
СВІТОГЛЯДНО-МЕТОДОЛОГІЧНІ ОСНОВИ СОЦІАЛЬНОЇ РОБОТИ

UDC 165.744

N. Yemets, Candidate of Philosophical Sciences, Associate Professor

**THE MULTIDIMENSIONALITY OF THE HUMAN BEING
IN A TRANSFORMATION PROCESS OF MODERN SOCIETY**

Abstract. *It has been considered the modern philosophical approaches to the understanding the multidimensionality of human existence in the formation of civil society. The changes in the reality of daily human life have been analyzed, which lead to the emergence of "the crisis of man". Under such condition "the boundary being" of man makes it possible to find a way from "inner loneliness" and adapt to the current realia.*

Keywords: *consciousness of the individual, human subjectivity, loss of subjectivity, daily human existence, the diversity of human manifestations, human crisis, boundary being, inner loneliness.*

Н. Ємець, к. ф. н., доцент

**БАГАТОВИМІРНІСТЬ ЛЮДИНИ
У ПРОЦЕСІ ПЕРЕТВОРЕННЯ СУЧАСНОГО СУСПІЛЬСТВА**

Анотація. *Розглядаються сучасні філософські підходи щодо розуміння, багатовимірності людського буття в умовах формування громадянського суспільства. Аналізується зміна реальності повсякденного людського буття, що призводить до виникнення "кризи людини". В таких умовах "граничне буття" людини дає можливість знайти вихід з "внутрішньої самотності" та адаптуватися до сучасних реалій.*

Ключові слова: *свідомість індивіда, людська суб'єктивність, втрата суб'єктивності, повсякденність людського буття, багатовимірність людських проявів, криза людини, граничне буття, внутрішня самотність.*

Н. Емец, к. ф. н., доцент

**МНОГОМЕРНОСТЬ ЧЕЛОВЕКА
В ПРОЦЕССЕ ПРЕОБРАЗОВАНИЯ СОВРЕМЕННОГО ОБЩЕСТВА**

Аннотация. *Рассматриваются современные философские подходы относительно понимания многомерности человеческого бытия в условиях формирования гражданского общества. Анализируется изменение реальности повседневного человеческого бытия, что приводит к возникновению "кризиса человека". В таких условиях "граничное бытие" человека даёт возможность найти выход с "внутреннего одиночества" и адаптироваться к современным реалиям.*

Ключевые слова: *сознание индивида, человеческая субъективность, утрата субъективности, повседневность людского бытия, многомерность человеческих проявлений, кризис человека, граничное бытие, внутреннее одиночество.*

Introduction. The modern world and society include crisis and catastrophic features. This fact is not in dispute among experts and firmly established in the public mind. At the end of XX beginning of the XXI century, more than half of Ukrainians consider the situation in the country and the world as a "catastrophic" at the beginning of the second decade, their number increased by one third. This situation requires an analysis and understanding on many levels.

For philosophy at the first place there is the question of the nature and origins of the problem. Referring to it, the philosopher discovers a new essential feature. It is usually assumed that the global crisis and catastrophic events, upheavals, cataclysms on its origins are twofold: those origins may lie in the environment (in the case of natural disasters, epidemics, etc.) or in society in society (in the

СВІТОГЛЯДНО-МЕТОДОЛОГІЧНІ ОСНОВИ СОЦІАЛЬНОЇ РОБОТИ

case of wars, social upheavals). For sure, in the roots of the current crisis, and there are natural factors and social, however, among the researchers is becoming increasingly common opinion that they were not decisive and principal. Different practices of transgression, which found widespread today, a lot of the crisis a new era in its essence can not be attributed to natural or social. The current crisis takes on a new nature - the anthropological, and the origins of this crisis should be finding at the level of human existence, which defines its essence. Therein lies the relevance of our research.

The analysis of research and publications. The problem of the ontological status of man is one of the central problems in modern philosophy. Of great interest it evokes and Russian philosophers, which form an interesting, approach to the consideration of its various aspects. In particular, the proposed P.Kopninim "dialectical logic" and "anthropological" (such that "sees" the world in terms of human needs and goals) turn in the interpretation of the subject of philosophy was "picked up" and developed by his students and followers. In particular, V.Shinkaruk actualizes the problem of man as a self-existent being, and explores it through phenomenological cut. Lead in the Kiev school of thought, it is, on the one hand, emphasizes the trend toward humanized ontology, and on the other - active approach to the existential anthropology. I. Bychko develops these trends and pays attention to the research of freedom in the spirit of the world advances the philosophy of existentialism. V.Tabachkovsky discloses methodological bases and humanistic orientation of modern philosophical anthropology, raises the question of shifting emphasis ontological status. In the works of E. Andros M. Bulatov, A. Dondyuk V. Zagorodniuk, N. Khamitov, Shalashenko G. et al. Systematically and holistically investigate the essence of man is revealed a variety of ideas on joint property rights, the ambivalence of the human self-denial, the relationship between man and time, and limit the phenomenon of everyday life, moralistic arguments in classical and modern versions of anthropological possibilities of synthesis some of the benefits of post-classical and classical humanism.

