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Этнофилософский поиск и междисциплинарное проектирование образа человека: *versus universitas*

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Аннотация

В статье анализируется сущность проблемы философского изучения человека как целостности через интеграцию его самых общих характеристик. Описание эволюции антропологического познания в историческом ракурсе отражает истоки развития отдельных типологий моделей человека, их движение в направлении этнофилософского антропологического поиска. В русле сложившейся традиции гуманистической философии XX - начала XXI века формирование цельного, единого взгляда на образ человека представлено как актуальная проблема, имеющая свои собственные истоки и традиции. Её решение предлагается осуществлять непосредственно через создание единого синтетического подхода, органически интегрирующего различные методологические принципы, концепции, направления и подходы. Постижение природы человека в истории философии опирается на конкретно-научное и философское знание, что активно формирует особые способы осмысления проблемы, а также самостоятельные подходы к её анализу. Вопросы постоянного усложнения человеческой природы анализируются на основе обращения к работам отечественных и зарубежных исследователей. В связи с этим автор в качестве основных методов применяет

принципы целостности и взаимодополнительности познания феномена, образ которого активно исследуется в контексте науки Новейшего времени.

Ключевые слова: природа человека, философское познание, образы и модели человека, методология, принцип целостности, принцип взаимодополнительности знания, мировоззрение, этнофилософия, поиск.

Ethno-philosophical searching and multidisciplinarity design of image of a man: versus universitas

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Abstract

The essence of a problem of philosophical studying of the person as integrity through integration of his most general characteristics is analyzed. The description of evolution of anthropological knowledge of a historical aspect reflects sources of development of separate typological models of the person, their movement in the direction of ethnophilosophical and anthropological search. In line with tradition of humanistic philosophy of the 20th century and the beginning of the 21st century formation of an integral, the only view of image of the person is presented as the actual problem having own sources and traditions. Its decision is offered to be carried out through creation of the synthetic approach which is integrally connecting the different methodological principles, concepts and the directions and approaches. Comprehension of human nature in the history of philosophy relies on concrete and scientific philosophical knowledge that

forms special ways of thinking of a problem and independent approaches to its analysis. Questions of complication of Russian nature are analyzed on the basis of the appeal to works of human and foreign researchers. So, the author uses as the main methods the principles of integrity and mutually complementarity of knowledge of a phenomenon which image is investigated in the context of the Latest time.

Key words: human nature, philosophical knowledge, images and models of the person, methodology, principle of integrity, principle of mutually complementarity of knowledge, worldview, ethnophilosophical search.

In the philosophical study of a man as integrity to the XXI century there was an integration of his general characteristics, reflecting the variety of forms of his ontos. The problem of a man in the present has become a synthesis of his images of various origins [1, p. 97]. The ways of their conceptual description are diverser, and therefore there was a transfer to the sphere of human sciences of this kind of "image," but without sufficient reflection, with the replacement of the universal definition of a man by a specific scientific definition.

The effectiveness of developing a synthetic human concept in science is low. It is associated with the lack of a unified methodology for studying the phenomenon in the anthropological conceptions to date [1, p. 98]. An analysis of existing anthropological concepts and their basic provisions suggests do conclusion their methodological limitations, and the rationality of their individual aspects. All of this forms a holistic universal image of a man, understanding the true essence of his multidimensional nature.

Information about on the human phenomenon accumulated in modern biology, psychology, history, cultural studies and anthropology require philosophical reflection and systemic generalization in order to form a single knowledge about a person and his further design [2, p. 1]. It was on the discovery of specific sciences in the comprehension of a man that the historical and philosophical tradition was based, which, in addition, accumulated its own ways of understanding the problem, presenting independent approaches to its analysis. As K. Valverde notes, "without metaphysical anthropology,

which would read reality before its last structures and find value and meaning in them, all the enormous efforts of human science would be in vain"[3, p. 133]. In a man and his vital activities, there is always initially what is practically not characterized by natural scientific categories - the instances that determine the meaning of life, its aims and basic moral values are its phenomenal specifics, which is why philosophical terminology is used to ensure the completeness of research.

To understand the human essence, it is necessary to correlate empirical and theoretical natural science data with the philosophical understanding of a man. An example of such a productive synthesis is philosophical anthropology and its varieties: natural science, synergistic, religious, transformative and others. In understanding the unity of the natural, spiritual and personal spheres of man, which determine his phenomenal specificity and compose the basic structure of his existence, the relative integrity of anthropological ideas has not yet received an extensive theoretical analysis.

Contradictory conceptual "images of a person" at different levels of setting and solving a person's problem are associated with his belonging to society and with human activity, firstly, as a generic creature, secondly, as a self-affirming personal personality, thirdly, as a practically active person who is self-realizing in the decision-making process.

