



Humanities and Social Sciences

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Abstract: Sociology, as a scientific resource and constitutional theoretical paradigm, is, through its micro- and phenomenological-humanist component, increasingly requested, in contemporary social assistance. The sociological scientific foundation of the policies and practices of the new types of social assistance, in accordance with the realities of the beginning of the millennium, being a necessity.

Under the conditions of shaking structural or universalist solutions and paradigms, advancing postmodernist paradigms and social solutions, sociologists must increasingly resort to visions, concepts, theories or methods such as existentialist or personalist-humanist, often marginalized in periods of economic and social well-being. , when redistribution policies and universalist-solidarity mechanisms automatically solve many social problems.

That is precisely those paradigms that highlight the valences and role of the small group, the small community, the context and the person in social determinism, in the explanation of the social vulnerability and problem.

Keywords: Humanistic concepts, Sociology, Existentialist-humanist.

In humanistic sociology the person is not a means by which society or humanity can achieve their objective, historical and ancestral goals, but conversely, the latter are existential frameworks in which the person fulfills himself, manifests its vocation for freedom and finds happiness in its unique and irreducible life. None of human being can be sacrificed for the good of another or the common good if it does not consent and does not accept to "sacrifice", no one and no institution or community has the right to impose it, from the point of view of principles of humanistic sociology.

Existentialist-humanist paradigms in sociology, in opposition, relative (epistemological) to universalist ones, which highlight the aspects of essence, generality and universality of the social system or social problem, bringing to the fore the knowledge, investigation or intervention aspects of socio-human contextuality, of existential and psychosocial uniqueness, of cultural / economic specificity / uniqueness, emphasizing contextual-existential explanations and local economic, cultural, human or psychosocial resources.

The growing interest in existentialist or humanist methods and approaches is also justified by the characteristics of society, so-called postmodern and new social problems, others and of a different nature / origin than those of several decades ago. If most of the anomies and social problems of the past had systemic, societal, global causes and characteristics, with the explosive social, cultural (multiculturalism) development, with the emergence of new types of social / human problems, many of the causes are identifiable locally , by specific personal, cultural, administrative, ethnic or psychosocial factors.

In humanistic sociology, the person is not a means by which society or humanity can reach their objective goals ("metaphysical"), historical and ancestral, but conversely, the latter are existential frameworks in which the person fulfills, manifests his vocation for freedom and He finds happiness in his unique and irreducible existence and life.

The abundance of humanistic concepts, theories, methods and techniques from the social sciences and practices justify the observation that we are in the presence of a third path in social assistance, with the almost certain prospect of becoming dominant in the future. The explanation lies in the fact that humanistic social assistance includes concepts and methods from the two consecrated "forces", but also brings many new elements, depending on the new social, human, economic, cultural realities and the new trends in science and science practice.

In this way, it can be stated that humanistic social assistance could become one of the most important doctrinal / methodological solutions for the social and human problems of the Millennium III.

Beyond this humanist-social and societal, anthropological-philosophical and ethical purpose, humanistic sociology is increasingly inclined to form an epistemological-methodological paradigm for the whole of the humanities-oriented social sciences and practices, with an increasingly consistent research component scientific and practical-applicative.

Undoubtedly, the essential theoretical historical source of the humanistic orientations in sociology is in philosophical reflection and theory, especially in phenomenological and existentialist philosophy. In one way or



another, through more or less abstract concerns and themes such as spirit, morality, politics, happiness, etc., it has entered into philosophical reflections and debates from different historical periods.

Moreover, the history of philosophy records an evolution unfolded on the contradictory and opposition laws of philosophical thinking, in which the theme of human as a person and social being, of the organization and specific social coexistence, is more and more present as we approach contemporaryity, even if ontological, gnoseological and existentialist fundamentalisms themes such as (human) existence, individual as an eternal and Persian being, freedom, justice, protocronism, time, order, (human) being, good, beautiful, God, happiness, truth have always represented categories and sources of philosophical reflection and dialogue.

