SYNERGETIC ANTHROPOLOGY IN THE COMPLEX ANTHROPY CONCEPT: TRANSDISCIPLINARY ASPECT OF SOCIAL KNOWLEDGE

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Annotation. In article methodological value and a role of separate humanitarian and natural-science approaches in creation of the theoretical bases of modern anthropological science is analyzed. Their integration unites installations and the informative opportunities realized in application of substrat approach, universal at research of processes in the live. The instrumentation of approach defines prospect of the cognitive analysis, proceeding from ideas of genesis of phenomena. A basis of studying of the self-organizing systems and a human onthos investigate subject — the object cognitive paradigm and synergetic anthropology treating the person an open multilevel hierarchical system and placing him in a social and philosophical discourse. This article shows the level conception of knowledge as methodological integration of peculiar factors and common-, methascientific methods to this problem.

Keywords: philosophical bases of science, methodology, humanitarization, anthropocentrism, integrative anthropology, theoretical basis, substratum, substrate and synergetic approaches, systemacity, energy, multilevel hierarchical system, level conception of knowledge, synergetic anthropology, cognitive model.

Humanitarization of science as a return to integrity of knowledge in their essence represents an associativity of this knowledge to the person and his features which are in the center of a social and philosophical discourse now. From characteristic tendencies of modern knowledge — humanitarization, anthropocentrism and the cibernetization allocated by Russian scientist Nalimov V.V. [16, p. 284, 268], and anthropocentricity becomes that very integrity which provides phenomenal space for the analysis of various natural processes and the social and public phenomena. Integration of the philosophical bases into the maintenance of the humanities and the phenomena considered by them define worldview and methodological structure of a cognition and features of human formation mentality.

At the present stage of development the integrative anthropology as the “synthetic” science focused on studying of somatopsychic, organism,
environmental and personal and sociocultural integrity is formed: the hierarchical levels existing in their limits [2, p. 1297] without which research of a cognition and communication isn’t possible. It provides methodological synthesis of philosophical and scientific knowledge of the person in a uniform informative picture by means of general scientific methods, and also complex and systematic methods, forming the peculiar methodology, thanks to integrated method. The term “integrated” designates a uniform general scientific view of the person and the approach connecting different methodological installations and informative opportunities. In their further synthesis the appeal to the concept “substratum” is actual. In a modern scientific picture of the world this address happens at conceptual creation of an image of the person as subject and object of social interactions, and communications. It is connected with need of introduction for science of the general for diverse material objects of the substratny characteristic as common methodological. But the idea of a substratum which developed in historico-philosophical studying of the person and in the general theory of systems as material, its reduction to a form (structure) influenced formation of methodology of the science dealing, first of all, when studying the nature of man’s actions with structurally functional uniform type complexes. The similar understanding contradicts the nonclassical science investigating diverse objects in the essence which demand the operational judgment today. For example, substrat-substansional manifestation of spirit of the people in language as to the system, expression of consciousness, reflexivity and many other moments.

In modern science it is entered and the operational concept of substance of chemistry and concept of a form of uncertainty of individual substances [6] is used. In the history and philosophies of science are successfully used options of substratny approach (reflection) and its bases by representatives of modern Russian philosophical science: S.G. Kara-Murza, A.N. Kochergin and others [10; 12]. The functionalism paradigm, which essence that the description and an explanation of the functional relations logically irrespective of the description and an explanation of physical properties and the relations, and, therefore, the functional relations can’t and shouldn’t be reduced to the physical. Thereby rather independent theoretical basis for researches of the widest area of the self-organizing systems was created (biological, social, technical in their interrelations). The similar theoretical basis opens prospects of basic researches of new type which are necessary for convergent development of scientific technologies: cognitive, biological, information, etc.