The emergence of the integral concept of a man as a "cosmobiopsychosocial unity" by the 90s of the twentieth century in philosophical knowledge by Yu. G. Volkov, V. S. Polikarpov and V. P. Kaznacheev testifies to the desire to develop a general methodology for his research [1, p. 96]. The concept organically continues the traditions of humanistic philosophy of the twentieth century, developing an understanding of the nature of the phenomenon through fixing attention primarily on the sphere of a personality as the beginning that unites the cosmic, biological, mental, social and cultural aspects of human nature. However, the concept does not claim to be a final solution to the human problem. In the process of researching a person and the relationship between bodily and mental, a number of modern scientific hypotheses, approaches and principles

are summarized that reflect the modern scientific picture of the world and can serve as natural scientific bases for studying the phenomenon and its manifestations. This is an empirically confirmed concept of the bioinformational function of electromagnetic fields, recognizing the quantum-wave psychic nature, the principle of resonance-field type interactions in biology, a synergistic approach to self-developing systems and a probabilistic approach.

In the transition to an information society, in the context of dialogue between Eastern and Western cultures, irrational concepts of a man, a holist vision of peace and man, are increasingly spreading. The Western concept of a man now comes from his understanding as a developing animal, viewing life in the society as a competition for survival, believing in the unlimited of logistical and economic progress. Such an understanding of a man is based on natural-scientific and social grounds that are associated with the idea of linear time. All the above philosophers form the concept of a man as a complex material system, whose behavior is characterized by uncertainty and requires the development and development of direct intuitive, creative methods of research.

The most consistent understanding of the nature of a man can be found in V. V. Nalimov, who proposed a probabilistic approach to the world as a methodological, as well as characterized the architectonics of personality as a semantic independent structure; S. Grof, who established the cosmic foundations hierarchically structured from the components of the experience of the human psyche, which has cosmic dimension. The structural organization of living according to experimental data has an effective statistical and deterministic nature. The explanation of such is possible through the principles of nonlinear thermodynamics, which are universal in terms of covering the self-organizing physical, chemical and biological processes of the body. In order to study these processes, which are the basis of psychophysiological mechanisms and relationships, modern science uses the fundamental laws of physics, their essence is the spontaneous emergence of order and organization from disorder and chaos. Chaotic

dynamics with the principles of nonlinear deterministic chaos and ordered processes in the body thus characterize it as a hierarchical system that easily adapts to a wide range of changes in the external environment [4, p. 98].

The coevolutionary model of a modern man in his development is presented by V. A. Kutyrev. It reflects the established understanding of the phenomenon in information and substrate approaches as a holistic bodily-spiritual being subject to constant changes. The model is not reduced to a "set of relationships" or an information complex. A man is a creature "real," bodily and sensory. The aim for a man is a man himself, preserving him as a form of being... of varying quality within the limits of. The phenomenon focuses two different types of reality: Information-quantitative and substrate-qualitative, the sphere of rational and irrational. In the ontology of modern Homo Sapiens, which is able to preserve itself as a species, subject to changes, the natural and artificial realities and its creative beginnings co-evolve. In the context of the post-human dimension of the world, human reality has become part of an active reality in which a man acts less and less as a holistic bodily and spiritual being. The conclusion about the diversity of its types of behavior and the associated unlimited adaptability of the individual to the social environment due to the sign of plasticity of higher nervous activity is the basis for understanding a man as a self-organizing system.

Rates of intensive development of a Technosphere leave the mark on a human piroda and anthropomorphosis. The person who surpassed itself in the creations which stepped out of limits of his sociality is ontichesk the changing type embodying essence and the atmosphere of the latest time.

The specifics of mentality of the post-industrial world of this time have already defined a complex of the reasons forming human rationality. The analysis of regulators of human will and rationality is given by V. S. Styopin at the description of a role of social ideals, typology and standards of social behavior of the XX century. It is specified by him the soft forms of regulation which developed in modern society, or an image of "a rubber cage" according to E. Gelner when "the rational thought and types of activity embodying it more and more contract as the population share which is engaged in these

types constantly decreases. The population share which prefers easy classes is more increasing. These are those who are called in the West "people of consumer society"[5, p. 188], focused on personal forms of leisure and not persons interested to submit to tough rules. Postmodern philosophy presented such image of society and an image of the person the standard of the future.

