

СОЦІАЛЬНА ФІЛОСОФІЯ ТА ФІЛОСОФІЯ ІСТОРІЇ

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PHILOSOPHY OF MAN AS AN OBJECT OF SOCIAL-PHILOSOPHICAL REFLEXION

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В статті сформовано теоретичні основи філософії людини як об'єкта соціально-філософської рефлексії, що є однією з самих найсучасніших постнекласичної науки, має велике значення для рефлексії зворотних зв'язків особистості як єдиного соціального організму. Проаналізовано соціальні виміри пізнання людини, які виходять з того, що людина – це "рефлексивна монада", яка направляє свій розум на природно-буттєві виміри життя; визначено сучасне бачення людини і світу, що формується в процесі взаємодії різних теоретичних традицій і підходів, які глибоко проникають у сутність людини; розкрито напрями соціального пізнання, які сприяють глибокому розумінню соціального простору і соціального часу. Методологія – методи соціоаксіологічного, соціатропологічного та синергетичного методів і підходів, що дозволяють проаналізувати людину як складний соціальний феномен та динамічне явище, що розвивається. В статті розкрито проблеми людини в умовах кризового соціуму. Результат дослідження. Доведено, що в умовах інформаційного суспільства людина перетворюється на інформаційну людину, яка повинна вчитися жити в інформаційному суспільстві та адаптуватися до нього. В статті обґрунтовано концептуальне бачення людини як об'єкта соціально-філософського дискурсу та рефлексії. Автор використовує можливості філософського аналізу для того, щоб людина знайшла вихід з кризових соціальних ситуацій, та сформовано цілісне уявлення про людину. Висновок. Можливості філософського аналізу дозволили запропонувати власне бачення проблем людини в умовах кризового буття та розробити цілісну концепцію особистості. Певну оригінальність пропонує стаття має стосовно механізмів формування рефлексії зворотних зв'язків особистості як єдиного соціального організму. Тема статті стосується феномену людини як цілісної істоти, а це – проблемне поле, яким займається філософія як любов до мудрості та пошуку смислу життя людини.

Ключові слова: філософія людини, людина і світ, пізнання людини, сутність людини, соціум, соціально-філософська рефлексія

The problem is presented in general terms and its connection with important scientific or practical tasks

Philosophy of man as an object of socio-philosophical reflection proceeds from the basic characteristics of reflection, aimed at the fact that man must seek perfection in the individual and social being. This means that the person himself must do it, become what he is, manage his life, and this management is carried out on the basis of the creation of the second natural-cultural creativity. To know yourself, your individuality, to create the world of your being by the laws of beauty, to proceed from the constructive role of your mind, which leads to the search for good, justice, a stable life, the realization of the human person and its dignity, requires taking into account the various variants of "being possible".

As O. Andrienko notes, "Personality is a process of constant formation, which passes through a series of ideological dimensions. Any formation and development are always associated with certain

crises and contradictions expressed by dichotomous unities, such as "freedom-determinism", "rationality-irrationality", "holism-elementarily", "variability-stability", "sub" Impartiality-objectivity ", " cognition-unknowingness ", " openness-closeness ", etc. [1, p.303]. Reflection (from lat. Reflex - returning back) is the process of comprehension of any processes, both theoretical and individual, of its internal state with the help of its "I" as the center of the microcosm, thus making and becoming possible the "appropriation of knowledge". The basis of reflection is the comprehension of human philosophy is the comprehension of the inner world of man, his spiritual life, which aims at mastering the meaning of being, opening the way to the search for truth, goodness and beauty.

An analysis of recent research and publications, which initiated the solution of this problem, which is based on the author

Methods of studying the philosophy of man as an object of socio-philosophical reflection are reduced to the study of man in all its essential

connections. The basis of these concepts was the idea of self-organization as a scientific direction, which was created and substantiated in the 1950-1960s pp. XX century I. Prigozhin, G. Hacken, G. von Fereister, X. Maturain, who study the patterns of the appearance of structures in the unequal systems of disordered elements. An essential feature of the individual acting within the self-organizing systems is their ability to self-development, self-building and self-renewal, concerning the self-development of man as an integral being. The meaningful load of the theories of human philosophy is to develop the concepts of "self": self-actualization (A. Maslow), self-determination (T. Yaroshevsky), self-realization, self-regulation, self-reliance, culture of individuality, which are reduced to identifying the essence of the action of organizing complex systems in the self-determination and development of the coronary syndrome As an integral creature.

