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Medintsev V.A. PhD (Psychology), researcher at laboratory of methodology and theory of psychology, G.S. Kostiuk Institute of Psychology at the NAPS of Ukraine.

e-mail: theor.method@gmail.com

“MODERN ERA” THEORIST’S THINKING

Abstract

The article presents a psychological interpretation of the Modern era theorist thinking, carried out by V. Bibler. The interpretation is based on a universal methodological tool for describing the processes (ST-method). Intellectual are called the processes, which include the modus of the intellectual operations, mastered by the person and the modus of the subject of thought. Activity of synthesizing intuition is interpreted as a process of searching for appropriate variants of combinations of components of the theorizing subject, components of General scientific and scientific-disciplinary knowledge. The actions of rational deduction are interpreted as manifestations of the regulatory activity of the patterns of formal logic. Semiotic restructuring of the logical movement is written as processes regulated by patterns of semiotic operations. Then there is a reconsideration of the result and the cognitive tools used by the theorist. These processes are considered as a theorist's psychological reflection aimed to his theorizing in all or some of its components. The result of these processes can be adjustments to the field of knowledge, the subject of theorizing and the theory created, as well as patterns of intellectual operations. These adjustments are followed by a new cycle of reasoning. The last thought procedure is the shaping of practical conclusions about application of the theory. At this stage, “I” practical mind” performs intellectual operations on those mental modi that contain more general knowledge of the theorist about the world. The article shows only those processes that can be compared with the thought processes considered by Bibler. Using the ST-method, one can assume and check in experiments the existence of many other synchronous processes perhaps also essential in obtaining an intellectual product, including a new theory.

Keywords: *theory, thinking, modus of culture, subject of thought, patterns of intellectual operations*

Мединцев Владислав Александрович, кандидат психологических наук, научный сотрудник лаборатории методологии и теории психологии Института психологии имени Г.С. Костюка НАПН Украины.

МЫШЛЕНИЕ ТЕОРЕТИКА «НОВОГО ВРЕМЕНИ»

Аннотация

Показана психологическая интерпретация мышления теоретика Нового времени, представленного в философском дискурсе В.С. Библера. Интерпретация основана на универсальном методическом инструменте описания процессов (ТМ-метод). Интеллектуальными названы процессы, к которым относятся модус освоенных лицом интеллектуальных операций и



модус предмета мысли. Действия синтезирующей интуиции трактуются как процесс поиска соответствующих вариантов сочетаний компонентов предметов теоретизирования, компонентов общенаучного и научно-дисциплинарного знания. Действия рациональной дедукции трактуются как проявления регуляторной активности паттернов формальной логики. Семиотическая перестройка логического движения записывается как процессы, регулируемые закономерностями семиотических операций. Процессы переосмысления результата и когнитивных инструментов, используемых теоретиком, рассматриваются как психологическая рефлексия теоретика, направленная на его теоретизирование во всех или некоторых компонентах. Результатом этих процессов могут быть корректировки в области знаний, предмета теоретизирования и создаваемой теории, а также паттерны интеллектуальных операций. За этими корректировками следует новый цикл рассуждений. Последней мыслительной процедурой является формирование практических выводов о применении новой теории. На этом этапе «"Я" практического ума» выполняет интеллектуальные операции над теми ментальными модусами, которые содержат более общие знания теоретика о мире. В статье показаны только те процессы, которые можно сопоставить мыслительным процессам, рассматриваемыми Библером. Используя ТМ метод, можно предположить и проверить в экспериментах существование многих других синхронных процессов, возможно, также необходимых для получения интеллектуального продукта, включая новую теорию.

Ключевые слова: теория, мышление, модус культуры, предмет мысли, паттерны интеллектуальных операций.

Медінцев Владислав Олександрович, кандидат психологічних наук, науковий співробітник лабораторії методології і теорії психології Інституту психології імені Г.С. Костюка НАПН України.

