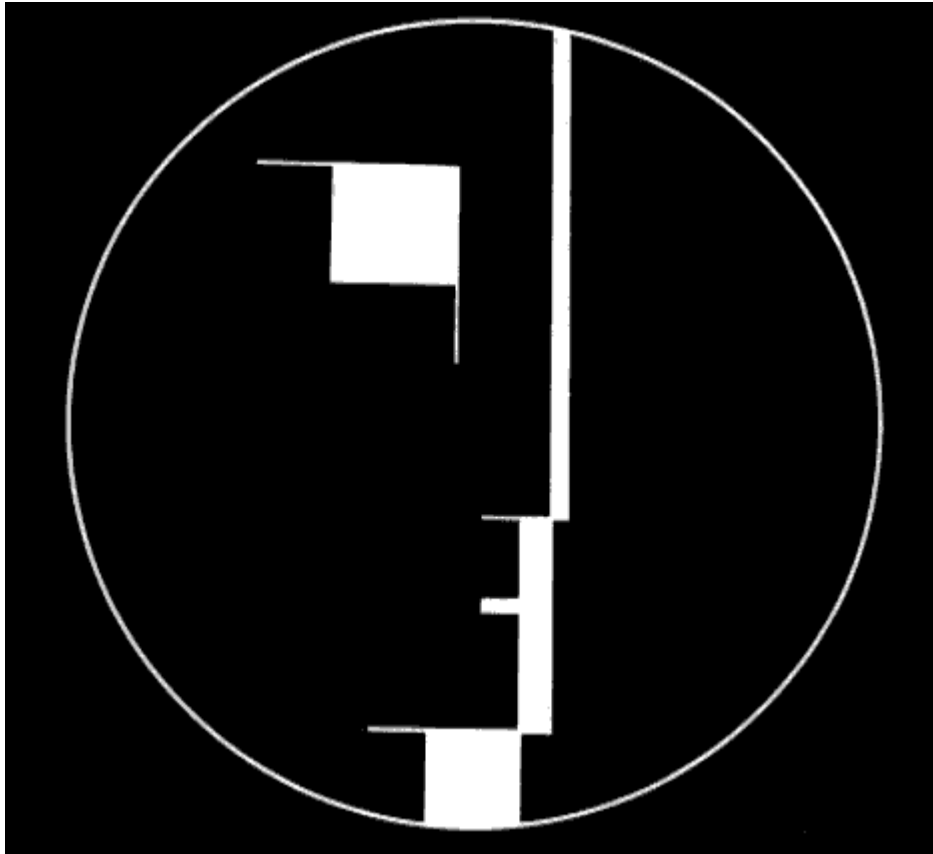


Philosophical anthropology

Content



Logo_Bauhaus_Shlemmer 1922

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The problem of man

is the **central problem** and
the **starting point** of **philosophical search**,
since even solving the questions of **the essence of being**,
man in reality seeks **to know himself** and
thus **find his place in the world**.

What is the concept of philosophical anthropology?

discipline within philosophy that seeks **to unify** the several empirical investigations of **human nature**

in an effort to understand **individuals as both creatures of their environment**

and

creators of their own values.

Socrates.

Philosophical anthropology seeks to understand:

position of a person in the world,

what place does he occupy in the hierarchy of things and creatures:

Is a person an accidental slip of the soulless nature or "the Son of God"?

Is he just **a small partial fragment of the universe,** or

is he a **microcosm,**

a mirror of the world as a whole?

As the poet said,

Happy - who believes in God; he is not lonely on Earth.

Hierarchy of Life <https://www.thinglink.com/scene/1222584865954725894>

- **Human nature and essence:** How is it different from animals?
- To what extent is a **person free**? What kinds of necessity dominate us and can we overcome them?
- Is **man a rational being** or is it **a being led by impulses and passions**? What are the possibilities of the mind and what is the measure of the influence of the unconscious on our thinking and behavior?
- What is **death**, how should a **person relate to it**? /the problem of finite and infinite, mortal and immortal, temporary and eternal.
- What is a sense of life? Do each of us have a specific purpose and how can you "**become yourself**"?
- What real place is occupied by **love, courage** and other important **spiritual values** in human life?

