, actions of the subject) and objective (the result of the cognition of conformity) [4, 305]; that characterizes method from the other point of view.

According to many views, existing in literature, the notion "method" joins cognition and transforming activity. The voluminous literature paid much attention to the problems of methods of cognition, but there wasn't a lot of place to general problems of methods of transformation (excepting those methods of transformation, which investigate the logic and the logic of actions).

Only the Polish school of praxeology pays attention to this problem. T. Kotarbinsky considered the method as one of notions of praxeology. He identified it with the system of behavior and defined it as "the way of fulfillment of the difficult action, consisting in determined selection and arrangement of its main parts". He specifies that: "this method is planned, it is suitable for multiple repetition" [5, 85]. T. Pscholovsky defined the method with the reference to his "Small encyclopedia of praxeology and the theory of organization" as "the way of action, which is used systematically". And the way of action in, its turn, as the premeditated way of action, succession of further acts" [6, 181]. He considers the method as the activity, method in its actual form.

The investigation of methodology of transformation activity is also important in connection with the necessity of more detailed investigation of methods of cognition. The thing is that the methods of cognition and the methods of transformation in scientific cognition are closely connected. They interact with each other. For example, the methods of transformation (of objects of material world, gnoseological characters or scientific knowledge) are included into the methods of cognition as submethods.

From the other hand, the methods of transformation have cognitive loading. In many cases these methods are indistinguishable for the outward

observer (for example, scientific nuclear explosion and bombing of Hiroshima).

The problems of typology of the methods of scientific cognition (and methods in general) are rather difficult, as the notion "method" is very polysemantic. Investigating the notion of the method, used in different sources, it is possible to single out two main meanings of the notion "method":

1. Method - is the principle, paradigm, point of view, advice, approach, direction, "regulative principle" (I. Kant).

2. Method - is the mode, rule, program, recipe, algorithm.

The investigation of the methods of the second group drives us to the conclusion about the necessity and possibility of their classification in accordance with their structure. It's possible to substantiate the apportionment of three types of methods - modes, metamethods and action. The mode includes the consistent application of the methods of cognition and the transformation of the object of investigation. Metamethod includes the other methods of cognition and transformation as submethods.

#### Резюме

У статті йдеться про методи як засоби пізнавальної і перетворювальної діяльності. З'ясовуються проблеми класифікації методів та їх структури, а також запропоновано деякі можливі шляхи їх розв'язання

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