

## СОЦІАЛЬНА ФІЛОСОФІЯ ТА ФІЛОСОФІЯ ІСТОРІЇ

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### ***THE PHILOSOPHY OF A MAN AS AN OBJECT OF SOCIO-PHILOSOPHICAL REFLECTION***

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*This article formed the theoretical base of the philosophy of man as an object of social and philosophical reflection, which is one of the most modern post-neoclassical science, is of great theoretical value for the reflection of feedback unified social organism. We analyzed the social dimensions of human knowledge, which proceed from the fact that the person - a "reflective Monad", directing their minds to the natural and existential dimensions of life; defined modern vision of man and the world, which is formed during the interaction of different theoretical traditions and approaches of an elastic penetrating into the essence of man; uncovered areas of social cognition, elastic promotion of understanding social space and social time.*

**Keywords:** *human philosophy, man and the world, human knowledge, human nature, society, social and philosophical reflection.*

#### **1. Problem definition and its relationship with important scientific and practical tasks.**

The philosophy of man as an object of social and philosophical reflection comes from the basic characteristics of reflection aimed at that person must seek excellence in individual and social life. This means that the person himself must themselves do become what it is, to manage their lives, and that control is based on a second natural and cultural creativity. Know yourself, your ersonality, to create a world of their existence under the laws of beauty out of his mind the constructive role that encourages the search for goodness, justice, sustainable life, the realization of the human person and his facilities to access requirements taking into account the diverse options "being possible". As V. Andriyenko notes, "Personality is a constant process of becoming, through herd philosophical dimensions. Any formation and development is always associated with certain crises and contradictions, expressed dummies unity, such as "freedom-determinism," "rationality, irrationality," "holism-elementarism", "turnover-stability", " subjective objectivity ", " awareness-unknowable ", " open-closed "etc. [1. 303p.].

Reflection (from the Latin - Reflation - return trip) - the process of understanding any process, both theoretical and individual - their internal state through its "I" as the center of the microcosm, so is becomes possible "appropriation of knowledge." The basis for reflection is thinking philosophy of man understands of the inner world of a man, his spiritual life, which is aimed at mastering the meaning of life, opening the way to search for truth, goodness and beauty.

## **2. Analysis of recent research and publications in which a solution of the problem to which the author refers**

Methods of studying the philosophy of a man as an object of social and philosophical reflections are reduced to explore the human in all its essential ties. The bases of these concepts were ideas of self as scientific field, which was established and grounded in 1950-1960's pp. XX century. I. Pryhozhynym, H. Haken, H. von Feresterom, X. Maturana who study occurrence patterns of irregular structures in disordered systems elements. An essential feature of the individual, acting within the self-organizing systems is their ability to self-development and self-structuring concerning self-healing of the human being as a whole. Meaningful theories stress the philosophy of man comes to the development of concepts of "self": self-actualization (Maslow), self (T. Yaroshevskiy), self-realization, self-reference, culture and identity, which are reduced to identify the nature of the action in organizing complex systems self-healing and self-development as a holistic being.

Bold unsolved aspects of the problem, which the article. Problem situation. No doubt that the information society, dominated social relations in the context of which it is impossible to reduce the variety of social relations to a common denominator, dominated the absence of clear conditionality of society, its variability, bifurcation alternative when the choice depends on chance, relativity structures. Because the human dimension promotes culture as a realm of symbolic forms, ways of life, achieving an improvement of individual existence. Culture serves correlate certain socio-political relations, freedom of deterministic and diverse options "being possible", based on self-realization "I" self-denomination and self-realization of the individual.

Purpose of the article - to form the theoretical bases philosophy of man as an object of social and philosophical reflection, which is important for the reflection of feedback for the development of society as a single social organism.