Identification of previously unsettled parts of the general problem to which the article is devoted. Problem situation.

Undoubtedly, in the context of the information society, social relations dominate, in the context of which it is impossible to reduce the diversity of social relations to the common denominator, the absence of a uniquely conditioned development of society, its variability, and bifurcation alternatives prevail when the choice depends on the randomness, the relational nature of the structures. Therefore, human dimension contributes to culture as a kingdom of symbolic forms, ways of life and achievement of perfection in individual being. Culture acts as a correlation of certain socio-political relations, which are determined by freedom and various variants of "being possible", based on self-realization "I", self-realization and self-realization of personality.

The purpose of the article is to form the theoretical foundations of human philosophy as an object of socio-philosophical reflection, which is of great significance for the reflection of the inverse relationships for the establishment of society as a single social organism.

This goal is realized in the following tasks:

- analyze the social dimension of human knowledge, which proceeds from the fact that a person is a "reflective monad", which directs his mind to the natural-living dimensions of life;

- to determine that in the context of socio-philosophical reflection the modern vision of man and the world is formed in the process of interaction of various theoretical traditions and approaches that penetrate deeply into the essence of man;

- to give an analysis of the fact that the basis of human philosophy as the object of socio-philosophical reflection of social knowledge of man, contributing to a deep understanding of the social space and social time, deepens the responsibility of man for the fate of anthropology, culture, history;

- clarify the position that the human philosophy is reduced to reflections on the structure of the basic society, the place of man in it and the fate of mankind, which are considered through the prism of the correlation of various factors of human life.

Discussion of the problem

Culture enters a person not as an external application, but determines personality; therefore, a person as a person must constantly create himself and his being, his essence in the process of socio-cultural repression. It is the human philosophy that magnifies it to the level of the generic entity, which places on the agenda the activation of the personality of such requirements as a conscious personification of himself, his self-determination and self-adaptation in a changing environment. Therefore self-actualization of the individual is so necessary in extreme conditions of existence, especially in those critical situations when millions of people rise up to creativity. It is life that demands a person to actualize his "essential powers", to understand himself, to study his "self", his unrealized opportunities, potencies. The vector of positive orientation is aimed at the inner world of man, its activation, and not on the destruction of its consciousness.

At the heart of human philosophy as an object of socio-philosophical reflection is the social dimension of human knowledge, which proceeds from the fact that man is a "reflective monad", which directs his mind to the natural-living dimensions of life, able to assert them in the natural and physical exercise. . In a universally applicable plane, the universe cannot exist without man, without its activity and creativity: if the process of identity of thinking and being coincides with man, then man realizes himself as a creative being. But if this process of identity of thinking and being contributes to the entire set of socio-political and socio-economic relations, in which there is a person, then develops and accumulates human potential.

That is why social is not only a necessary and universal form of human existence, but the form of its formation in this being, since sociality is an involvement in everything that happens to a person. Essential material of society should be reduced to an ever more complete realization of the essential forces of man to become a holistic person, to

achieve something that could lead them to "higher" states of consciousness. The humanistic methodology of human knowledge is not blinded by abstract social goals [2, p. 134-152].

In the context of socio-philosophical reflection, the modern vision of man and the world is formed in the process of interaction between different theoretical traditions and approaches, so it never comes to an end, and it is hardly possible at all as a coherent and consistent theory. The ideal of the scientific rationality of classical science, transformed into a non-classical one, within which man as the subject of knowledge is located "within" nature, the biosphere, along with its values and ideological guidelines.

The Hegelian formula, "everything is valid, intelligent, all intelligent is valid", corresponded to an infinite belief in the mind, the ability of a person to fully master the conditions of his existence and development, but in such a universal expression, man never realized his mind. Models of modern postclassical knowledge look different: truth is not unique, it depends, at least on the interpretation, social and psychological obstacles to obtaining the truth cannot be completely eliminated, as the world develops not only on reasonable grounds, but a possible victory of ideas that are not subject to scientific research at all. Science and rational thinking are not the only legitimate basis for social decisions and reforms.

