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АНТРОПОЛОГІЧНА АЛЬТЕРНАТИВА ДЕКАРТА І ПАСКАЛЯ У ПЕРСПЕКТИВІ ПОСТЛЮДСЬКОСТІ

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Проаналізовано філософсько-антропологічні позиції Декарта та Паскаля у контексті гострих проблем сучасної філософської антропології. Автори висловлюють переконання в тому, що їхні ідеї дають змогу краще зрозуміти сутність сучасної антропологічної кризи та осмислити можливі способи протистояння сучасним тенденціям перетворення людини на постлюдину. Використано методи компаративістики та історико-філософської аналітики. Перспективи подальшого дослідження теми пов'язані з поглибленим вивченням зав'язків людського організму з духовними явищами і процесами.

Ключові слова: *людина-машина, онтологічний статус людини, мислення, постлюдина.*

DESCARTES' AND PASCAL'S ANTROPOLOGICAL ALTERNATIVE IN THE PERSPECTIVES OF POST-HUMANITY

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The authors analyze two influential philosophical and anthropological positions presented by Descartes and Pascal in the context of the acute problems of contemporary philosophical anthropology. In the article the authors argue that the existence of fundamental differences in the anthropological ideas of the two founders of the modern philosophy and express the belief that these ideas lead to the better understanding the essence of the contemporary anthropological crisis and the possible ways of comprehending of modern trends in the transformation of a human being into a post human being. Descartes' mechanism and reductionism appear as one of the grounds for justifying the influence over a human being through the modifications of his or her body, therefore, his position is connected with the ideas of a post-humanity and can be considered as an element of the basic ideology for these ideas.

Pascal, on the contrary, demonstrates that a human being is a complex being, inscribed in the cosmic whole and in connection with the transcendent; therefore, his ideas resist reduction and contradict tendencies of the movement of modern mankind to the pose-humanity. According to the authors, ideological shifts in modern anthropology in the direction of increasing the role of nature in a human being require increased attention to the study of the sources of a human person and a human self. In this context, attention to the philosophical and anthropological ideas of Pascal presents as an important condition for understanding the contemporary anthropological crisis and finding ways to overcome it.

The authors use methods of comparative studies, phenomenology, historical and philosophical analysis. Prospects for further study of the topic are related to in-depth study and understanding of the human organism's ties with spiritual phenomena and processes.

Key words: *man-machine, ontological status of man, thinking, posthuman.*

The dynamism of the changes is the characteristic feature of the modern life processes and the areas of intellectual exploration. Today we can hardly talk about the exclusive dominance of a certain trend of intellectual search, but innovations in the field of modern anthropology cannot fail to attract attention, because they relate to ourselves, to our destiny. The inculcation of new methodologies and technologies in the study of man, the emergence of new scientific anthropologic research directions are changing our ideas about the modern man's reality and his future [Эриксен 2104: 15–20]. The particular interest and special disturbance are now provoked to scientists and the public community by certain trends of philosophy that proclaim the idea of postman prospect that is understood as the gradual loss of a man's traditional qualities [Гуревич 2015]. In the processes of such changes, and in the attempts to

comprehend them in one or another way, there are certain conceptual assumptions and postulates that perhaps are not always realized, but the understanding of them appears to be a necessary condition for the expansion of the horizon connected with our vision of the whole problem. The authors of this article believe that the appeal to alternative anthropological projects of Descartes and Pascal, which were developed at the beginning of the Modern time, can contribute to the execution of these research tasks.

There are many research sources dedicated to Descartes and Pascal [Ousseynou 1997: 519–520]. Almost traditionally in these studies their ideas, approaches, treatises and life positions are compared with each other on a number of issues that are present in their works: questions about the principles of justifiable discourse [Neto 2015], relation to God and metaphysics [Jones 1998: 167–188], ethical issues and factors of human behavior [Ousseynou 1997: 521–530], their attitude towards science [Григорьева 2008: 288–291]. In some works of contemporary philosophers the questions of philosophical anthropology are also represented [Стрельцова 1994: 175–246], but special studies devoted to a detailed comparison of their ideas in this field, written in the context of the most acute problems of modern philosophical anthropology, are unknown to us.