The purpose of the article is: Analysis of modern philosophical approaches to understanding the problem of the ontological status of modern man, multi-dimensionality of his being in a transformation of social processes.

The statement of the basic material. At the modern, post-modern philosophy of defining the image of man is connected with many difficulties. Note that postmodernism seeks to find such an association, where unity is achieved not through unification and suppression of money, and his rise through the free [7]. The destruction of the ideals of modernity (typical of Europe in the late XIX - XX centuries.) created a situation of cognitive and ideological uncertainty. It was at this time there is a new idea of "intuitive poetic thinking" with his characteristic imagery, metaphors and associatively.

Problems of post-modern vision of the world and especially human existence were most relevant to post-structuralism theorists and supporters of deconstructionist literary concepts and practice of contemporary art. A characteristic of the postmodern idea of "loss of subjectivity" contrasts to the prevailing conceptions of subjectivity in the modern era. Famous theorists of postmodernism (in particular Michel Foucault, Jacques Derrida, Roland Barthes, Deleuze, J. Kristeva and others) consider the current understanding of the human self-sufficiency and absolute, unlimited freedom of the will, only as a consequence of modern utopianism. In their view, the reality of the culture allows us to speak only about the consciousness of the individual, depending on the social and psycho-physical structures. Therefore, it becomes particularly popular idea of "death of man" Michel Foucault: "People disappear like a face drawn in the sand." The idea was for the death of Foucault's original cognitive principles that make possible the modern understanding of the image of man. In his work "Words and Things" Foucault, pointing to the features of a modern, notes, words and things are interconnected complex mediating bond; work, life, and it just does not exist in the space of the human imagination, and as a stand alone system. It is, in fact, threatens the unity of the person and makes it impossible for the question of its essence. "A man dies - remain structure." This principle has long become a slogan of contemporary post-structuralism [2].

But Foucault was always aware that the idea of death is merely a reflection of the changes in human existence that have occurred in the twentieth century. In his work "The Archaeology of Knowledge" Foucault notes that in theory the problem arose as a kind of "suspension of the subject," according to the laws of its desire (in particular psychoanalysis), in linguistic forms (in linguistics) and

СВІТОГЛЯДНО-МЕТОДОЛОГІЧНІ ОСНОВИ СОЦІАЛЬНОЇ РОБОТИ

the myths and rules of conduct (in Anthropology). According to him, to recreate the image of man in contemporary culture is only to establish the real extent of man's dependence on the social, spiritual and material conditions in which it exists. In particular, Foucault (as poststructuralists overall) claimed the dependence of the human mind from the language of ideals and stereotypes of today. It is the dominant language norms and determine the consciousness of the individual: Modernity is characterized by the fact that man, as it dissolves in the existing language structures. That is, the "language codes", defining the nature of human consciousness, carry out a kind of control over a person. This situation Foucault regards as a "total power" and "visibility", characteristic of the modern human being.

Several different stand on the issue of human subjectivity held French explorer Gilles Deleuze. Not sharing the idea of the subjection of human life existing language practice, Deleuze puts forward the idea of "absolute power of desire." The strength of the desire pervades all spheres of human existence at the level of psycho-physical, and at the level of economic, historical, political spheres. This allows

Deleuze to speak about the limitations and the subordination of human freedom. According to Deleuze, the nature of the subconscious desire to form rules, constraints, human values, it allows you to define the modern human as "machine desires."

