

"Images of Man" in Philosophical Anthropology from Antiquity to Postmodern

Olga Khalutornykh

Bauman Moscow State Technical University
Lomonosov Moscow State University
Moscow, Russia
E-mail: olganik@yandex.ru

Man is a recent creature, and maybe it will disappear very soon, it exists between cultural fragments.

Paul-Michel Foucault

Abstract—The paper concerned with the ambiguity and semantic openness of the concept of “person” in a broad sociocultural context, in its historical development, reveals the relative isolation of questions of philosophical anthropology and the relationship of its problems with other areas of philosophical knowledge, analyzing the image of a person, paying particular attention to the multidimensionality of human dimensions in modern philosophy of XX – XIX centuries. The main idea of the papers is to substantiate the ambiguity and semantic openness of the concept of “person” in the broad sociocultural context of postmodern, the search vectors for its identification in the modern communicative space, the interpretation of images of the world and images of man in the world of activity, in the world of communication, in the world of creativity.

Keywords—*philosophical anthropology; man; human image; axiological dimension; historical types of worldview*

I. INTRODUCTION

Questions about human nature today are among the most discussed in the scientific community. Having stood out from nature, having gained consciousness, creating man-made reality, a person asks himself a question of his own identity, outlining the problem field of philosophical anthropology. In the clan society, the consciousness of the individual is not singled out, merged with the collective. The period of the emergence of religion, the state is the period of formation of the personal beginning, which requires reflection and understanding, and this is precisely what philosophical anthropology is involved in.

II. ANTHROPOLOGICAL IDEAS OF ANTIQUITY

In ancient society, the harmony of the Cosmos becomes the measure of a man. The pantheon of the Greek gods personifies the social norms. Beauty, courage, wisdom, ataraxia stands for value criteria of personal choice. Sophists declare man the measure of all things (Protagoras), and self-knowledge becomes a way and a necessary condition for a virtuous life (Socrates), the goal of which is striving for good. Plato relates the image of a person to the transcendental and

perfect world of ideas, Aristotle — to the image of a citizen (“Man is an animal of the political”) [1]. However, with the destruction of the policy, the individual is left alone with his fate, which he must accept without resignation. Ancient thinkers see the image of man as the image of a sage, a philosopher who loves truth and with dignity accepting the blows of fate (skeptics, Stoics, Epicureans).

III. THE PROBLEM OF HUMAN IN MEDIEVAL PHILOSOPHY AND THE ERA OF RENAISSANCE

Christian teaching refutes the ancient image of the “agonal” man. The principles of theocentrism, provotionalism, personalism radically influence the formation of a new image of man, which is now created in the image and likeness of God and is endowed with freedom of choice. Having committed original sin, a person acquires other meanings and tasks — to restore the lost connection with God, to overcome his own sinful nature (St. Augustine). Faith and knowledge become ways of meaningful life orientation.

The thinkers of the Middle Ages refer to the themes of sin and redemption, humility and will, the soul of man appears as the unity of the individual and rationally universal, the boundary of the spiritual and physical nature of man. Ego is viewed in the light of humility and austerity (Bernard Klervoskiy).

The picture of the world, where the standard is a humble monk who has dedicated his life to serving God, changes with the development of new capitalist relations in the Renaissance. In the humanistic philosophy of the XIV-XV centuries, a radical transformation of the image of man begins. The principles of his self-affirmation in being become adventurism and individualism, life is seen as a delightful adventure. The quintessence is the image of a professional politician (“The Sovereign” N. Machiavelli), whose activities are outside the traditional morality [2]. There is a secularization of social relations and the rationalization of ideas about the structure of social life. In the utopias of T. Mora and T. Campanella, the ideal of the new man and the new society is formed. Values affirmed by

utopia are the principle of organizing social life, become a means of socializing the individual; acquire the status of a life project, imperatively demanding practical implementation [3].

IV. MIND AND FREEDOM AS CONCERNED ASPECTS OF HUMAN EXISTENCE IN THE XVII — XIX CENTURIES

Classical philosophy of the XVII — XIX centuries examines the image of a person from the standpoint of thinking, rationally acting subject, the world will be presented as a harmonious system, clearly functioning according to the laws of mechanics, hard determinism implies absolute know ability and predictability of natural processes and social phenomena. Such a picture of the world excludes everything that cannot be explained from the position of reason — instinct, freedom, creativity, the irrational, the unpredictable is declared “out of the law”, and the individual “dissolves” in the universal. Man-machine becomes a social atom with natural rights to life, accepting the terms of the “social contract” (T. Hobbes, J. Locke, S. Montesquieu). He is intelligent, fully in control of himself. The social attitudes of society orient the person in social reality, determining his behavior. The individual’s awareness of their content forms the motive of activity — a factor leading to the transformation of attitudes into an active personal position, allowing the subject to relate the specific situations in which he acts to the system of values that he leads in making decisions [4].