The analysis of fundamental methods in the history of science — functional, structural and some other showed a certain methodological insufficiency of each of them, also underestimation of opportunities of substrate methods in creation of scientific theories [6]. The listed approaches reduce research of object to its purely empirical analysis, or to the analysis of functional communications at abstraction from causal characteristics of processes and specifics of substrata, or absolutization the moment of the relations of various substrata. The substratum is treated as object of theories, “special model of the continual ideal and material environment other than substance possessing the certain parameters which do not coincide with parameters of the substance modelled on the basis of a substratum” [6, p. 10, Tsit on: Dmitriyev V.P. Stochastic mechanics. M., 1990. P. 50]. In understanding of human communication as the self-organizing system an important role is played by such an essential property of a substratum as the dissipative factor allocated in constructive ontology [17]. The functionalism paradigm, which essence that the description and an explanation of the functional relations logically irrespective of the
description and an explanation of physical properties and the relations, and, therefore, the functional relations can't be reduced to physical, was approved in the second half of the XX century. The human reality became a part of activity reality, in which person is a factor to them the created artificial complexity is not dependent on it, being a self creation. In conditions of difficult interaction decisions rational separately are capable to turn in irrational, not depending on the person. The substratum on which these transformations happen, “represents information (it is “thingness” which should be organized)” [14, p. 20—27]. One of prospects of further anthropological researches consists in it.

In modern science the development of an anthropological problem is connected with a variety of methodological installations, models and methods in studying of the live. The synergetrics or the general theory of self-organization of systems studied by I. Prigozhin and G. Haken [19] is a methodological basis for natural and social science. This paradigm unites physicists, mathematicians, chemists, biologists, linguists, sociologists who are engaged in studying the processes of self-organization in concrete areas of knowledge. A subject of synergetics are the difficult nonlinear systems in a nonequilibrium functional state which are evolving to the new mode of development and to more difficult forms. The person treats such systems. As a backbone factor of natural-science approaches in studying of human nature ideas of time, its sense in which it sets a rhythm of activity of individual consciousness are considered. Using attributive approach which offers purely empirical analysis of objects, Russian philosophers in 80—90 of XX century. form the concept of the person as a complicated material system whose behaviour is characterized by uncertainty and demands development of direct intuitive, creative methods of research.

In methodology of knowledge of processes of uncertainty of human integrity also approach as the reality surrounding the person is characterized by uncertainty — processes of transitions of the ordered states to chaotic is used. “As a brain of the person is result of evolution of the Universe so far as it is capable to reflect the world in its illegibility, uncertainty... Not existence of certain random variables, but existence of a class of the phenomena which have no strictly certain borders serves in many situations as a source of inaccuracy, uncertainty” [5]. The property of uncertainty means the information incompleteness in functioning of thinking providing such line of thinking (in particular figurative) as a polysemy.

We will characterize an existention of the modern person in a possible natural-science language as a state “creations of balance by means of radical change” [18, p. 145] both at the level of an organism, and at the level of the personality. The chain of equilibrium and nonequilibrium states isn't investigated in their essence, or in aspect of physical and chemical processes of an organism as it becomes standard in post-non-classical science and philosophy of science, and is considered only in aspect of their cultural demand and usefulness of the artificial nature and for that. Nevertheless, in the XIX century it is mentioned the principle of uncertainty of purposeful actions of the subject in relation to results of these actions [In the same place]. The principle initially extends only on the sphere of human spirit [In the same place. P. 133], without mentioning mental and somatic. The research prospect of the above-biological structures in modern science is enough wide, and it lies in the aspect of spiritual instances of the personality research where there is a crossing of natural sciences and socio-humanistic sciences.

The substrat reflection as methodological methods unlike other, having tool and integrative character, is also a self-sufficient in the interdisciplinary analysis as it proceeds from statement of problems of genesis of the relations of their
carrier, conceptual fixation of ontology; the channel of impact of diverse essence on object in general which is considered as set of diverse interactions that is important at the accounting of practical functioning of concept of a substratum, functional basis of a live organism in general. The last can't be fully studied in natural science separately from the substrat basis and out of a complex of sciences about the person in whom the philosophical anthropology still acts as the reflexive theory and a methodological basis of the most general level giving the chance to investigate diverse processes and properties. In the analysis of compliance of sensual and spiritual, phenomenal space between them substrat approach is also used; the person is investigated through the cultural environment and in structural and natural communication with it, where objectivities are language, science and art. In the XX century of the integral component of functional model of the organization of difficult systems [3] there is a principle of cyclic causality. There is a general scientific synergetic model in the XX century [17; 19], including idea of order parameters, and the principle of causality from which studying of functional bases of communication, a goal-setting is methodologically perspective. In 2000-s a biological organism of a person was researched as an united regulatory methasystem, the direction in selforganisation, which belongs to the worldview.