Closer to contemporary is the theme of human being, of his emancipation as an individual and a member of the community, and this was the center of interest in the philosophy of the Renaissance or in what became known as Humanism; it was also present within great philosophical trends such as empiricism, jansenism, idealism - in the 16th century, materialism, physiocracy, encyclopaedism, sensualism, criticism, empiricism - in the 19th century, eclectism, evolutionism, positivism, spiritualism, reflective philosophy, subjective idealism, objective idealism, dialectical idealism - in the 19th century, either in doctrinal confrontations or ideas between them.

It is the period that precedes and prepares the emergence of currents such as personalism, phenomenology or existentialism. The thinker who marks and stands at the intersection of the two great philosophical periods is Emanuel Kant. The source of Emanuel Kant's philosophical researches and writings represents, among other things, the paradigms of the opposite matter-spirit, or reality-reason (knowledge), but also of the concrete human being, the human person in social (socio-moral) context.

With strong roots in humanistic philosophical and cultural thinking, in phenomenology and existentialism, humanistic psychology has established itself as a branch or option of psychology that affirms the primacy of concrete, free and self-generating human beings in relation to social or biological-organic determinism.

C. Rogers, G. Allport, A. Maslow, E. Fromm and others propose an optimistic, confident vision of the person's self-realization, self-reliance and self-determination. Human being "in general" is replaced by "human being in situation", with his multiple daily problems, which emerge "here and now" (Rogers, 2008).

The non-directive, client-centered therapy proposed by Rogers, also applied in clinical social assistance, is a logical consequence of these principles. The therapist must not impose his own methods, prefabricated, universal, schemes of thinking and feeling to the client, but to harness the spontaneity, creativity and capacity of self-updating and self-determination.

Humanistic psychology has also been set up as a response to traditional psychology which tends to disregard individuality, personality, concrete, spiritual, soul, autonomous human being, subordinate it to biological or environmental determinism.

Humanistic orientation brings to the forefront of the knowledge of human phenomenon concepts and ideas such as: personality, freedom, hope, self-actualization, creativity, authentic living, existential impasse, happiness, uniqueness of the person, self-determination, focusing on the particular aspects of human existence (creativity, tolerance, love), the appreciation of the pleasant subjective experience of the person, the evolution of human being according to his particularities and choices, the respect for the intrinsic values of the person.

Each healthy individual possesses the potential individual capacity for human, social and spiritual fulfillment, but it all depends on his internal activism and the will to change or his self-fulfillment.

Some of the phenomenological and existentialist concepts and values have been taken over and adapted by sociology, but not always explicitly. The generalizing abstract social ontology is replaced by concepts such as social existence, human reality, social fact, social problem, human suffering, etc.

Thus, in what was ultimately established as existentialist sociology, it is not the structure, function or global/abstract social/societal macro-organization that are topics of interest but the social and human existence as such, the social existence as existence, the social existence in self, singular, of a community or person.

Undoubtedly, postmodern sociological and cultural thinking plays an important role in supporting new orientations and practices in sociology, not only in regard of contemporaneity but also because many of the theories or values they promote can become valuable theoretical paradigms.

As is well known in post-modernism, it has its origins in art, but the movement, which has increasingly become a major current of thought in contemporary times, has been strongly felt in philosophy by Thompson, Pannwitz or even Nietzsche.

Even if social assistance as a social policy and practice is mainly humanist and pragmatic, with its institutionalization and "nationalization" it has tended to become largely a universalist and depersonalizing legal, bureaucratic and institutional mega-system, considering the social – political regulation or global socio-economic can automatically solve particular socio-human problems. The reality has shown that many of the so-called social/societal or socio-economic problems are in fact human or socio-human, and many of their causes



and the resources of their resolution are in the personality of the vulnerable or in difficulty, in their capacity/power of self-determination, but solving the problem and authentic rehabilitation requiring "man-to-man" and "face-to-face" actions, in order to strengthen them psychologically by empowerment and social autonomy, not only by universalist and impersonal social benefits or services, which are also necessary.

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