

ФИЛОСОФСКИЕ НАУКИ**THE CONCEPT OF ANTHROPOLOGY****Pishchik Alexander***Doctor of Philosophy, professor of the Dzerzhinsky branch of the Russian Presidential Academy of National Economy and Public Administration***Bobrova Olga***associate Professor of the Dzerzhinsky branch of the Russian Presidential Academy of National Economy and Public Administration***КОНЦЕПЦИЯ АНТРОПОЛОГИИ****Пищик Александр Михайлович***Доктор философских наук, профессор Дзержинского филиала РАНХиГС,
г. Дзержинск Нижегородской области***Боброва Ольга Романовна***доцент Дзержинского филиала РАНХиГС,
г. Дзержинск Нижегородской области***ABSTRACT**

The aim of the article is to present the concept of the anthropology. The concept was developed by the Nizhny Novgorod methodological school. Anthropology (greek *άνθρωπος* "human", *νόμος* "law") (General theory of the human) - the integral science of the human. It is focused on the study of the human individual as a single representative of the human genus. Sections of anthropology are set out in this article too. Anthropology is a theory of the middle level in the structure of the science of human generic qualities.

АННОТАЦИЯ

Цель статьи – изложить концепцию антропологии, разработанную Нижегородской методологической школой. Антропология (греч. *άνθρωπος* «человек» *νόμος* «закон») (общая теория человека) – интегральная наука о человеке. Она ориентирована на изучение человеческого индивида как единичного представителя человеческого рода. Изложены разделы антропологии. Антропология – теория среднего уровня в структуре науки о родовых качествах человека.

Keywords: anthropology (General theory of the human); sections of anthropology.

Ключевые слова: антропология (общая теория человека); разделы антропологии.

This article continues a series of articles on the conceptual results of the research program of the Nizhny Novgorod methodological school [7-13]. The author's concept of anthropology (greek *άνθρωπος* "human", *νόμος* "law"), as integrated in the human sciences (the General theory of the person) has developed in the system of the Nizhny Novgorod philosophy club (1990-1991) in the process of creation of public association "The Russian Academy of human study" (25.09.1991 – registration certificate No. 306 of the Ministry of justice of the Russian Federation) [5, p. 27]. This concept was brought to scientific-pedagogical public in 1991, at the XIX Inter-zonal Symposium "Problems of anthropology" [14].

In the first article about the research program of the Nizhny Novgorod methodological school is stated its target - the search of harmony of human measure and the measure of the universe: "The mission of the program is the search of the fundamental scientific principles of the harmonization measures of the person and measures of the universe in the activities of the individual and society on the basis of the author's methodology of systemic-activity approach" [7, p. 244]. It was also said that the measure of a person was investigated in terms of interdisciplinary (poly-disciplinary, multi-disciplinary)

scientific complex of human study (anthropology and General theory of the human) [8, p. 31]. However, in the list of concepts of "hard core" of the program, the concept of human study was not included. This is primarily due to the methodological constraints of scientific and philosophical study of human existence. The general scheme of the composition and structure of anthropology, as an interdisciplinary/multi-disciplinary scientific complex was developed. There was an idea that efforts of only one science were not enough. Such understanding was congruent with the concept of the human study developed in the post-classical scientific paradigm by the academician V.P. Kaznacheev: "There are significant components of anthropoecological survival experience, empirical observation and knowledge in the religious cults. This knowledge often reflect a deeper reality than modern scientific knowledge. Hence, there are judgments regarding the Cartesian inferiority of Western science (D. Bohm, L. Dossey, etc.)" [6].

To overcome the shortcomings of Western science in the human study, we should rely on different ways of understanding the world. In the previous article the concept of six basic types of world study and its transformation was outlined [13]. The background

knowledge gained in everyday practical people's experience and myth, religion and art, philosophy and science on the principle of complementarity enrich the human study as an interdisciplinary/ multi-disciplinary set of knowledge. Scientific knowledge is an important but insufficient component of a holistic understanding of a person on the basis of accumulated human experience.

Anthroponomy, as the integrated human science, includes the following theoretical sections [5, c. 27]:

1. The theory of human birth.
2. The theory of human potential (needs and abilities)
3. The theory of human socialization.
4. The theory of human activity.
5. The theory of social relations.
6. The theory of social institutions.
7. The theory of human destiny.
8. The theory of the ideal person.