Anthropocentricity of the last of the called processes is emphasized by Nalimov V.V. as resulting from integrity of language [16, p. 283], consciousness and features of thinking as biocybernetic system [In the same place. P. 206—207].

Anthropomorphic process which parameters of an order are understood as finding of a certain consensuses between separate elements of system [22, p. 182]. Only some parameters of an order and some related opportunities for implementation of certain states reflect a situation of existence in difficult open systems only of some structures coordinated with behaviour of elements. From positions of functional method order parameters in total with cyclic processes become a way of human interactions creation of as a self-organizing system, and type of inclusion of a separate element in the whole — in process of conduct, thinking, communication, in the parameters working out cognitive units and mental educations.

Social science and the Humanities active method with natural science on the basis of their joint participation in the solution of an anthropological problem in the whole is used: the complex anthropic concept in philosophy and natural science representing the person as a high-organized, self-regulating live system in the general system of sociocultural values. Its center is the mental sphere of the person. Mentality model bases as active form of self-transformation of the person — the human being reflexing and evolving in aspect of its social and moral nature successfully fix various “author's” anthropology.

Among them in modern Russian social and philosophical anthropology V.S. Barulin formulates a three-level model of the person, respectively, on three bases or levels of the social organization, or the public world as integrative unity: societies as a society, society as a system and structural world and society as socio-micro- and daily occurrence socio-makro-area. Today in social and philosophical anthropology theoretically three levels of the person are also methodologically investigated: the person abstract and substantive, the person sociological functional and person existential and individual [4, p. 52—53]. So... society as society characterizes the public world as... the most uncertain generality of human life, and thanks to the abstractness, in a certain measure of uncertainty, the society acts as the “purest”, the most concentrated embodiment of the essence of social being of the person. Society as the system and structural complete world — is the level of smaller abstract-
ness, than society level. Degree of structure of public life, organic integrity of this structure is embodied in it... In this aspect definition of society as a public organism is settled down. Society as socio-area daily occurrence "fixes the single and concrete, evident, directly perceived world of social being of the person. It is that area, direct course of public life into which each person in the uniqueness and originality" [Plunges in the same place.] In this-level space society is presented in relation to the person as the force creating it forming his language, values and installations. The integrative unity of levels is described by the methodological concept of levels in which the image “the abstract and substantive person as the person in the general and deep, qualitative and pure definition is formed. The person sociological and functional — is the person taken in those qualities which are provided existence and functioning of society as a system and a complete organism. And at last, the person existential and individual — is the person taken in the absorption in the world of daily occurrence” [In the same place.]. Thus, the concept reflects discrepancy of different conceptual representations and anthropological approaches, fixing both human integrity, and its complexity at the allocated levels gravitating to integral-philosophical model of the human relation to the world.

Synthesis of authors anthropology with natural-scientific researches from the middle of the XX century historically designated an expanded understanding of special metaphysical situation and essence of the person in structure of the biopsychic world. Therefore consideration of an active role of consciousness, its substrat-material basis as the parties of intelligence and the personal sphere when studying a ratio of mental life and vital processes in system “the person — the world”, is extremely important.

The virtual reality as the developing object of knowledge transforms worldview, social life and vitality of the person, applying for special space of the relations, with the new sides connected with localization of the individual, the status of his body, mind and consciousness. The analysis of qualitative specifics of the called phenomena and processes, means their system carrying out at all levels of scientific knowledge: factual, applied, theoretical and metatheoretical. In this row the metatheoretical level of scientific knowledge forms the standards, norms, ideals which are define strategy of scientific search, and act as means of truth justification. The metatheory — analyzes methods of scientific theories creation in a certain branch of scientific knowledge.