But it is hardly possible to identify the idea of the "death of man" with the dominant culture of the postmodern way of man. Even among some theorists of postmodernism marked a return to the problems of human integrity. In particular, Foucault always awareness of Louvain, that the idea of a person's death should have their theoretical limits, otherwise the problem itself disappear rights. Derrida - a leader of poststructuralism, building his theories on destructive denial of autonomy and integrity of the human subject, in one of his last works "Psyche: the discovery of another" trying to get back to the issue of "fragmented personality." It is interesting for us the P.Kozlovky's theory that examines the integrity of the human as an authentic expression of the postmodern worldview. According to him, the image of the postmodern human should be based on the classic formula of Hegel thinking subject as substance and at the same time - as the subject of substance. Axiom postmodern should be the principle of subjectivity as indivisible and original substance. P.Kozlovsky in "Postmodern Culture" notes: "Culture is to find a path between utopia of autonomy and identity of the static pressure, which would open the possibility for the development of individual forms of life, social cohesion and provide the appropriate opportunity to create your own life. It - attempt to reconcile considerations of individual uniqueness of man in an attempt to see the essence of the man with the Aristotelian tradition "[4].

The existence of a form of postmodern culture with the relevant representations of the person Kozlovski regards as necessary transitional form of anarcho-liberalism. The postmodern essentialism that replaces the anarcho-liberalism is anthropological in their essential forms: the integrity of the reality known through human understanding, that person should serve as a model for understanding reality. According to him, anthropomorphic postmodernism is that the singularity of the human experience is transferred to forms such as economy, science, art and so on. D. Actually, postmodern philosophy as a philosophy of subjectivity can as something that can be defined as a philosophical anthropology which interprets the actually existing forms of life of the human being and the structure of consciousness.

Kozlovsky believes that the modern era has been characterized a functional approach to the essence of the human, that is, the human ego was seen as a definite social function, mental or natural life. This approach created a relative and one-sided picture of the man. That is why postmodernism should return, denying and overcoming the drawbacks of modernity, the idea of the human as the monads: the essence is the unity of the human as the foundation of human uniqueness. This unity and uniqueness cannot be destroyed in human existence completely, because man is the essence beyond the world. Such postmodern project the image of man is possible only if the synthesis of the achievements of the past and the peculiarities of the cultural situation in which there are people. In particular, modern people should be saved as the undisputed property of modernist ideas of human rights and legal freedoms and the rule of law. But human's freedom should not be based in the idea of infinite choices, characteristic of modernity, but on the ability to realize the nature and existential significance of its features.

СВІТОГЛЯДНО-МЕТОДОЛОГІЧНІ ОСНОВИ СОЦІАЛЬНОЇ РОБОТИ

So, we may only note that the image of a human, formed in the modern era does not correspond to the socio-cultural realities of today. This is what led to the destruction of the most if not the representations and worldviews of modernity, or at least the destruction of the belief in the universality and self-sufficiency of its ideals. Attempts to understand the reality of the postmodern human objectified in terms of the will, desire, language, games, unconscious. On the other side, there are attempts of reproducing a holistic, "monadic" image of a man there primarily as a kind of "future projects", not allowing us to talk about the reality of everyday human existence. Not because of the postmodern theorists partly come to the conclusion that playing certain statistical image of man as the image of the world as a whole, in the postmodern era is utopian nonsense? However, the inability to reproduce itself a static image of a man postmodern enabled many contemporary theorists to come to a different conclusion: the multidimensionality of human manifestations must be considered not only as historical volatility and fluidity of human notions and self; multidimensionality is the essence of the human. The image of the modern human is precisely as possible interpretation of the uniqueness and multidimensional human.

In the experience of a new era, the era of the turn of the millennium, was marginal - or rather, infinite - variability, mobility, and flexibility is not any individual attributes and accidents, and the very nature, of human nature. Shifting the center of the person, which is ultimately leads to its degradation and loss. Among the mass of evidence that one note, philosophy: shifting the focus of philosophical thought with the ego to another. According to researchers, this displacement is displayed the disappearance of the solid center of the person: looking at yourself, people no longer see, no longer see who she is and what she is; and in search of a man turns himself beyond himself, to another [6]. According to the experience of modernity emerges the new essence of man, a new anthropological reality which is devoid of a permanent core essential. This essence is fundamentally different from traditional European ideas about man.

Classical European anthropology, originates from Aristotle, is essentialist metaphysics, which considers the human being as the essence of the system and the various entities and those who seek to isolate them from the beginning, or the foundations of the basic elements of human nature - a kind of unchanging core that defines a complex human diversity It is in all its manifestations. This approach is related to the man with the intuition center, it presupposes certain essential core, the center of the human being, and it is focused on finding and research. As we can see, the experience of modernity calls into question, if not outright deny the presence of a permanent center - and the problem of the person in the future cannot be regarded as a problem of finding and studying such a center. But intuition "human center" immediately suggests itself, and alternative. If a person cannot be considered the "center" - is characterized by its "periphery" - or rather the border. Accordingly, the study of man shifted to the investigation outside the scope of all the manifestations of human capabilities, the limits of the horizon of human existence.

