

THE DISCOVERY OF SUBJECTIVITY AS A METAPHYSICAL PREREQUISITE FOR ANTHROPOLOGIES OF ALL KINDS

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Annotation: The work examines the philosophy of modern times, which emphasized the discovery of the natural foundations of man. It is shown that in the naturalistic The concept considers man as an element of nature, subject to its laws. The main naturalistic models, the development of biologizing and sociologizing are considered. strategies for understanding human nature.

Keywords: philosophy, emphasis, man, naturalizer, concept, element, nature, law, biologizing, sociologizing.

INTRODUCTION

Philosophical anthropology as a distinct discipline emerged in the 20th century, but philosophical reflection on humanity dates back to ancient times. Various concepts of human nature and essence have developed in philosophy: philosophical-religious, naturalistic, rationalistic, biologicistic, sociological, existential- personalistic, symbolic, as well as religious-creationist, labor-based, play-based, evolutionary, and ufological versions of anthropogenesis.

In the classical triadic model of humanity, the fundamental dimensions of the human being are body, soul, and spirit. The body initially represents the connection between the human being as a biological species and nature as its material basis.

The soul is a moral and psychological essence, the individual principle of a person,

determining their will and character, their destiny, and their responsibility for their life choices. It is the body's special vital energy, correlated with God, the Cosmos, the World Soul, and the Absolute. The concept of spirit captures the universal characteristics of a person.

Within the framework of the religious-mythological worldview, a creationist theory has developed. A version of human origins that derives from God's act of creation in His own image and likeness. Humans are recognized as God's most perfect creation on Earth—the "crown of creation," the bearer of divine commandments, possessing an immortal soul and free will.

The origins of naturalization and the natural-evolutionary concepts of the genesis and essence of man go back to the ancient teachings of Democritus and Lucretius Carus, who investigated the natural foundations of man and the objective laws of the natural and social evolution of humanity.

In ancient mythology and philosophy, man was interpreted as a microcosm and a unique key to unraveling the mysteries of the universe, the macrocosm. Nature, man, and deity are fused in this ancient worldview. Plato and Aristotle characterized man as a social animal, endowed with a rational and immortal soul, which, after the death of the body, merges with the absolute idea or universal reason.

In medieval philosophy, man was viewed as the image and likeness of God. Human nature was seen as tragically fractured by the fall of the first humans. Man possesses the divine gift of free will, yet is simultaneously enslaved by his passions and completely dependent on divine mercy.

The Renaissance (A. Dante, F. Petrarch, Leonardo da Vinci, T. More, E. Rotterdam and others) marked the beginning of humanism, the justification of man's earthly life, the affirmation of his freedom, dignity, and the power of reason.

In modern times, attention was focused on the inner world of man. Subjectivity, expressed in R. Descartes's formula "I think, therefore I am," was recognized as the most reliable reality and the criterion of all existence. Blaise Pascal (1623-1662) emphasized the connection between reason and morality. The "activity paradigm" of man was established, and a rationalistic concept of human essence took shape.

In rationalist concepts (Descartes, Pascal, and others), the fundamental characteristic of man is the presence of reason, consciousness. Reason endows man with the ability to comprehend the deep connections and laws of existence, to orient ourselves not only to the present situation but also to the sphere of what is right. Reason allows man to overcome natural limitations. For example, Immanuel Kant defined man as a being who acts not so much by instinct as in accordance with free reason and moral law. G. Hegel emphasized the spiritual self-activity of the human mind, its determination by a higher purpose, as well as the historicity of the formation of the world, where the spiritually active person acts as a creative, transformative force.

Modern philosophers focused on uncovering the natural foundations of man. A naturalistic approach was formed. A concept that interpreted humans as "animals endowed with reason," whose physical and spiritual abilities (rationality, the pursuit of happiness, justice, and virtue) could be realized in society and the state. French materialists of the 18th century, striving to overcome the opposition between body and spirit, nevertheless indulged in mechanistic simplifications. For example, Holbach asserted that our souls are subject to the same physical laws as material bodies, fatalistically denying free will in human actions.

In the naturalization The concept views man as an element of nature, subject to its laws. Mechanism predominated in the interpretation of man.