I. Kant asking the question “What is a man?” considers him as a free transcendental subject actively constructing the object of his knowledge. Marx sees a person as a result and product of social (class) relations and the development of society appears as a consistent change of socio-economic formations, because of the development of the economic basis, productive forces, and production relations, as a rule, by force, a change of political superstructure occurs. The next socio-economic formation. In this concept, communism, based on the idea of universal equality, the absence of private property, is the final stage of the development of society, presenting the image of the desired future without the struggle of classes and the exploitation of man-by-man, the result is a free harmonious personality of a new type [5].

However, by the beginning of the 20th century, there is a tendency to abandon classical rationalism, philosophy ceases to rely solely on reason as the main tool for realizing and explaining reality and the universal linear world order is being abandoned. Views of thinkers refer to the individual, the inner world of man. Thus, neorealists (J.Mour, B.Rassel) propose a new model of absolute reality, independent of the gnoseological relations of classical philosophy. There is basic separation of the forms of the objective existence of a person, objects and phenomena: physical (in space and time), mental (in time) and ideal (free from any physical limitations). The concept of “logical atomism” proclaims the realism of “common sense” [6].

Representatives of pragmatism (W. James, J. Dewey, J. G. Mead, R. Rorty, F. K. S. Schiller, J. Papini) believe that any manifestation of culture should correspond to the

individual’s life experience, his will, thoughts (action tool), vital needs. The central element of experience is the expedient and successful action of the thinking subject. The “Pierce Principle” actually identifies the idea of a thing with the possible actions that a knowing subject performs with a given object. At the same time, the rigid determination is excluded, the choice of action is not determined, the principle of randomness is introduced (the principle of “Tikhism”). However, experience must be continuous (the principle of “synechism”). Truth is not static, is a kind of good and must be useful. So, unlimited possibilities open up for a person, the old philosophical systems are moving apart. [7] [8].

F. Nietzsche (philosophy of life) announces a global reassessment of all values, claiming that European culture is sick. Life itself, the basic conceptual principles: the will to power, the superman, the idea of eternal return become the subject of close attention. G. Zimmel declares the conflict of modern European culture, the worldview acts as an attempt to solve the mystery of life, determinism is replaced by intuition, and the task of postclassical philosophy is to criticize the historical mind, to experience historical events by comprehending the sciences of “spirit”.

Increasingly, the doubt and ideals of progress are voiced as a possible path to human development. Disappointment in the classical ideals of rationality is expressed in the idea of “world catastrophe” in the philosophy of culture of O. Spengler, who understands sociology (M. Weber), the methodology of historical knowledge (V. Dilthey, G. Simmel). There is a heightened interest in the ideas of hermeneutics as a philosophical and methodological theory of understanding and interpreting (interpreting) an alien individuality, the “other”. F. Schleiermacher raises the question of general features of philological, theological and legal hermeneutics, the task of creating universal hermeneutics, the principles of which do not depend on the rules and methods of interpretation, the purpose of which is to understand the author and his work better than he himself understood himself and his own creation.

V. ANTHROPOLOGICAL SUBJECTS IN THE PHILOSOPHY OF THE XX-XXI CENTURIES

The philosophy of the 20th century is characterized by an incredible diversity: pragmatism, neorealism, Freudianism at the beginning of the century, neo-Freudism, existentialism, phenomenology, structuralism, and post structuralism in the 60-90s develop a completely new (rather controversial) concept of truth, create a new universe, which becomes free anxious, rebellious man [9].