A society that is in a situation of permanent transformation requires the adaptation of man to the fluid, external environment and ensuring its successful adaptation and balance. As noted by V. Lukyanets, O. Kravchenko, L. Ozadovska. "The philosophy of instability, thus, stimulates the formation of a new methodological culture of science, a new cultural consciousness, a new understanding of humanity itself and its present situation in an unstable, pluralistic world that becomes. It deepens the understanding of the existential responsibility of man for the fate of anthropology, culture, history in the evolving universe" [3, p.291].

In order for such a society to be capable of radical transformation of self-transformation, it is obliged to take care of the concrete ways in which the independence of creative personality is ensured. A society that exercises a powerful coercive influence on its citizens and thus restricts their independent existence tends to undermine their ability to adapt. Therefore, man must act as a part of being, a being that realizes in principle all being. The pragmatic destruction of reality must be opposed to another relationship between man and being - the attachment of man to being through his

knowledge and aesthetic experience - contemplation. All, in the end, leads to a person's attitude, but only to take into account this, to begin with and to end this - is a truncated anthropology, an ethics that does not take into account the objective place of man in the world.

The specificity of the world perception of man is determined by the peculiarities of social conceptualism (that is, the system of basic conceptual stereotypes, clichés, metaphors), by means of which the subject of social anthropological worldview enjoys the process of representing the "world in general" and the position of "human being" in it. From the point of view of the modern philosopher, every socio-philosophical doctrine is a product of historical time, culture, case. But, despite its origin, it outpaces the cognitive activity of the subject of anthropological reflection, pushing forward this activity and defining its specificity.

B. Pascal contemplates the human existence in the abyss and sees man as a "thinking reed" in the Ice Cosmos not because he is physically located there. He looks so at human being only because he is captured by a special language of metaphors. Using as a conceptual representative of anthropic in the universe, the concept of a person who is in a state of insecurity, insensitivity, anxiety and anxiety, B. Pascal is not tired of repeating not only the tragedy, insecurity, fragility of the position of man, but also its dignity, which is the ability to think. The Pascal man is a "thinking cane", which is not on his own volition was in the depths of the all-consuming and alien to him the abyss. But this abyss causing horror absorbs man as a point only spatially. In her thoughts she is not, and the "thinking cane" embraces her. Human being, which reveals itself to itself, self-discriminates itself in choosing one of the possible existential trajectories (as a plural universality in the universe). Subordination of the cosmophysical "unified theory of all things" of principle anthropic does not mean that it can be an instrument of guaranteeing self-preservation and the stability of human existence in the universe, - notes B. Pascal [4, p. 108].

Postmodern thinking, which is formed within the present, does not accept any absolutism. Ironing over any forms of monism, centrist, totalitarianism over obligatory utopias and camouflaged types of despotism, social and philosophical thought opens the space of plurality, plurality, multivariateness, and the diversity of competition, polar paradigms, and the coexistence of heterogeneous elements. Epistemology of pluralism, which is fundamental to social philosophy, turns into a theory of a new cultural consciousness, a new understanding of

mankind itself and its present position in an unstable, stochastic, complete uncertainty and contradiction in the world. As V. Voropayeva notes, "In this context, the relationship "Greeting-spiritual" provides an understanding of the theoretical formula for modeling the existence of "potential potency": 1) the attitude of man to himself; 2) the relation of a person to other people; 3) the relation of man to extra-realities; 4) the relation to the world as a whole [5, p.166], which greatly deepens the social knowledge of man.

In the context of postmodern thinking, the concept of a transcendental subject is sincerely with gnoseologism - the abstraction of man to the subject of knowledge, and the world to the object, that is to the totality of objects (being) that are to be cognized. The reduction of the world to objects, things has led to the fact that human subjectivity itself began to think of as being as an object. Contrary to such an epistemological approach, when a person is seen as an object opposed to being as an object, the existentialists proposed a new, according to M. Heidegger, an ontological approach to man [6].

It is an ontological approach to a person being reduced to reflections on the structure of society, the place of man in it and the fate of mankind, which are considered through the prism of the ratio of various factors of human life. Based on this reasoning it should be noted that the peculiarities of social and philosophical knowledge, nature and essence of a person are reduced to the ideological and methodological foundations of such epistemology that studies the principles of human civilization and the development of society as a whole system through the prism of man and the self-worth of humanistic and axiological priorities. Due to the correlation of the main factors of people's livelihoods in social space and social time in order to penetrate into that undiscovered foundation of the society in which it asks ARE penetrate social philosophy.