МИСЛЕННЯ ТЕОРЕТИКА «НОВОЇ ДОБИ»

Анотація

Показано психологічну інтерпретацію мислення теоретика Нової доби, представленого у філософському дискурсі В.С. Біблера. Інтерпретація базується на універсальному методичному інструменті опису процесів (ТМ-метод). Інтелектуальними названо процеси, до яких відносяться модус освоєних особою інтелектуальних операцій і модус предмета мислення. Дії синтезуючої інтуїції трактуються як процес пошуку відповідних варіантів поєднань компонентів предметів теоретизування, компонентів загальнонаукового та науково дисциплінарного знання. Дії раціональної дедукції трактуються як прояви регуляторної активності паттернів формальної логіки. Семіотична перебудова логічного руху записується як процеси, регульовані закономірностями семіотичних операцій. Процеси переосмислення результату і когнітивних інструментів, використовуваних теоретиком, розглядаються як психологічна рефлексія теоретика, спрямована на його



теоретизування у всіх або деяких компонентах. Результатом цих процесів можуть бути коригування своїх знань, предмета теоретизування і створюваної теорії, а також патерни інтелектуальних операцій. За цими коригуваннями слідує новий цикл міркувань. Останньою інтелектуальною процедурою є формування практичних висновків про застосування нової теорії. На цьому етапі «"Я" практичного розуму» виконує інтелектуальні операції над тими ментальними модусами, які містять більш загальні знання теоретика про світ. У статті показані тільки ті процеси, які можна зіставити розумовим процесам, розглянутими Библером. Використовуючи ТМ-метод, можна припустити і перевірити в експериментах існування багатьох інших синхронних процесів, можливо, також необхідних для отримання інтелектуального продукту, включно з новою теорією.

Ключові слова: теорія, мислення, модус культури, предмет думки, патерни інтелектуальних операцій.

Philosophical descriptions of thinking, as known, played an important role in the formation of modern trends in cognitive psychology, but some of the work of philosophers still remain out of sight of psychologists. One of the philosophical discourses on thinking was proposed by V.S. Bibler in [4], and after many years reproduced him in the book [3], which confirms the importance of this stuff in the philosophical concept developed by him. The following is a psychological interpretation of the thinking processes of the Modern era theorist, which Bibler describes in a complex, metaphorical philosophical language. Various psychological theories of intelligence are known today, and the theorizing can be considered in the context of each. But I will use a universal methodological tool for describing the processes ([1]), as well as experience of its application to describe intellectual ones. An additional task in this article is to demonstrate once again the methodological possibilities of the ST-method for cultural processes description (see [1], etc.). The universality of the method, according to its authors, is a precondition for its use as a methodological tool for psychological knowledge integration [5].

The main Bibler's idea in the description of the theorizing is as follows: “"I" of the theoretical mind of the Modern era (aimed at the invention and development of classical theories) is carried out in the dispute and overflow, the transition of such special logical settings (other "I") as < ... >” [3, p. 226). Further in the book there is a description of specificity of “other "I"” activity which we will consider as processes described by mappings of theorist’s psychic modi according to the laws set by patterns of intellectual operations (more detailed, see [1]).

So, the description of theorist’s thinking will be built on the schematism for interpretation of intellectual processes in ST-method [1]. *Intellectual* are called the processes, which include the modus of the intellectual operations patterns, mastered by the person and the modus of the subject of thought. We will call the space of mappings for the description of intellectual processes the space with the format {I; S; O}, that is:

$$\{I; S; O\} : \{I; S; O\} \rightarrow \{II; SI; OI\}$$

where:



I – modus of intellectual operations, mastered by the theorist. S – modus of the subject of thought (area of knowledge about the world, the existing theory of its description, the idea of a new theory). O – other modi.

Creation of a new theory as a result of theorizing will be described by the processes:

$$\{I; S; O\} : \{I; S; O\} \rightarrow SI$$

Each modi in this record can be detailed up to their components if necessary.