This goal is realized in the following tasks:

- To analyze the social dimension of human knowledge, which comes from the fact that the man - a "reflective monad," which directs the mind to the natural existential dimensions of life;

- Identify, in the context of social and philosophical reflection modern vision of man and the world is formed during the interaction of different traditions and theoretical approaches that penetrate deep into the nature of man;

- An analysis of the fact that the philosophy of man as an object of social and philosophical reflection of human social cognition, which promotes understanding of social space and social time, deepen human responsibility for the fate anthropic, culture and history;

- To find out the position that the philosophy of man reduced to reflect on the basic structure of society, man's place in it, and the fate of humanity, considered in the light of various factors value of human life.

### **3. Discussion of problems**

Culture is not like a man brought in from outside the application and determines personality, so a person as a person should always build yourself and your life, its essence in the socio-cultural reification. That philosophy exalts man to the level of its generic nature, which puts on the agenda the revitalization of the personality requirements as its conscious personification, this determination and personal self-conception in a changing environment. Therefore, self-actualization is so necessary in extreme living conditions, especially in critical situations where creativity mount millions. That life puts before man request to update their "essential powers" to understand myself, to explore their "self", their unrealized opportunities potency. Vector positive orientation focused on the inner world of man, his activation, not the destruction of her mind.

The philosophy of man as an object of social and philosophical reflection social dimension of human knowledge, which comes from the fact that the man - a "reflective monads" that directs your mind to the natural existential dimensions of life are able to establish themselves in natural solid implementation . In terms of general plane of the universe cannot exist without man, without his activity and work: if the process matches the identity of thinking and being human, man realizes himself as a creative being. But if this process identity of thinking and being contributes to the totality of the socio-political and socio-economic relations, in which the person then develops and builds human potential. Therefore sociality - is not only necessary and Overarching form of human existence, and the shape of its formation this being, as sociality - it's involvement in everything that happens to man. The essential matter of society should be limited to the more complete realization of the essential powers of man to become an integral personality, to achieve something that could lead them to a «higher» state of consciousness. Humanistic methodology of human knowledge not blinded abstract social objectives [2. 134-152 pp.].

In the context of social and philosophical reflection modern vision of man and the world is formed during the interaction of different theoretical traditions and approaches, so it is never complete, and hardly at all possible as a complete and consistent theory. The ideal of scientific rationality classical science, transformed into a non-classical, in which man as subject knowledge is "inside" nature, the biosphere along with their values and worldview. Hegel's formula "is indeed a smart, intelligent all valid" responsible boundless belief in mind, the human ability to fully master the conditions of existence and development, but in such universal terms, people never realized his mind. Models of Modern Post-classical knowing look different: the truth is not the only one, it depends at least on the interpretation, social and psychological barriers get the truth cannot be completely eliminated, since the world does not develop only on reasonable grounds, and the possible victory of ideas that do not be scientific grounding because science and rational thinking is not the only legitimate basis and making social reforms.

A society that is in a permanent transformation requires adaptation to the fluid, external environmental conditions and to ensure its successful adaptation and balance. As noted V. Lukyanets, O. Kravchenko, L. Ozadovska "Philosophy

instability thus stimulates the formation of new methodological culture of science, new cultural consciousness, new understanding of humanity itself and its current position in the unstable, pluralistic world that is. It deepens the understanding of the existential human responsibility for the fate string, culture; history evolves in what universe "[3. 291 p.].

In order for a society was able to Indigenous self-transformations, it is obliged to take care of specific ways, which is to ensure the independence of the creative personality. Society, which has forced powerful impact on their citizens, thereby limiting their independent existence tend to undermine its ability to adapt. Therefore, a person must act as a part of life, things that basically all aware of being. Pragmatic reality must oppose the destruction of other human relationship and life - communion to human life because of his knowledge and an esthetic experience - contemplation. Everything ultimately leads to man's relationship, but just consider this, this and this start to finish - a truncated anthropologism, ethics, which ignores the objective of man's place in the world. The specificity of the human worldview defined the concepts of social features (ie the system of basic conceptual stereotypes, clichés, metaphors), which means an socio-anthropological worldview enjoys representation in the "whole world" and the status of "human being" in it. In terms of contemporary philosopher every socio-philosophical doctrine - a product of historical time cultural event. But despite its origins, it is ahead of the cognitive activity of an anthropological reflection, implicitly makes this activity and determine its specificity.