These are not all the questions that philosophical anthropology poses, and
it must be said,
none of them have a definitive and comprehensive answer.

What are the themes of philosophical anthropology?

Study of human nature conducted by the **methods of philosophy.**

It is concerned with questions such as

1. **the status of human beings in the universe,**
2. **the purpose or meaning of human life,**
3. whether **humanity** can be made **an object of systematic study.**

At different historical stages

this problem was solved in different ways, but their common lack was the **isolation** and **absolutization** of some **particular side of human nature** - **mind, soul, love, social relations**, etc.

The inconsistency and one-sidedness of numerous concepts led to the impossibility of their final generalization and obtaining an integral image of a person.

German philosophical anthropology

In the XX century, an attempt was made to solve this problem.

In Western Europe, it is believed that the works of German philosophers

M.Scheller ("The Position of Man in the Universe"), and also Plessner's "The Steps of the Organic and Man", published in 1928, marked **the beginning of philosophical anthropology.**

Representatives of this direction - M. Scheler, A. Gehlen , H. Plesner, E. Cassirer conceived anthropology as a **positive scientific discipline** that meets all the strict requirements of science, and unites knowledge from different areas about man - **medicine, psychology, physiology, etc. ...**

The high level of generalization of this knowledge and the global formulation of the question - the disclosure of the essence of man made the new discipline of philosophical anthropology

What is an example of philosophical anthropology?

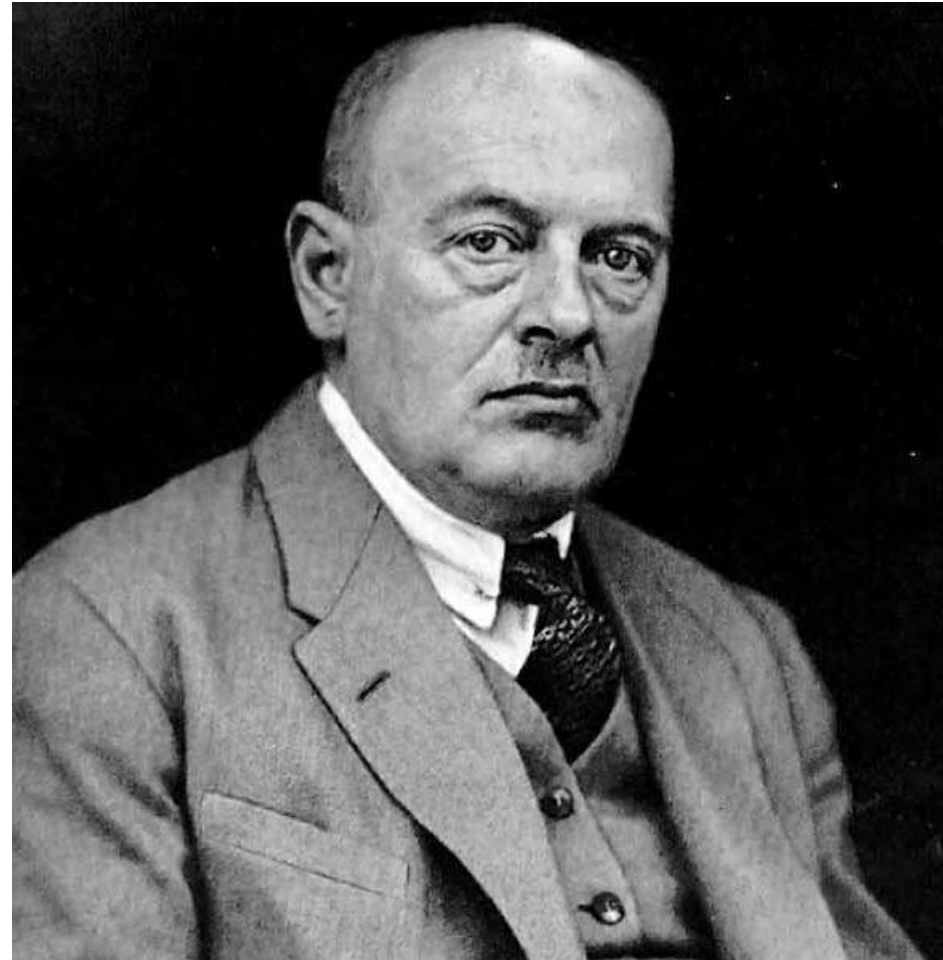
Max Scheler, the German phenomenologist developed a philosophical anthropology or “personalism” which defined the **human being** not so much as a “rational animal” but as a “**loving being.**”