Anthroponomy is a middle level integrated science, the General doctrine about the person. It is focused on the study of the human individuum as a single representative of the human genus. Anthroponomy should be distinguished from related disciplines which study mankind as a whole and various associations of people (Ethnology, demography, sociology, etc.). This differs from the concept of V. P. Kaznacheev: "So, man, mankind, people, their interaction with nature where they live, interaction of human and natural systems of the planet and the cosmos are the subject of the human study" [6].

Neither psychology nor sociology cannot become an integral science about human, because they do not study all the qualities of a person. Anthroponomy is a middle level integral science between philosophical doctrine about the human and the specific scientific human study.

Anthroponomy studies the human being as an individual phenomenon belonging to the General, as an individuum belonging to the human genus, and not as a part of a human community or humanity. The human objectively is in opposition to the two sets: as a part of humanity and as an individuum of the human genus. The subject of anthroponomy is the second attitude in which the person manifests all his generic qualities, not reducible to age, sex, racial and ethnic characteristics, profession, religious affiliation, place of residence and so on [4, pp. 81-82]. Anthroponomy explores the human as an individual manifestation of the General, and this human contains in itself all the characteristics belonging to the General, i.e., belonging to the human genus.

The first attempt to highlight the common, generic characteristics of the human genus was presented in the monograph L. A. Zelenov "Measure of a human" [3]. Four generic characteristic of a man as a social being were identified in this monograph: consciousness, language, communication and activities. Activity is presented as an integral education that implements functionally all other generic qualities. All of these four generic qualities have a quantitative expression and are

based on two essential forces of human: needs and abilities. Accordingly, there are four first units of the anthroponomy problems [4, p. 82]:

- 1) needs and abilities of consciousness;
- 2) needs and abilities of language;
- 3) needs and abilities of communication;
- 4) needs and abilities of activity.

Objective basis of these generic qualities potentially inherent in the genetic program of the human genus (the integral genetic pool) genotype, which is implemented actually as a phenotype or subject type (M.S. Kagan), in a single person. This potentiality is realized in the individual life of a man from birth to death or immortality. Taking this principle for the individual-genetic basis of analysis of the human life, L. A. Zelenov builds the logic of human study problems, that create the sections of anthroponomy [4, p. 83]:

1. The theory of human birth (analysis of medico-biological, psychological, social and moral problems of the birth of a human child).

2. The theory of human potential (analysis of potential needs and abilities in their presence in consciousness, language, communication and activity).

3. The theory of socialization (analysis of the stages and functions of translation, between generations social experience of the human genus by society and the learning of this experience by the individuum: identification, individualization, personalization; education, training, and upbringing; self-education, self-training, self-upbringing; people – individuality-personality).

4. The theory of human activity (analysis of actual human activity and self-activity of a person, kinds of activities, its composition and structure).

5. The theory of social relations (analysis of the relations into which man enters in the process of activity, types of relationships by the kinds of activity, kinds of relationships: positive and negative).

6. The theory of institutionalization of a person (analysis of the process of entering a person in the system of social institutions of society and withdrawal from social institutions of society).

7. The theory of a person's destiny (analysis of biological and social problems of death and immortality of a human, juvenology, gerontology and immortality).

8. The theory of the ideal person (analysis of existing models of promising and ideal state of a human genus single representative: a narrow specialist, multilaterally developed person, versatile developed person, harmoniously developed person, fully developed personality, universal man; the analysis of the valuable qualities of the ideal human: love, faith, hope, equality, justice, truth, beauty, goodness, etc.).

Returning to the issue of the place of anthroponomy in the structure of the human study, we should distinguish three levels (layers) of the human being study (Fig.1).