Limit of being or being-on-edge, defined in modern philosophy as a way beyond the ordinary human being, with its impersonal communicative harmony in those states where develops an understanding of themselves as something unique and lonely around the world. In this existential dimension of the human being inside isolation is a fundamental feature of existence. The inner loneliness in the limit being human is exposed and becomes conscious reality; from this alone cannot hide, it can only be overcome.

Modern researchers have noted that the ultimate negation of the existence of everyday life, transcendence beyond [5]. In the process, it is freed from the ordinary with its comfort and tranquility. A person can temporarily enter the limit being influenced by external circumstances. Then it's existence becomes a moment of life, a limit situation. And access to the ultimate existence may be the result of conscious activity. Moreover, the limit of being, unlike the limiting situation, is the result of free choice of the person. "It will be a quantum leap when I consciously oppose itself to the world and other people," - says Jaspers. In the limit of being temporary situational Ultimate disappears. That is why this human being disappears as the measurement routine, although it will inevitably be played everyday situations. Thus, reaching the limit being has access to the other, compared to the ordinary, the totality of being, in another existential space.

СВІТОГЛЯДНО-МЕТОДОЛОГІЧНІ ОСНОВИ СОЦІАЛЬНОЇ РОБОТИ

Limit of being as being on the brink of the ordinary and unusual breeds limit suffering, expressing the unique human existence. However, it has the danger of this suffering can destroy not only the usual uncertainty of man, but the man himself.

Conclusions. Our work is only a short reconnaissance study of the ontological status of the post-modern man. The problem of human existence in the research plan serves as a highly structured and layered. And the essence of it paradoxical, its meaning in the fact that man is fundamentally new in nature, its chimera. Considering the different ways of theorizing it should be said about the deep, correlative to it, actually civilization processes. In addition to the undoubted achievements of scientific and technological civilization of the human and erosion occurred in it. The human is always multidimensional and should be implemented in the activity-activism, and the ability to carry out its existence, then in the development of co-evolutionary, organic relationship with the nature of the external Noah, and finally, in the approval of human metric parameters of the communication environment, the scope of co-existence of individuals.

So, we can say that in contemporary philosophy has traditional introspection, intense inner work, which eventually opens all the new facets of the human soul, its controversial nature and the multi-layered and multi-vector. The dominant human life is determined - self-revelation, aims existence, emphasizing the personal project of existence, which received its classic expression in Sartre's thesis about anything as a defining characteristic of the human being.

References

1. Gaidenko P. P. (1982). *Iskusstvo i bytie. M. Haydegger o suschnosti hudozhestvennogo proizvedeniya* [Art and being. M. Heidegger on the essence of the work of art]. *Filosofiya. Religiya. Kultura. – Philosophy. Religion. Culture* (pp. 198-212). Moscow [in Russian].
2. Ilyin I. P. (1996). *Poststrukturalizm. Dekonstruktivizm. Postmodernizm* [Poststructuralism. Deconstructivism. Postmodernism]. Moscow [in Russian].
3. Yaroshovets V. I., Aleksandrova O. V., Alyaev G. E. at al. (2010). *Istoriia filosofii* [History of Philosophy]. V. I. Yaroshovetsa (Ed.). Kyiv: Kyiv. univversitet [in Ukrainian].
4. Kozlovsky P. (1996). *Postmoderna kultura* [Postmoderna kultura]. *Suchasna zarubizhna filosofiya – Modern foreign philosophy*. Kyiv [in Ukrainian].
5. Hamitov N. V. (2002). *Antropologiya granichnogo butya: postanovka problem* [Anthropology of boundary being: the problem statement]. *Kolizii antropologichnogo rozmyslu – Collisions of anthropological craft*. Kyiv [in Ukrainian].
6. Horuzhy S. S. (2003). *Chelovek i ego tri dalnih udela. Novaya antropologiya na baze drevnego opyita* [Man and his three distant destinies. New anthropology based on ancient experience]. *Voprosyi filosofii – Questions of philosophy, 1.* [in Russian].
7. Yaroshovets V. I. (2004). *Istoriya filosofiyi: vid strukturalizmu do postmodernizmu* [History of philosophy: from structuralism to postmodernism]. Kyiv [in Ukrainian].