At the first stage of theorizing, according to Bibler, the activity of **experimental-isolating consciousness** is carried out. The result of this activity is the formation of the *subject of thought* by the theorist. Such is a certain area of knowledge, including the well-known for the theorist experiences and theories for its description. The modus of the subject of thought (S) is the result of the action of experimental-isolating consciousness. In this process, at least three components can be identified: K – knowledge of the theorist about the world; S_T – the subject of theoretical description, which is selected to a separate modus from the field of knowledge; I_E – patterns of intelligent operations involved in this process. The description for this process will be a record of the following space of mappings.

$$I_E: K \rightarrow S_T$$

I interpret the activity of **synthesizing intuition** as a process of searching for appropriate variants of combinations of components of the theorizing subject area, components of General scientific and scientific-disciplinary knowledge. These intellectual operations are controlled by intuitive thinking (I_I) patterns. The result should be a theoretical model (T_M) of the subject of thought (S_T). Thus, the synthesizing intuition is carried out in the processes, as follows:

$$I_I: \{K; S_T\} \rightarrow T_M$$

The actions of **rational deduction** are interpreted as manifestations of the regulatory activity of the patterns of formal logic (I_L) as a result of which the theorist builds the “backbone of the theory” (T). The stuff for such a transformation are: the previously built subject of a theoretical description (S_T) and theoretical model (T_M).

$$I_L: \{T_M; S_T\} \rightarrow T$$

Then there is a semiotic restructuring of the logical movement, which carried out, according to Bibler, by “I” setting on the text.” In the schematism used here, the action of this setting is written as processes regulated by patterns of **semiotic operations** (I_S), which set the laws of transformation of the theory existing in the theorist's imagination into forms acceptable for scientific communication. The stuff (prototypes) of such a transformation are the existing “backbone of the theory” (T), the subject of theoretical description (S_T), as well as linguistic and other knowledge possessed by the theorist and which are necessary for this transformation – a subset of the modus (K).

$$I_S: \{T; S_T; K\} \rightarrow TI$$

Then there is a **reconsideration** of the result and the cognitive tools used by the theorist, which Bibler refers to the manifestations of the “I” ability of judgment. Here's how he describes it: “In “the judgment ability” all a complete system of theoretical reason comes to concern, stir, thawed, becomes uncertain, is directed to a new reformulation of problems and their new solution” [3, p. 228). These processes



can be considered as a theorist's psychological reflection aimed to his theorizing in all or some of its components, here can be used all the previously identified components. The result of these processes can be adjustments to the field of knowledge (K), the subject of theorizing and the theory created (S_T, T), as well as patterns of intellectual operations ($I_E; I_I; I_L; I_S$). These adjustments are followed by a new cycle of reasoning. For the description and analysis of the entire set of these reflections it is necessary to consider the processes described by the space of mappings of the appropriate format (the format of the space of mappings, see [1]), namely:

$$\{K; S_T; T; I_E; I_I; I_L; I_S\}$$

After receiving a version of the theory, which the theorist considers final (T_Σ), this phase of theorizing is completed.

The last thought procedure for creating a new theory, according to Bibler, is the *shaping of practical conclusions* about its application – for human self development, including the theorist himself, and for “moving into the transpersonal” – under the last Bibler, following Einstein, understood the rational description of the world. At this stage, the activity of the “I” practical mind” (I_{PR}) performs intellectual operations on those mental modi that contain more general knowledge of the theorist about the world and himself (K_Σ) compared to those already used in the previous stages. In such a broad context, there are processes of shaping of, as Bibler says, “intentional settings” for the application of the created theory (In).

$$I_{PR}: \{T_\Sigma; K_\Sigma\} \rightarrow In$$

At the end of description of thinking, which Modern era theorist carry out, Bibler says: “of Course, this is only a schema, very much in it is lowered and is given only for illustrative purposes” [3, p. 228]. I would like to add that the same can be said about many existing scientific theoretical constructions, but many of them proved to be useful scientific tools at certain stages of science development. I believe that the enhanced description of thinking of Modern era theorist can also be useful in the research not only of theorizing, but also of other mental processes.

Conclusions

Having offered the philosophical description for Modern era theorist's thinking, Bibler then compared it with theorizing of 20th century “non-classical mind”. That form of thinking is set out too complex to understand the essence of the matter and I did not find it possible to transform it into a systemic psychological discourse. Perhaps, over time, it will take another researcher. Let me emphasize that the article shows only those processes (or rather, their formal interpretation) that can be compared with the thought processes considered by V. Bibler. Using the ST-method, one can assume and check in experiments the existence of many other synchronous processes perhaps also essential in obtaining an intellectual product, including a new theory.

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