Consequently, authentic knowledge of the social world is formed only historically, the mystery of the social appears in the form of original foundations that reveal themselves only in the aggregate (historical) subject of knowledge, which is the only means of cognition of reality, makes it possible to reach the truth, to embrace the universal principles of civilization On a scientific basis. It was when the person began to realize himself and his world as independent and selfless systems, as a result of such an understanding, a qualitatively new structure of human spirituality arose. Social philosophy as a special way of spiritual and practical comprehension of the self-being of man in

the world is a way and form of self-awareness of human existence, the comprehension of his sacrament as human and social (social). She appears, according to the philosopher W. Frank, as an attempt to "recognize the branches of social reality in its true universal comprehensiveness and concreteness" [7, p.78].

In the context of the definition of the "humanity of the harmonization of the cultural and educational space of the individual," the philosophy of man is reduced to the knowledge of man, self-consciousness, freedom of the spirit, freedom of choice, civil society. Most recent components of human philosophy have a deep essence and are provided with a complex set of internal self-consciousness and beliefs of man, the whole system of political, moral influence, as well as legal means, which ultimately must guarantee and stimulate the proper conduct of all subjects of social relations. On the contrary, in the conditions of a "broken society" and a "broken life," there is a phenomenon of "tearing of consciousness and spirit", of insecurity of a person, of its uncertainty to itself, of inadequacy, as man becomes alienated from all over the world of society, nature, himself, friends. But man enters society not as an abstract being, but as a concrete social integrity, which finds social and political relations created for it, but must be created in accordance with its essence.

As I. Anosov, V. Molodychenko, T. Troyska noted, "... the greatest problem is still to admit the problem of a person who is in two worlds at the same time: in the world of life - first of all it is material, natural space, And in the world of culture as a result of the subjective part added to the nature, in which each subject is loaded with semantics of cultural signs and which is then involved in a range of interests and values of the individual, with the world of cultural codes interested in man not only as a condition of survival, but as a world in full Real volume And - with all its myths, ideas, deep meanings [8, p.4]. The anthropological orientation of economic policy should help to ensure that legal, social, political and economic institutions are oriented towards the individual and regulate the exchange between them within the limits of formal rationality and rule of law. "By overcoming the totalitarian past, the basis of which was the command-and-administration economy, Ukraine is increasingly developing a market economy, an open, democratic one. This process takes place on a broad theoretical subgroup, which, unfortunately, still has a lot of discursive issues that need to be addressed," remarks R. Olexenko [9, p.13].

Philosophy of man as an object of socio-philosophical reflection is determined by the

"tendency to actualization", that is, the preservation of its own development of itself, the maximum detection of the immanent qualities of his personality, which are laid down by nature itself. Throughout the whole life, man must manage the process of "growth", in which the personal potential is reduced to its implementation. The tendency to self-actualization is the process of realizing a person's potential in order to become a full-fledged subject, a subject of functional relationships and relationships.

As O. Troitska notes, "Civilization entered into the III millennium with problems and contradictions in all spheres of human life. The human ability to build harmonious relationships with the representatives of other cultures, carriers of other political views, values and thoughts is gaining ever greater significance. In this context, the world is becoming increasingly interdependent. At the same time, the desire for individual freedom, cultural, spiritual, political self-determination guides her to the process of identifying with some people, groups of people and separation from others. Such a process cannot but lead to a multicultural world to contradictory, and intercultural communication - to conflict "[10, p.130].

The self-mastery of a person in a "shocking lifestyle" is an essential definition of the ability to form personality traits in the direction of human perfection through intelligent moral action, which manifests itself in two aspects: 1) courage; 2)

moderation, which give rise to various forms of mental and spiritual practice [11, p.311]. The self-assessment of oneself as a modus of knowledge of human philosophy is a prerequisite for human metaphysics, an individual's assessment of his possibilities and qualities, his place in this world among other people, an important regulator of human behavior.