Descartes and Pascal were the influential thinkers that laid the foundations of science and philosophy of Modernity, but their visions of the world were striking different. Descartes is known not only as the founder of modern rationalism, but also as an innovator in a number of sciences: he made many discoveries in science and was a supporter of the mechanistic vision of the constitution of the world. This approach he used also to the man's explanation [Дмитриев 2012: 133; 138]. The innovation of Descartes in this approach was manifested in the use of genetic cognitive method: he wrote that we shall better know the world and the things, if we shall study how they are formed. Basing on belief that man is a unity of body and soul, he set himself the task to examine the nature of both, but the main part of his arguments about the man he gave to analysis of body. Descartes put forward the thesis that we can explain the actions of the body out of any influences of the soul and through the external factors: "...Other functions of man (*except thinking – the authors' note*) that do not contain in themselves no thought, as a movement of the heart and arteries, digestion, etc., which somebody understand as some attributes of the soul, appear to be an exclusively bodily movements. We have very little reason to ascribe these functions to the soul, and not to the body, because it is more naturally to assume that the body is driven not by the soul, but by another body" [Декарт 2013: 256]. So, arguing that the human heart is the most warm human organ, he believed that the blood entering the heart, sharply widen due to the heat and this is the cause of the palpitations. The mechanistic principle was applied by Descartes at the examination of the human soul: all major phenomena of the spiritual life, which he designated by the term "passions", he tried to explain purely by spatial displacements and turns of a very specific part of the brain, which he calls "small gland" and suggested that strictly in it "animal spirits" of material nature come in interaction with the processes of the soul [Дмитриев 2012: 495–496]. To the latter he relates the thinking, which fulfills the functions of cognition and regulation of vital acts.

This Cartesian concept of a man makes it possible to argue that Descartes used the natural-sciences approach to the understanding of man. He played an important role in depriving man of a aureole of a particular being and layed the foundations for experiments with the human body, suggesting that the soul does not interfere with the processes of the body at all, but through changes in body organs it is possible to influence over the soul.

A completely different vision of man we can find in Pascal's famous work "Thoughts". The study of Pascal's "Thoughts" is continued, but we can say that in this work there isn't only one single and monolithic concept of man. Pascal demonstrated here different approaches to cognition and understanding of man: "Within the dialectical investigation of man, which implies the most complete and comprehensive study of him, Pascal uses the entire "arsenal" of methodological means, using, where necessary, empirical descriptions, inductive analysis, elements of his mathematical method, aspiring, as possible in such a complex area, exactness and concise definitions and groundings. Where Pascal emanates from the real (natural and social) conditions of human being, he gives a completely objective analysis, not only describes the phenomena, but also tries to find their causes and deep basises, not only see the separate facts, but also seeks to receive generalization and philosophical interpretations" [Стрельцова 1994: 184]. In our opinion, in the "Thoughts" of Pascal, a man appears in the following main outlines: (1) in the religious-theological; (2) in the philosophical-conceptual and cosmic-ontological; (3) in existential and psychological manifestations; (4) in social relations and relationships with other people. The religious vision and interpretation of human nature dominates by the whole [Стрельцова 1994: 180]. In our view, the Pascal anthropological concept can't be understood beyond the cosmic-ontological context: according to Pascal, a man in a purely cosmic dimension "is up in the air" between two abysses and feels the lack of the reliable basis for his existence, the uncertainty about the most important questions of his being. Pascal is convinced that the only reliable basis of human being can be the connection between man and God, but this connection he links with human thinking. In one of the most famous fragments of "Thoughts" he affirms that the greatness and dignity of a man is in his thinking: thinking is the basis of human morality [Паскаль 2001: 191–192]. This statement by Pascal sends us to the thesis of Decartes "I am a thinking thing", but these theses, their directions and their context

are quite different. For Decartes, thinking appears as an area, within which the question about the possibility of trustworthy knowledge is solved. And although that from the trustworthy of "I" Descartes makes conclusion about the necessity of God's existence, the way and mechanism of connection between thinking and man's corporeality is solved by Decartes according only to the extent, if he can draw conclusions about the way of man's being from the acts and functions of his organism. He puts the responsibility for the adequate relationship between thinking and corporal, physical processes on God, what later on gave rise to the position of occasionalism: a random character of the coincidence moments between the first and the second for the man. The Pascal's understanding of the thinking is put in a quite another context: only with its help a man has the opportunity to solve the most important questions of life. Pascal introduces the concept of worthy thinking: the thinking that is sincerely, brought to the conclusion of the last degree of clarity. Worthy thinking suggests that man don't know the "beginning" and "end" of reality, the final truths, but does the middle position of man means his complete helplessness? According to Pascal, the ability to be in the middle statements can testify man's nobility, his willingness to accept his destiny, and, thanks to worthy thinking, to receive irrefutable testimonies of God as man's absolute support and basis. Pascal wrote not about cognition itself but about the solution of the problem of the man's ontological status. These aspirations and considerations of the philosopher make him a forerunner in the philosophy of existentialism.

So, the review of the anthropological ideas of Descartes and Pascal indicates a radical difference in their understanding of man: Decartes demonstrated a tendency toward reductionism, that is, to the reduction of complex spiritual characteristics of man to more simple corporal ones, and Pascal, who saw a man in the context of ties with God and on a cosmic scale, hasn't shown such an inclination. He was founder of different approaches to the understanding of man, of various methods for the better outline the man in his different manifestations.