B. Pascal umospohlyadaye human being in the abyss and saw a man "thinking reeds" in the ice Space is not because he is physically there. It looks as a human being just because a prisoner is a special language of metaphors. Using a conceptual representant antropnosti in the universe, the concept of man which is in a state of uncertainty, neharantovanosti, depression and anxiety, B. Pascal never tires of repeating not only tragic, vulnerability, fragility of the human condition, but at the same time of his dignity, which is the ability to think. Paskalevo person - a "thinking reed" who is not on their own was in the bowels of an alien and overwhelming him deep. But the chasm that strikes fear absorbs man as only point of space. In the same opinion, it is not, a "thinking reed" embraces it. The human being, which reveals itself to itself samoob'yektyvuye itself in the choice of a possible existential trajectories (as plyuralnu universality in the universe). Subordination is kosmofizychnoyi "unified theory of everything" principle antropnosti not mean that it can be an instrument to guarantee the survival and stability of the human being in the universe - marks B.Paskal [4. 108 p.].

Postmodern thought formed within modernity, rejects any absolute. Ironizuyuchy of all forms of monism centrism, totalitaryzatsiyi of utopias and binding types camouflaged despotism, social and philosophical thought space opens plurality, multiplicity, multyvariantnosti, diversity competition polar paradigms and coexistence of heterogeneous elements. Epistemology pluralism that is fundamental to social philosophy, theory becomes a new cultural consciousness, new understanding of humanity itself and its current position in the unstable, full of uncertainties and contradictions of the world. As V. Voropaeva notes, "In this

context, the relationship "welcoming and spiritual" involves understanding the theoretical modeling formulas being "potential potency": 1) the relation of man to himself; 2) rights related to other people; 3) rights related to extrareality; 4) relationship to the world as a whole [5. 166 p.], which greatly enhances social cognition of man.

In the context of postmodern thinking concept transcendental subject - the construction rights to the subject of knowledge and the world to the subject, ie the set of objects (things) subject knowledge. The construction of the world to the items being led to the fact that the very human subjectivity became thought of as being, as a subject. Contrary to this epistemological approach when a person is considered as a subject, as opposed to their existing facility, proposed a new existentialists, according to Heidegger, ontological approach to human [6].

This ontological approach to man is reduced to reflect on the structure of society, man's place in it, and the fate of humanity, considered in the light of various factors value of human life. Based on this reasoning, it should be noted that the characteristics of social and philosophical knowledge of nature and human nature are reduced to ideological and methodological principles of this epistemology, studying the universal principles of civilized existence and development of society as an integrated system in the light of the human and the intrinsic value of humanistic and axiological priorities by the ratio of the main factors of human activity in the social space and social time to penetrate into that unsolved foundation of society, which tries to penetrate social philosophy.

Thus, genuine knowledge society formed only historical, social mystery appears in the form of original bricks that reveal themselves only in total (historical) subject knowledge, which is the only means of knowledge of reality, makes it possible to reach the truth, embrace universal principles of civilization on scientific principles. It is when people become aware of themselves and their world as independent and arbitrary system, as a result of this thinking began to emerge qualitatively new structure of human spirituality. Social Philosophy as a special way of understanding the spiritual and practical originality of a man in the world is the way and the form of self-consciousness of the human being, comprehend its mystery as human and social (public). It appears, according to the philosopher Viktor Frankl, an attempt to "recognize outlines the social reality in its entirety comprehensive real and concrete" [7. 78 p.].