The naturalization model is based on two basic ideas that determine the variability of its understanding:

- 1. Man is a being defined by natural needs for nutrition, growth, procreation, power, etc. (Democritus, Epicurus, Machiavelli, Bacon, Hobbes, Hume, Spencer, Feuerbach, Darwin, Freud). The human mind is viewed as a product of the natural development of animal instincts, as an evolutionary achievement.

- 2. Man - An animal "sick of spirit" (Schopenhauer, Nietzsche, Bergson). Human reason is presented as the result of a prolonged deactivation of basic human abilities and the denial of the will to live, which ultimately led to the degradation of humanity as a biological species.

According to L. Feuerbach, human essence is largely determined by the body, since humans are not abstract beings, but natural and spiritual, male or female. Humans possess a mind, heart, and will capable of love—the foundation of humanity.

Mechanistic Representatives of classical German philosophy attempted to overcome this interpretation of human nature. Hegel believed that humans realize their spiritual essence by overcoming naturalness through socialization (family, property, state, law, etc.).

I. Kant, examining the problem of human autonomy in his work " Anthropology in a Pragmatic Relation " (1772-1773), introduced the term philosophical anthropology and laid the foundation for this science (about the nature and essence of man) . According to Kant, man is a dual being by nature, belonging both to the world of natural necessity. and to the sphere of moral freedom .

The development of the evolutionary concept is connected with the understanding of the problem of anthropogenesis in biology and the teachings of Charles Darwin , who in 1871 in his works (The Descent of Man and Sexual Selection) on the origin of species by means of natural selection put forward a hypothesis about the evolutionary development of man from an ape-like ancestor.

K. Marx and F. Engels developed the general materialistic The idea of human determinacy in objective natural and social reality. Within the framework of evolutionary theory, they advanced the labor theory of anthropogenesis . Engels, in his work " The Role of Labor in the Process of Transformation of Ape into Man " (1876), substantiated the importance of labor for the formation of a new level of mental reflection of reality, social organization, individual differences, and culture.

the biologization (absolutizing the role of the natural, biological principle in man) and sociologization were developed . (considering man as a product of social relations) strategies for understanding human nature.

The most influential biologization concepts include:

- 1) racism , which is based on the thesis that a person's physical and spiritual capabilities are determined by his racial background;
- 2) social Darwinism , which views social life as an arena of struggle for existence between individuals, in which the fittest achieve success;
- 3) E.O. Wilson's sociobiology , focused on the study of the biological foundations of human sociality; the creation of a new approach to the problems of morality, freedom, aggression, and altruism; analysis of the possibilities and limits of applying analogies between human and animal behavior.

In sociological In human models, the social dominates over the natural. In his " Theses on Feuerbach ," K. Marx defined human essence as the sum total of all social relations.

From a Marxist perspective, labor, thought, and speech shaped humans, characterized by overcoming natural behavior and developing normative, consistent, value-based behavior (culture). Social relations that developed through labor shaped social qualities in people, which built upon and significantly modified their instincts.

From the point of view of modern science, as civilization developed, biological evolution gradually lost its leading role, and human development followed the line of improving social relations.

The labor hypothesis of human origins has been significantly modified in modern philosophy. Thus, mutations caused by either supernova radiation, geomagnetic reversals, or thermal stress are considered the causes of human evolution. Science views humans not only as the highest stage of evolution, but also as a dead end, a natural pathology, a stage in the emergence of a new, post-social form of matter.

Skeptical of the labor theory of human origins, a number of researchers have focused on the spiritual factor in human emergence. The "paradox of man," according to Teilhard de Chardin, is that the transition occurred not through morphological changes, but internally, through the development of consciousness, the psyche, and reason (abstraction, deliberate choice, inventiveness, etc.), only veiled by morphology. The American L. Mumford noted that the involvement of motor-sensory coordination in production did not require any particular mental acuity.

Many insects, birds, and mammals have their own "technical achievements": for example, complex nests, beaver dams, geometric hives, urbanoid anthills, etc. This means that man's advantage was not that he began to use tools, but that he was initially a self-improving animal that primarily used his mind.

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