Anthropo-philosophical problems connected with the developed anthropological crisis, crisis of the human world and ways of its overcoming at the different levels get the status of the vital. The levels of researches involved in this process represent difficult “informatic system, showing the nature of statement of scientific problems, their decision, standards of scientific character, methods and forms of scientific research applied at this historical stage of development of science” [13, p. 32]. Being hierarchy of the correlated operating programs, it includes private (specialized), general scientific and the general (philosophical) levels. Identification of the bases of general scientific and private methods, forms of knowledge, approaches, their opportunities is included into a problem of philosophical methodology as general and can be used in anthropo-philosophical knowledge. It possesses a role of the methodological integrator of multilevel representations on research of vitality, human integrity and the solution of the above problems. The formulation of methodological requirements to an assessment of the metaphysical world of the person as to a condition of its high-quality transformation to situations of multilevel crisis, including, crisis in synthetic knowledge of the person, means carrying out basic researches of a new
type. Their prospect is connected with modeling of uniform theoretical basis which completeness depends on understanding of approaches essence to the person as to-level system, the scientific technologies forming a basis and meta-language for convergence scientific technology.

Processes which are concerned the changes of valuable-meaning structure of consciousness of a modern man, as a start in future evolution Homo sapiens sapiens and depend on unity factors of communative, technological and social character. Such as: “individual self-perfect aspect and self-regulation, “widening” of consciousness, elevation of its existential senses” [8, p. 195]. It means the first stage of antrotechnological evolution, which leads to change to inter-integrate of somatic of a man and environent “in widening somatic” and forms of activity of individum and at the same time in “widening” changing of his consciousness [In the same place] with modulation to physiology. In our opinion, under such conditions of coevolution of scientific and art realities, it is obviously “widening” of psycho-physiological determination, studying of which is connected with formation of complex scientific methodology.

The special understanding of integrity of the identity of the person, and also their life without which interpretation it is impossible to investigate ontology of the personality, has been developed in religious anthropology. The key to understanding of human complete organization in orthodox anthropology is based on a phenomenon of the personality belief; the personality is not reducible of the person to the nature. The belief of the personality distinguishes the person from his corporality and acts as means of self-changes. In the last decade the theoretic-methodological area in which in studying of a phenomenon of the person are crossed two transdistsiplinary of area of socio-humanistic knowledge is formed: the original philosophy-religious direction is called by synergetic anthropology and social philosophy. The sinergical paradigm in modern philosophy and synergy model of the person in energy ontology became a result of their consecutive association. In the called paradigm directly there was a complete nonclassical model of the person that advanced the new status of anthropology [1, p. 732]. The model developed by Russian authors in the field of crossing of natural sciences, philosophy and theology [24; 25], reflects its result in scientific search in line with iskhiasm's experience (spiritual legacy of an orthodox palamism (energetizm)). The last acts as the certain anthropological base containing the major universal elements, and so such concepts which with an ascetic epistemological point of view characterizes the person in general and which are capable to serve as the general anthropological concept (in particular, constructive concept of “anthropological border”[1, p. 732], etc.). The model working out by Russian authors in the plane of crossing natural science, philosophy and theology [24; 25] reflects the result of scientific search in frame of ishism's experience (spiritual legacy of Orthodox palamism (energetism)). The last comes forward as definite macro-metaphysical anthropological base having important universal elements, so, such understandings which from asketic and epistemological positions characterize a man in thewhole, and which are possible to serve to all anthropological understanding in particular a constructive understanding of “anthropological border” [1, p. 732 and others]. All social phenomena and manifestations the essence derivatives of anthropological aspirations and conditions of the person, as reflects the content of anthropological revolution which is made by “the synergetic anthropology in relation to social philosophy” [In the same place]. For description of spiritual processes in a bigger measure language personal is effectively used here, and, is limited — physi-
calistic system. Anthropological aspirations “to open to Other the corporal existence” [In the same place], is the mechanism of formation of the personality and updating of sociocultural reality, its realization by they as own activity, experience. The Sinergian anthropology defines the person as multilevel hierarchical system [23, p. 862] which phenomenal borders are prompted by spiritual practics. Concept of a synergy [In the same place. P. 867] it is thought here as the base of the integral concept of the person through which thin conditions of consciousness and the moments of implementation of a synergy to which the subject — an object cognitive paradigm isn’t turned are investigated. Placing the person in a social and philosophical discourse, the sinergiy anthropology “approves it as very difficult and dynamic reality capable to transformation of structure of life at least, in three forms (energy, essentialny, virtual)” [1, p. 733]. Human energy are involved in the complete strategy of its stay in the real.