In this way he tried to break down the traditional hylomorphic conception of the human person by describing the person ...

Max Scheller (1874 -1928)

"One of most famous works is his answer to Heidegger
"The Position of Man in Space".

In it, he emphasized the need for the formation of a philosophical anthropology, which would become the **fundamental science of human essence**.



Philosophical anthropology is an attempt to provide a **unified** account of the **meaning** of the **human being**.

An attempt at a **unified account** is thus not a search for a definition, but rather an attempt to clarify exactly that which makes **the human being undefinable**, that which reveals **human being as a human becoming**.

<https://plato.stanford.edu/entries/scheler/>

The three dominant insights that Scheler wishes to unify

- (1) the human being as “**tool maker**” (homo faber), the insight of Darwinian evolution and science,
- (2) the human being as a **rational animal**, the insight directing the ancient Greek worldview,
- (3) the human being as a **child of God**, the insight of the Judeo-Christian worldview.

Each insight, for Scheler, reveals a peculiar aspect of the human being. The problem is that no one has yet shown how these insights are united to form a singular whole, the unity that is the human being.

Helmuth Plessner

(1892-1985)

was one of the founders of philosophical anthropology, and his book "The Stages of the Organic and Man",

first published in 1928,

has inspired generations of philosophers, biologists, social scientists, and humanities scholars.



3 laws of human existence

1) "The law of natural artificiality".

A person must make himself what he is. Artificial, that is, man-made culture

- direct expression of the human way existence. Man cannot exist without norms. Artificiality, therefore, for man is just as natural as its biological organization.

2) "The law of mediated immediacy".

In his mind, a person has a direct and immediate relationship to things, which is itself mediated: a person knows about his attitude to the world. This mediated relationship to the world is the only direct relationship possible for it.

3) "The law of a utopian place."

A person experiences his unrootedness. Having achieved something, he immediately and necessarily again finds himself outside the limits of this achieved. He can never find the peace, the balance to which he strives, he is always out of place. Man's place is a utopian place.

Thinkers began their research with the thesis
that **man is a defective, inferior animal.**

Comparing man and other animals, philosophers point to his
inability to live in the natural environment, weakness and insecurity in comparison with other
animals, insufficiency of the instinctive sphere, the absence of a rigidly set way of realizing the
life sphere.

It is in this aspect - **in the freedom to choose** the way of realizing the goal of human existence

(and the purpose of the existence of any animal is the continuation of the race),

anthropologists see **the place and role of the existence of
the human mind.**

The presence of mind or spirit,

as a broader concept,

including aspects of **morality, aesthetics**, etc.,

fundamentally **distinguishes** a person and his way of being from those of an animal.

If an animal **passively adapts to** the conditions in which its vital activity takes place, then a person, on the contrary, rebelles against them and transforms natural nature, in favor of man-made nature, into **culture**.