The 20th century is rightly considered the epoch of European nihilism, total disappointment in the classical ideas of past eras. Such sentiments are most clearly reflected in the philosophy of existentialism. A new image of social reality is associated with the concept of “intersubjectivity”. The main existentialists are freedom, fear, guilt, the tragic existence of a person “condemned to freedom” (J.-P. Sartre, A. Camus, H. Ortega-i-Gasset, M. Heidegger). The new discourse is determined by the conflict between the concepts of “being-

for-itself” and “being-for-another.” The recognition of another as equal is proclaimed a necessary condition for self-knowledge, the construction of the world of the individual. This attitude is determined by the image of the existential hero — a creature that has fallen out of the ordinary, which causes him sadness, boredom, fear, disgust, nausea. Escaping from the traditional morality of crime, punishment, repentance, and repentance, a person realizes that he is free to choose, design the world, create truths that do not correspond to the classical ideas of the “right and wrong” [10]. He experiences the ability to build his own “being” as total responsibility for the choice made. A person is “condemned to freedom” — it is not defined by moral norms, rules, laws of society, freedom is expressed in creative aspiration, the ability to make a choice under any circumstances of life, and a person can only be condemned for choosing himself.

He continues the tradition of humanistic philosophizing personalism (E. Mounier, J. Lacroix, G. Madinier, D. de Rougemont, M. Buber) [11]. Representatives of this direction consider the phenomenon of personality as a process of personalization, the main phenomenon and the problem of being. Unification of a person is impossible, its essence comes down to creative self-realization, self-worth. Personality is characterized by exteriorization (external expansiveness), interiorization (internal concentration), transcendence (the desire to go beyond the empirical boundaries), personal experience is gained in the act of communication, overcoming social disunity, striving for spiritual unity “I-You”.

S. Freud considers the person from the standpoint of psychoanalysis. Having seen a new reality in the psychic world, the essence of which is the conflict between the norms of culture and the sexual (vital) nature of man, the author considers the symptoms of nervous disorders as a result of the suppression and repression into the unconscious (It) of the instincts prohibited by the culture, which continue to alarm the individual, becoming unconscious motives deeds and actions [12].

Neofreudizm (E. Fromm, A. Adler, K. Horney) poses the problem of being and self-determination of the individual, pushing freedom, love as a value-ideological orientation of man in the world. E. Fromm identifies two ways of existence — “to have” or “to be.” In the existence of the principle of possession, man seeks to transform the surrounding reality (and himself) into an endless stream of objects of property. Being means acceptance of the true essence, the true nature of man, his desire and the ability to remain himself in all circumstances of life.

Postmodernism is characterized by the rejection of the principle of Eurocentrism, representatives of this trend recognize the equivalence of all social spheres of society, claiming pluralism and liberalism as the basic platform of the new philosophical direction [13]. The line between elite and popular cultures is vanishing. The fragmentation of texts, eclecticism of genres, styles, refusal of authorship, the desire to create a “mosaic” cultural space, the rejection of unambiguous interpretations become the hallmark of

postmodernism in the philosophy and art of the XX century. There is a rejection of any attempts to systematize the space, the world can not be “corrected” or created according to the laws of reason. The event is ahead of the theory (Baudrillard). A new ontology is formed (the ontology of the “mind”), the traditional “polar” categories of classical philosophy are destroyed, thinking no longer operates with stable concepts. Postmodernism creates a different type of philosophizing — the author disappears, describing reality in detail, denies the search for objective patterns in the development of coherent systems — abstract schemes remain, reality no longer has “depths”, “heights”, becoming “the world of surfaces” (J. Deleuze). The symbol, the sign remains the only possible reality, losing the encryption function, denoted and denoting are now identical. Language is defined as “consciousness-language”, any object initially embodies the meaning. A new “hyper reality” arises, where the whole and the parts, the object and the subject, both important and secondary, are syncretically represented. Post-structuralism in many ways echoes the ideas of postmodernism, suggests returning to the virtually lost practice of philosophizing, finding meaning in the search process, the possibility of “questioning”, considering the new philosophy as the process of creating a project of being where the search result is not originally set.

VI. CONCLUSION

The new millennium implies the existence of a multiplicity and equivalence of human images. There is an active transformation of the most important semantic categories: freedom, duty, responsibility, individual and public. In the 21st century, the world community entered the age of computer and nanotechnology, radically changing human life. Artificial intelligence, sensor technologies, optoelectronics, robots, and biotechnics, etc. changed the attitudes, creating a new historical perspective of the development of society in the information space [14]. The technique, originally created as an auxiliary tool, has turned into a superpersonal real force, a means of control (or enslavement in existentialism) of a person. Today, the main factor of social development is associated with the process of total informatization of all aspects of human life. On the one hand, society becomes fundamentally “open” — everyone has the opportunity to get the necessary information, to personally influence the adoption of a socially important decision. On the other hand, a huge flow of information is not analog of knowledge. Appears “one-dimensional man” (Makruz) — the result of mass culture. Modern technology creates unlimited opportunities for manipulation of the mass consciousness, the individual loses the ability to rationally comprehend being. The constantly changing world makes a person live in different traditions and cultures at the same time and adapt to constantly changing circumstances. Such a society is most susceptible to mass phobias, hysteria, and can be totally controlled by technocracy.