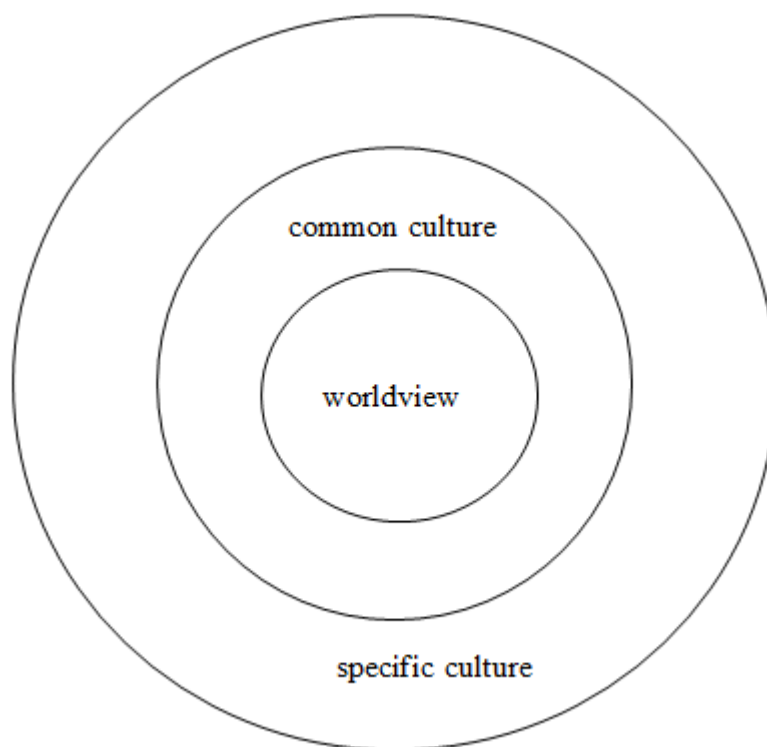


Figure 1. Three levels (layers) of the human study

Worldview level of the human study was built by efforts of six major types of world exploration: ordinary people's practical experience, myth, religious experience and the experience gained in art, scientific and philosophical experience in understanding the generic qualities of the person as an individuum. The experience of each type of world exploration includes motivational (values), information (knowledge) and operational (skills) component. Culture is a part of the experience, which elevates man to the limits of the measures of his existence. Anticulture and lack of culture is a part of the experience of human degradation. Worldview level of the human study provides a holistic picture of the system "man-universe", i.e. the place, role and mission of individual as a representative of the human race, the universe, the world, his environment "through the eyes" of national experience and myth, religion and art, science and philosophy.

The next level of the human study is common cultural. Anthroponomy belongs to this level. The middle layer of the human study, along with anthroponomy includes not only scientific expertise but also the experience of other disciplines. The universe, the world and the environment are differentiated into the following blocks at this level in the scientific paradigm: ecosphere, technosphere, sociosphere and the anthroposphere. Human relationships are built to these areas. In this case, the person is considered as a generic creature with its generic characteristics. The place, role and mission of the generic human individuum is determined in spheres of nature, society, technology and human existence. Along with scientific experience, the important role in building of this human study level is played by people's experience and the experience of other types of world exploration.

The third level of the human study is based on the experience of many disciplines. Science is a system of disciplines such as anatomy, physiology, biophysics, biochemistry, psychology, biomechanics, sociology of a human, etc., interdisciplinary relationships and integration which allows you to highlight and give concrete content to the generic qualities of a person as an individuum. For religion and mythology these disciplines mean sacred mystical religious practices that reveal the generic potential of the human individual (the tacit prayer practices in Hesychasm, the practice of yoga, Taoist practices of self-control, spiritual practices of Sufism, etc.). For everyday practical folk experience it is the folk medicine practice, folk pedagogy, folk art, government, economic activities, environmental activities, etc. For art it is the experience of understanding the generic qualities of the individuum in literature, painting, drawing, music, sculpture, acting, art, ornamental art etc.

In summary it should be noted that anthroponomy as the integrated science of ancestral qualities of the human-individuum, is an essential part of the human study, as an interdisciplinary scientific complex. However, the human study is not only a scientific complex, but a multidisciplinary cultural complex. The General structure of the human study is built upon three levels – 1) the worldview level, including six types of theoretical and practical knowledge of the world, 2) common cultural level and 3) specific cultural level, based on the mankind experience in the study of the generic qualities of the human-individuum. This kind of a methodological approach to the study of a man cannot be found in literature. The authors don't show differences between the relation "part-whole" and "man-genus" in the system "human - humanity" or "human - human community" in the current literature.

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