We will note that in this paradigm idea of in advance set essence of the person is eliminated because of a generative role of the person. The Sinergy anthropology “finds opportunities to work” [24, p. 741], representing the act of intellectual freedom, forming nonclassical model of human identity as a way of self-correlation, the self-certificate of own authenticity [21, p. 872]. Thus, the principles of the energy ontology which were developed in orthodox tradition (an anthropotsentrism, dynamism, procedurality, an energiynost) are applied to research of the person ontology in which it is not part, but the center, collecting focus and Nexus, the beginning and the agent of connectivity with creative life [1, p. 733]. The phenomenon of the person focuses two different types of reality: information and substrat. In ontology of the modern person changing his nature the natural and artificial realities and its creative beginning defining specifics of psychology of the human relationship shown by certain domestic authors [7; 9; 11; 13; 14; 19]. Therefore modern anthropocentrism still acts as a natural attribute of a manknowledge. In the cognitive analysis of the functional nature the subject — object interactions substrat approach and a synergetic method for natural-science and humanitarian knowledge become integrating. The independent theoretical basis for researches of the self-organizing systems — biological, social, technical in their interrelations, — and, actually human onthos is so formed. In our opinion, only in anthropological synthesis prospects of basic researches of new type which are necessary for rapprochement of the scientific technologies investigating human essence and its substrat characteristics in social sciences and natural sciences. In the light of the theory of self-organization of systems onthologic ideas of the nature of the person are modelled by means of substrat methodology. The latest versions characterize its features in the light of synergetic anthropology. Complete vision of the world, the person and society, and also integrated and philosophical model of the human relation with the world are possible only on the basis of the latest achievements of natural-science, humanitarian and social knowledge, with the participation of a methodological basis of a modern world observation which is perspective to applicable system approach and a synergetic method.

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СИНЕРГИЙНАЯ АНТРОПОЛОГИЯ
В КОМПЛЕКСНОЙ АНТРОПНОЙ КОНЦЕПЦИИ:
ТРАНСДИСЦИПЛИНАРНЫЙ АСПЕКТ
СОЦИАЛЬНОГО ПОЗНАНИЯ
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Аннотация. В статье анализируется методологическое значение и роль отдельных гуманитарных и естественнонаучных подходов в создании теоретических оснований современной антропологической науки. Их интеграция объединяет установки и познавательные возможности, реализуемые в применении субстратного подхода, универсального при исследовании процессов в живом. Инструментальность подхода определяет перспективу когнитивного анализа, исходя из представлений о генезисе феноменов. Основу изучения самоорганизующихся систем и человеческого онтоса исследуют субъект-объектная когнитивная парадигма и синергийная антропология, трактующие человека как открытую многоуровневую иерархическую систему и помещающие его в социально-философский дискурс. В работе представлена уровневая концепция знания как методологический интегратор частных фактов, а также обще- и метанаучных подходов к проблеме понимания человека.

Ключевые слова: философские основания науки, методология, гуманитаризация, антропоцентризм, интегративная антропология, теоретический базис, субстрат, субстратный и синергетический подходы, системность, энергийность, многоуровневая иерархическая система, уровневая концепция знания, синергийная антропология, когнитивная модель.