REFERENCES

- [1] A. Losev, History of ancient aesthetics. The results of the millennial development. 2 volumes. Moscow: AST, Folio. 2000

- [2] N. Machiavelli, *Sovereign*, Moscow: Alphabet, 2019.
- [3] O.N. Khalutornykh, "Utopian Thinking and Contemporary Reality", *Proceedings of the International Conference on Contemporary Education, Social Sciences and Ecological Studies (CESSES 2018)*. Series "Advances in Social Science, Education and Humanities Research", vol. 283, pp. 1008-1013, 2018.
- [4] V.Yu. Ivlev, N.D. Lepskaya, "Modalities and logic", *Proceedings of the 2017 2nd International Conference on Contemporary Education, Social Sciences and Humanities (ICCESSH 2017)*. Series "Advances in Social Science, Education and Humanities Research", vol. 124, pp.79-86, 2017. DOI: 10.2991/iccessh-17.2017.18
- [5] N.N. Gubanov and N.I. Gubanov, "Mental Bases of Social Solidarity", *Proceedings of the International Conference on Contemporary Education, Social Sciences and Ecological Studies (CESSES 2018)*. Series "Advances in Social Science, Education and Humanities Research", vol. 283, pp. 998-1002, 2018. DOI: 10.2991/cesses-18.2018.219
- [6] V.Yu. Ivlev and Yu.V. Ivlev, "Objective Meaning of Logical Knowledge", *Proceedings of the International Conference on Contemporary Education, Social Sciences and Ecological Studies (CESSES 2018)*. Series "Advances in Social Science, Education and Humanities Research", vol. 283, pp. 880-885, 2018. DOI: 10.2991/cesses-18.2018.194
- [7] N.N. Gubanov, N.I. Gubanov and L.O. Rokotyanskaya, "Prospects for the Development of a Universal Theory of Truth", *Proceedings of the International Conference on Contemporary Education, Social Sciences and Ecological Studies (CESSES 2018)*. Series "Advances in Social Science, Education and Humanities Research", vol. 283, pp. 801-805, 2018. DOI: 10.2991/cesses-18.2018.177
- [8] N.I. Gubanov and N.N. Gubanov, "Apollo's challenge as a driving force for educational development", *Bulletin of Slavic Culture – Bulletin of slavic cultures-scientific and informational journal*, vol. 50, no. 4, pp. 22-34, 2018.
- [9] V. Dobrenkov, A. Kravchenko, *Social Anthropology*, Moscow: Infra-M. 2010.
- [10] B.N. Zemtsov and T.R. Suzdaleva, "Ecological Law of Russia: Milestones of Formation", *Proceedings of the International Conference on Contemporary Education, Social Sciences and Ecological Studies (CESSES 2018)*. Series "Advances in Social Science, Education and Humanities Research", vol. 283, pp. 329-332, 2018. DOI: 10.2991/cesses-18.2018.74
- [11] I. Sokhan, I and we. *Point of view of agnostic personalism*, Moscow: Aletheia, 2017.
- [12] N.I. Gubanov and N.N. Gubanov, "Criminal behavior: biological, social and personal conditionality", *Bulletin of slavic cultures – bulletin of slavic cultures-scientific and informational journal*, vol. 48, no. 2, pp. 53-66, 2018.
- [13] D. Khaustov, *Lectures on the Postmodern History*, Moscow: Ripol Klassik, 2018.
- [14] V. A. Inozemtsev, M.L. Ivleva, V. Yu. Ivlev, "Artificial intelligence and problem of computer representation of knowledge" // *Proceedings of the 2017 2nd International Conference on Contemporary Education, Social Sciences and Humanities (ICCESSH 2017)*. Series "Advances in Social Science, Education and Humanities Research", vol. 124, pp.1151-1157, 2017. DOI: 10.2991/iccessh-17.2017.268