In the context of the definition of "harmonization human-like cultural and educational space person" philosophy of man reduced to human cognition, consciousness, spirit of freedom, freedom of choice, civil society. It is the last components of the philosophy of man with nature and depth provided by a complex set of internal identity and beliefs, the entire system of political, moral influence and legal means, which eventually should ensure and encourage proper behavior of all social relations. On the contrary, in a "broken society" and "broken life" there is the phenomenon of "dissociation of mind and spirit," human insecurity, her non-identical itself, inconsistency, as people become alienated from the world of society, nature, yourself and friends. But man is not in society as an abstract being, but as a specific

social integrity, which finds it established social and political relations, but should create according to their nature.

As noted I. Anosov, V. Molodychenko, T. Troyitska, "... the problem is still a problem is to recognize a person who is simultaneously in two worlds: the world of life - especially financial, natural space, and the world of culture as a result added to the subjective nature of where each piece loaded with cultural signs and semantics which is then drawn into the circle of interests and personal values, and world cultural codes interesting person not only as a condition of survival, and how the world in full real volume - with all its myths, ideas, deep meanings [8. 4 p.]. Anthropological direction of economic policy should contribute to the legal, social, political and economic institutions were focused on the individual and regulation of exchanges between them within the formal rationality and the leadership of law. "Overcoming the totalitarian past, which was the basis of command economy, Ukraine deploys all powerful market economy, open and democratic. This process occurs on a broad theoretical subgroup, which, unfortunately, still has a lot of discursive issues that require consideration, "- notes R.Oleksenko. [9. 13 p]

The philosophy of man as an object of social and philosophical reflection is determined by "trend towards mainstreaming", ie the preservation of his own self, a maximum identification inherent qualities of his personality that are inherent by nature. Throughout a person's life should manage the process of "growth" in which personal capacity reduced to its implementation. The tendency to self-actualization - the process of realization of man's potential to become a full subject, the subject of functional connections and relationships. As noted by A. Trinity, "Civilization III entered the millennium with the problems and contradictions in all areas of life. Increasingly important human ability to build harmonious relations with representants of other cultures, speakers of other political views, values and opinions. In this context, the world appears increasingly interdependent. At the same time the desire for individual freedom, cultural, spiritual, political self-orient the process of identification with some people, groups of people and separation from others. This process can not but lead to inconsistency multicultural world, and intercultural communication - to the conflict "[10. 130 p.]. Autonomous power of a man in a "shock lifestyle" is defined substantial ability to form personality traits towards human perfection using reasonable and moral action, manifested in two aspects: 1) courage; 2) moderation that generate various forms of mental and spiritual practice [11. 311 p.]. Self itself as a mode of knowledge of the philosophy of man is a prerequisite metaphysics rights, human evaluation of their capabilities and characteristics, its place in the world, among others, which is an important regulator of human behavior.

**5. Conclusions.** Thus, the social dimension of human knowledge based on the fact that the man - a "reflective monad," which directs the mind to the natural existential dimensions of individual and social life, modern vision of man and the world is formed during the interaction of different theoretical traditions and approaches that deep penetrate the essence of human social cognition areas contribute to the understanding of social space and social time. The spiritual and intellectual

content of the philosophy of man comes to the development of integrity, excellence, completeness, uniqueness, confidence, truth, beauty and culture. People who are dedicated to their development and self-development, try to develop their own principles and motivation to achieve their goals, can ponder how the past relates to the present, realistic long-term plans to link the current challenges they have a sense of continuity three dimensions of time: past, present and future.

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## **ФІЛОСОФІЯ ЛЮДИНИ ЯК ОБ'ЄКТ СОЦІАЛЬНО-ФІЛОСОФСЬКОЇ РЕФЛЕКСІЇ**

В статті сформовано теоретичні основи філософії людини як об'єкта соціально-філософської рефлексії, що є однією з самих найсучасніших постнекласичної науки і має велике значення для рефлексії зворотних зв'язків як єдиного соціального організму. Проаналізовано соціальні виміри пізнання людини, які виходить 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.



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

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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 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.

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

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