Streltsova in her researches of Pascal's ideas believes that the dialectical method of man's interpretation was characteristical for him [Стрельцова 1994: 184]. We consider that it is necessary to draw attention to another method, to which B.Pascal repeatedly appealed in his "Thoughts". This is the method of allegory, which was already used by the representatives of Christian patristics, who noticed in the Holy Scripture the presence of opposing statements, and also believed that it was impossible give for God single-valued attributes. But in the collision of the opposite statements there is a terrifying situation: in fact, the opposite statements turn the holy statements into false, and that is, of course, impossible. But it is impossible to deny the words of the Holy Scriptures. What is the logical way out of this situation? According to Pascal, the allegory testifies that none of the statements is final because the divine truths can not be transmitted through the words of the language thanks of their fundamental incommensurability. In our opinion, it is quite obvious that in the "Thoughts" Pascal insists on the complexity of man, and therefore believes that nature and essence of man can be transmitted only by alternative judgments, taking to consideration that no judgment is the final one. So, it can be concluded the radical distinction between Descartes and Pascal in the approach to man: Descartes, considering a man from the point of view of the natural sciences, professes the position of reductionism and simplification, and Pascal, who takes man in his ontological and existential measures, finds ways to convey mans complexity.

How Decartes's and Pascal's positions look in the context of the modern anthropology? Many scholars in this field point out the displacement in outlines and understanding of man towards his natural basis [Григорьева 2008: 3-8]. It was previously believed that the man as a man forms in a socio-cultural environment, and the natural origin of man was given only as a passive basis of such a formation. Modern studies indicate a weighty, and sometimes the decisive role of the basic anthropic characteristics of a man in order that, entering into the socio-cultural environment, he will be able to acquire the qualities of a socialized being [Фукуяма 2003; Хомський 2000]. These characteristics are connected with psycho-somatics, with abilities to linguistic and cognitive activity, to social relationships. The accenting on the role of basic anthropic characteristics of man is accompanied in our time with a rather ambiguous and disturbing tendency to transform a human into a posthuman. In philosophical postmodernism this tendency is associated with the man's gradual loss of his status as a subject of social relations and life activity because of the fact that in a modern informational society, a society that has exhausted its creative potential, a man increasingly turns into an object of various social manipulations [Лук'янець & Соболь 1998: 321–323]. In the philosophical literature of recent years, the concept of a postman is increasingly interpreted in the context of the development of the latest biotechnologies, nanotechnologies, transplantations and genetic engineering, which reveal opportunities for intrusion in the human body for the modifying it for one or other purpose. Famous researcher in philosophical anthropology P.Gurevich thus described the contemporary imaginations about the postman: "Modern transhumanism doesn't already interpret a man as an animal; it refuses him also to consider him as a result of social creation. All past imaginations about a man, created by the philosophical comprehension of a man, lose their legitimacy" [Гуревич 2015: 799]. The philosophical and anthropological ideas of Descartes arise as the certain ideological foundations of such an attitude to man. He one of the first introduced in scientific research the concept of "man-machine", and argued that in comprehension of actions of the human body the influence of mental phenomena and processes can be eliminated from considering. If the whole mystery of

conscious human behavior lies in a small gland at the depths of the brain, then there is probably no problem in the mechanically affecting this gland.

The modern research in various sciences of anthropological direction proves the close connection of processes in the human organism with spiritual phenomena throught psycho-somatics and mental processes. So, modifications of the human body can't not to affect the human intellect and man's inner world. The tendency of the movement of a modern man towards the postman looks as dangerous, since changes can affect not only the body, but the inner world of man, up to the fact that man's spiritual component can be lost. Anthropological ideas of Pascal, in our opinion, give reason to believe that such a course of events may appear quite probable. According to B.Pascal, the human thought and the spiritual world of man are the results of the organic inclusion of man into the cosmic whole, and the course and regulator of such inclusion is God. In Pascal's considerations, man can't be regarded as a separate particle of the material process at least because he aspires to sense and the phenomenon of sense envisages an orientation towards the whole world and man's place in it.

So, in the context of the movement of modern history towards the posthuman, the anthropological ideas of Descartes and Pascal acquire even greater opposition. We realize the fact that a man has two beginnings: material-corporal and spiritual. The way of studying of the nature and essence of man, which is implementing by modern science, lies through the study of the body and experiments with it, but the idea that the human body is cut off from the spirit and soul, that it can be manipulated without harmful effects on the essence of human nature, is wrong. Experiments with the special statements of the human psyche show that we must be extremely cautious in situations with such manipulations and that the real connections between the body and the soul are much more complex than it seems to be for the supporters of Cartesian anthropological position.

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