However, going beyond the framework of natural existence and practically not in contact with it, living within the framework of an artificial environment, a person still cannot get rid of his own natural basis, which gives rise to the problem of dualism, the apparent coexistence of body and spirit, which is actually realized within the framework of **psychophysiological unity person.**

The most important characteristic of the spirit

of his actions is the **ability to objectify**, that is, not just a reflection of the surrounding reality in the form of a certain set of objects, but attributing to these objects a certain meaning and significance, which in its essence constitutes the **process of cognition**.

At the same time, a person is infinitely open to the world, i.e. constantly **strives to learn new things and go beyond what he already knows**.

The Human Problem in XX Concepts

The problem of man
is also actively considered in
various philosophical and psychological concepts
of the last century.

The most significant are:

Marxism, Psychoanalysis, Existentialism.

Marxism

- **NOTE 1** Marxism understands man as a **product of social relations**.
Considering a person, Marxism singles out a number of his main aspects as an individual, personality, and individuality.
- **An individual** is a set of human properties as a biological being, belonging to homo sapiens.
- **Personality** is a higher level of organization of human being, formed in the process of social relationships, as a set of all those properties and qualities that are formed in them.
- **Individuality** is a unification of each person's unique traits.

Their ratio is determined by the well-known formula

"They are born as an individual, become a person, defend individuality."

Psychoanalysis

- understands a person primarily as a biological being, which in its activity is subject to the opposition of animal nature, expressed in the instincts of the unconscious (reproduction and death), and social attitudes, prohibitions, rules, inculcated by society.
- The human self is located between these two poles and seeks to find a compromise, to realize their biological needs in a socially acceptable way.
- From the point of view of psychoanalysis, human civilization is a product of **sublimation** of unconscious desires.

Existentialism

proclaims the triumph of the **freedom and will of man**, his complete loneliness and independence in the face of **Nothing** - the complete irrationality of the surrounding world, the absence in it of any meaning, fundamental principle, rational idea.

A person is faced with the **difficult choice**: (1) to lead **an inauthentic existence** in flight from emptiness, clinging to the ghosts of religions, ideologies, philosophical concepts, or (2) to accept the meaninglessness of the world, and **find true freedom**, and with it **full responsibility** for their lives.

Actual formulation of the human problem

Characterizing the formulation of the problem of man in modern philosophy, it is necessary to highlight a number of its most important characteristics:

- Masses
- A bureaucratic apparatus
- Technology

Masses

A significant increase in the population of the planet in general,
and Europe in particular,
has led to the fact that the role of a bright, individual personality in history has been replaced
by a mass of people.

In the confrontation between the **mass** and the **elite**,
the masses won an unconditional victory, transferring all aspects of a person's social and
spiritual life to a mass level -

mass culture, mass consumption, mass organizations, the media, etc.

Masses

- The main requirement of the masses is **homogeneity**, the triumph of the **average person**, **common** values, ideals and aspirations.
- Mass **kills** individuality.
- In this case, a **paradox** arises according to which a person who is in the mass is alone, since he always opposes the mass alone. Some people strive to get out and free themselves from the pressure of the masses, but they themselves act as such in relation to others.

A bureaucratic apparatus

large and ramified is a vital necessity to meet the needs of the masses. Only the mass administrative apparatus is capable of leading the masses, directing and organizing their movement. And what is characteristic, the members of the bureaucratic apparatus themselves do not represent a qualitatively different "breed" of people, different from the masses, they themselves are **part** of the same masses and express its interests, simply by a certain accident, included in the apparatus.

That is why coups, revolutions, changes in state forms lead only to a change of persons within the apparatus, but not to a change in its activities, since in reality only one part of the mass is replaced by another, the same.

Technique

Boundless technical progress plays an essential role in the formation of the **mass man** and **mass consciousness**.

Tele-radio-Internet communication, acceleration of all processes, from movement in space to production, human dependence on the means of a technocratic environment, all these factors contribute to the formation of the mass, its triumph, and comfortable living.

The information age provides the apparatus with ample opportunities for manipulation and control of the mass since the massive supply of information **deprives** a person of the opportunity to critically comprehend it and distinguish between the **real** and the **illusory**.