Conclusion

Consequently, the social dimensions of human knowledge come from the fact that man is a "reflective monad", which directs his mind to the natural and existential dimensions of individual and social being, the modern vision of man and the world is formed in the process of interaction between different theoretical traditions and approaches that are deeply Penetrate into the essence of man, the directions of social cognition contribute to a deep understanding of social space and social time.

The spiritual and intellectual content of human philosophy is reduced to the development of integrity, perfection, completeness, uniqueness, self-confidence, truth, beauty, culture. People who focus on their development and self-development, are trying to develop their own principles and motives for achieving their goals, can think about how the past relates to the present, realistically link long-term plans with current tasks, they have a sense of continuity of the three aspects of time: the past, present and future.

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ФИЛОСОФИЯ ЧЕЛОВЕКА КАК ОБЪЕКТ СОЦИАЛЬНО-ФИЛОСОФСКОЙ РЕФЛЕКСИИ

В статье сформированы теоретические основания философии человека как объекта социально-философской рефлексии, которая есть одной из самых современных постнеклассической науки, имеет большое теоретическое значение для рефлексии обратных связей личности как единого социального организма. Проанализированы социальные измерения познания человека, которые исходят из того, что человек – это «рефлексивная монада», направляющая свой разум на природно-бытийственные измерения жизни; определено современное видение человека и мира, которое формируется в процессе взаимодействия различных теоретических традиций и подходов, глубоко проникающие в сущность человека; раскрыты направления социального познания, способствующие глубокому пониманию социального пространства и социального времени.

Методология – методы социоаксиологического, социоантропологического и синергетического методов и подходов, которые позволяют проанализировать человека как сложный социальный феномен и динамическое явление, которое развивается. В статье раскрыты проблемы человека в условиях кризисного социума. Результат исследования. Доказано, что в условиях информационного общества человек превращается на информационного человека, который должен учиться жить в инфомационном обществе и адаптироваться к нему. В статье обосновано концептуальное видение человека как объекта социально-философского дискурса и рефлексии. Автор использует возможности философского анализа для того, чтобы человек нашел выход с кризисных социальных ситуаций, и сформировано целостное представление о человеке.

Вывод. Возможности философского анализа позволили предложить собственное видение проблем человека в условиях кризисного бытия и разработать целостную концепцию личности. Некоторую оригинальность предложенная статья имеет относительно механизмов формирования рефлексии обратных связей личности как единого социального организма. Тема статьи касается феномена человека как целостного образования, а это – проблемное поле, которым занимается философия как любовь к мудрости и поиска смысла жизни человека.

Ключевые слова: философия человека, человек и мир, познание человека, сущность человека, социум, социально-философская рефлексия

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PHILOSOPHY OF MAN AS AN OBJECT OF SOCIAL-PHILOSOPHICAL REFLEXION

This article formed the theoretical foundation philosophy of man as an object of socio-philosophical reflection, which is one of the most modern post non-classical sciences, is of great theoretical significance for reflection feedbacks

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unified social organism. Analyzed the social dimensions of human cognition that are based on the fact that the man - a "reflective monad," guiding your mind on a natural existential dimension of life; defined the modern vision of man and the world, which is formed during the interaction of different theoretical traditions and attitudes of flexible penetration into the essence of man; uncovered areas of social cognition, contributing versatile understanding of social space and social time.

Methodology - methods of socioaxiological, socioatological and synergetic methods with approaches that allow to analyze a person as a complex of social phenomena and developing dynamic phenomena. The article deals with the problems of the person in the conditions of crisis society. The result of the research. It is proved that in the conditions of an informational society, a person turns into informational person who must learn to exist and adapt to the informational society. The article substantiates the conceptual vision of a man as an object of social and philosophical discourse and reflection. The author uses the possibility of philosophical analysis in order for a person to find a way out of crisis social situations, and formed a holistic view of a person.

Conclusion. Possibilities of philosophical analysis allowed to propose their own vision of human problems in the conditions of crisis existence and development of a coherent concept of personality. The proposed article has some original in relation to the mechanisms of forming the reflection of the inverse relationships of individuals as a single social organism. The topic of the article deals with the phenomena of a person as an integral creature, which is a problem field that philosophy deals with as a love of wisdom and the search for the meaning of human life.

Keywords: *philosophy of man, man and the world, human knowledge, the essence of man, society, social and philosophical reflection*

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