In a situation of a particularity of the relations with itself, the nature and society the human nature is shown, eventually, by changes in cosmological, biological, social and spiritual and moral components. If as patrimonial sign of the person as patrimonial being his actively practical relation to environment acts, then patrimonial sign of the modern person, that is person Consumer – Homo Consumptor – is material acquisition, and consumption as meaning of life. It is about consumption as property of human existence. It leads to change of human nature; his value reference points. Often it means his spiritual degradation, a separation between consumer orientation of the person and other his cultural orientations, decrease in the importance of creative needs of the person against the background of prevalence of consumer. Excessive consumerism, becoming property not only the person, but also all society, creates environmental problems. At the mass of people of an era of consumption the special type of thinking maintained by media which service consumer society - the so-called "clip thinking" which is constantly reducing the rational bases of thinking which became the fundamental value of culture is formed.

All approaches to man form his collective project as a synthesis of different methodologies for the study of the ontos of modern Homo Consumptor. Finding the original general basis of human existence means determining the initial beginning of the personality model, which in the 21st century does not exist without the programming function of culture in the human component.

Systematization in natural science and the philosophy of science of quantum-physical concepts that change ideas about the mechanisms of physical, biological and social interaction of man and society is carried out by Russian authors [6, p. 91] to form a holistic interdisciplinary methodology.

The latter introduces: the principle of superposition (the existence of potentially possible states of objects and systems), the hypothesis of G. Everett (procedural fixation by the consciousness of the subject of states that transforms them into events), the precognition effect (the existence of parallel causal and investigative-causal dependencies of events), the phenomenon of retroactivity (psychokinetic fixation of the result of an event by an observer before its onset) and other concepts, based on the synergetical views. The ground for the emergence and application of concepts, including applied ones, was prepared by modern natural science achievements in order to design a conceptual platform for describing phenomena.

Thus, a man as a holistic system has a complex hierarchical organization of the substrate, the sign of which is the evolutionary-historical desire of the individual for creative and creative activity.

In humanitarian cognition, there is an understanding of a man as a three-unit subsystem included in a number of super-systems: space, planetary, political, economic, cultural, religious, professional, forms a new interdisciplinary cognitive circuit in which the person, her consciousness and worldview play a leading role. Modern society needs a polylog matrix of cultural diversity based on the interaction of values, which in turn will ensure tolerant inter-human relations.

An integral approach allows you to explore not only the location of a person in the world, but also the image of this world, which has formed in every existing ethnoculture. The richness and diversity of ethnocultural traditions in their interaction brings certain opportunities for anthropomorphic changes in human nature depending on the changing socio-cultural and technocultural environment. Ethnophilosophical search in anthropology means the formation of an original operational construct that reflects not only the individual personality, but also the people, ethnos, and the totality of ethnocultures in their private and international association.

Even in Russian philosophy, L. P. Karsavin considers the relationship of the individual with other people, that is, its social development. As a subject of development, the personality of a person is inseparable from the

process of development as a whole, and does not exist separately from him. Therefore, it is called not just unified, but all-united, that is, the actual multi-unity of human personalities in the process of their social relations and development. But the subject of development itself, the personality itself appears as the unity of moments of development. Thus, the true meaning of social activity, according to L. P. Karsavin, is revealed as "the actualization of all unity in every moment of being"[3, p. 348]. Based on the idea of being as a "symphonic" personality, where any communities of people are perceived in this way, it can be concluded that the study of the process of social relations means determining which symphonic personalities participate in it, and how they actualize themselves.

The state of social, moral and spiritual-political well-being of society is changing [7, p. 145]. Changes in the local nature of globalization in society are projected onto the world of an individual subject, transforming his consciousness, creating a state of instability in the socio-cultural space. The feeling of this instability and instability gradually becomes dominant in the life of each person, changing the subjective grounds of individual and group tolerance. Ethno-national factor has become an integral basis and potential of spiritual, moral and social development.

In the modern world, the personal module of each individual person creates an increased awareness of his own individuality. Globalizational processes strengthen his presence in a situation of personal choice, through which the internal capabilities of the subject are realized. It means difficult acts of his value and estimated activity, caused-related: mentality, historical experience, quality of life, cultural, social and economic and political development of the region, area, country. Human capacity for continuity and continuation of sociocultural evolution [8, Pp. 135-136] should be defined as an analytical parameter related to the realm of values and worldview. Cultures of individual ethnic groups are one of the foundations, and at the same time a fundamental element of the culture of synthetic, multi-tiered and multi-layered for a number of reasons. Their essence lies in the fact that the experience, understanding and evaluation of human processes is carried

out through cultural universals that have collected historical experience. The plexus of the main cultural universals - "truth, kindness, faith, duty, conscience, freedom" with the picture of the world of the ethnic group as a result forms a full mental picture of general ideas, as well as basic cultural attitudes that somehow transform the Homo sapiens sapiens mentality.

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