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ТЕОРЕТИЧЕСКИЙ ЛАНДШАФТ ФИЛОСОФСКОЙ АНТРОПОЛОГИИ

Рассматриваются теоретические концепты философской антропологии в свете решения ключевого антропологического вопроса о соотношении универсального и уникального в понимании человека: как понять единство человека в контексте множества и разнообразия индивидуальных форм его бытия? Исследуются методологические возможности идиографизма и номотетизма в интерпретации сущности человека, а также теоретические тупики антропоцентризма, индивидуализма, биосоциальной эклектики и сведения человека к телу. Альтернативный взгляд на перспективы развития философской антропологии связан с использованием концептов телеологии и социоцентризма.

Ключевые слова: антропология, антропоцентризм, артефакт, идиографизм, индивид, культура, номотетизм, социоцентризм, тело, целесообразность, человек.

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THEORETICAL LANDSCAPE OF PHILOSOPHICAL ANTHROPOLOGY

Theoretical concepts of philosophical anthropology to solve the key anthropological questions on the correlation of universality in man's understanding are considered in this paper. Namely, how to understand the man's unity in the context of majority and diversity of his individual forms of the existence. The main contradiction over which the historical philosophical anthropology is structured is the contradiction of universality in man's understanding and the contradiction of general well-organized forms and all their full inevitable transformations in the life of each individual. Theoretical landscape of philosophical anthropology depending on offered contradiction solution is composed; one utter pole is over which naturalistic concepts are formed; and the opposite one forms realistic concepts. All typological diversity of philosophical concepts is located between them which moves logically from pre-given objective reasons (nature's regularities or intellect abstract regularities) in traditional philosophical values or essences, naturalism and diversity to pluralism of separated subjects. It can be seen and observed in individualism, personalism, spiritualism and then it leads to decomposition of its subject's structure in philosophy of existentialism and man's dissolution in unconscious irrational life stream in irrationalism.

Internal logics of anthropology movement is finished by the tendency leading to gradual restoration of general forms and norms; at the beginning it is only as a subjective constructions and instructions (pragmatism) and then this process again restores the theory in the world of objective structures and regularities (transcendentalism, objective idealism). Theoretical consequences of post-modern methodology, individualizing idiographism in the man's essence interpretation are critically analyzed in this paper. Theoretical impasses of anthropocentrism, individualism, bio-social evliptic and the leading down the man to the body are also analyzed. Alternative view concerning the development perspectives of philosophical anthropology is to use the concepts of theology and socio-concentrism.

Key words: anthropology, anthropocentrism, artifact, ideographism, individual, culture, nomotetizm, sociocentrism, body, expediency, man.

