

HUMANISTIC MANAGEMENT IN ANTHROPOLOGICAL DISCOURSE: LINGUISTIC CONTEXT

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Abstract. *The subject of research is the perception of human dimension as the anthropological and linguistic aspects of humanistic management, based on the interrelations between man, government, society. The paper describes the evolution of views on man in the context of anthropological foundations of humanistic management; it is noted that the development trends of the philosophical and anthropological knowledge of humanistic management are based on human perception in the projection of anthropological dimensions of man, which is fundamental in European philosophy and philology. The paper analyzes the essence of human dimension as anthropological paradigm of humanistic management, in which man is not only economic, or political, but also the spiritual and cultural member of society; gives the analysis of human dimension as anthropological paradigm of European philosophy that investigates the anthropological foundations of economic, political and social spheres, interprets conditions of creating a humane society, in which the imperatives of a just society should be implemented. Characteristics and features, as well as the conditions for achieving human dimension as the anthropological foundation of European humanistic management are disclosed. The acquired knowledge can be useful for solving anthropological problems of humanistic management.*

Key words: *human dimension, anthropological dimension, philosophical anthropology, humanistic management, man as the measure of all things, anthropological paradigm.*

1. Introduction

The relevance of the reception of the human dimension as an anthropological dimension of humanistic management takes place in terms of relationships "man-society" since man is central in the whole European philosophy in language context, which demonstrates not only general-theoretical, general-philosophical, but praxiological sense as well. In the complex and contradictory development conditions of European philosophy and philology, model of anthropocentrism, which includes features that are the foundation for analyzing the most deep and diverse relationships in the system "man-socium-nature" is formed. A model of a man in European philosophy is functional-basic and is the foundation for studying a number of universal patterns in the relationship of "man and language", "man and society", "man and government", "man and management". Anthropological approach to the new format of receptions of man in the projection of anthropological dimensions of humanistic management in European Philosophy format lead to the three-level model, which is similar to a three-level model of the social world: 1) European society as a socium; 2) European society as a system-structural world; 3) European society as sociomicro- and sociomacrocism of everyday life.

2. Materials and methods

Philosophical and linguistic receptions of human dimension as an anthropological dimension of humanistic management are aimed at understanding man's place in the hierarchy of things. This problem of philosophical anthropology is defined not only systematically, but historically as well: by the first works from philosophical anthropology of Max Scheler (1874-1928) "The Place of Man in the Universe" (1928), Arnold Gehlen (1904-1976) "Man. His Nature

and Place in the World" (1940). Fundamentals of philosophical anthropology were laid by L. Feyerbahom, F. Nietzsche, W. Dilthey, E. Husserl, H. Driesch. In its formation, it has incorporated problems of the works of Uexkull, A. Portman, but was finally defined in the works of M. Scheler, H. H. Plessner, A. Gehlen, M. Buber. Philosophical anthropology identifies the sphere of the human being, human nature, human individuality, the sphere of the anthropocultural socium in whole as the object of its study.

Problems of man and language were interpreted by Ukrainian scientists V.Shynkaruk, M.Zlotin, V.Ivanov, M.Tarasenko, V.Tabachkovskiy, H.Zaichenko, I.Bychko, V.Voronkova, M.Popovich, S.Krymskiy, V.Andruschenko, Y.Bystrytsky, S.Proleyev, M.Kultayeva, I.Stepanenko, Y.Andros, O.Kyrylyuk, V.Yatchenko, H.Shalashenko, M.Zaytsev. Then - on philosophical reflection and knowledge in a certain culture and anthropological parameters of the human image in the infinity of life and self-perfection"[1, p. 5].

In the context of linguistic, philosophical and anthropological dimensions, emphasis is shifted to human ontology, in which doctrine of the meaning of human life and the possibilities of its comprehension, in particular by examining the conflictness of human world-attitude and self-creation is central. Through the anthropological principle, an attempt to explain the man himself and the surrounding world, comprehend the man and the surrounding world, understand the man as a unique phenomenon, as the creator of history and culture is made. Fundamental questions of philosophical and anthropological discourse - the attitude of man to the world and the world to man: what is the world we live in? what is man's place in this world? what is the man himself and what is the nature of his consciousness?

The purpose of the paper is to form the theoretical bases of reception of human dimension as an anthropological dimension of humanistic management in linguistic context, which is important for the reflection of the human dimension of humanistic management.

This purpose is realized in the following tasks:

- to identify development trends of linguistic, philosophical and anthropological knowledge relative to humanistic management, based on the human reception of the projection of the anthropological dimensions of human existence, which is fundamental in European philosophy;
- to disclose the essence of human dimension as an anthropological paradigm of humanistic management, in which man is not only an economic or political member of society, but spiritual and cultural as well;
- to give analysis of human dimension as an anthropological paradigm of European philosophy and philology that studies the anthropological principles and imperatives of human society.

3. Results

Linguistic, philosophical and anthropological aspect of humanistic management is fundamental in European philosophy, so we turn to the reception of man in the projection of anthropological dimensions of human being, which are reduced to the following trends, existing in the world today.

Trend one: a) the attitude of man to the world of social life shows the attitude of man to socium and is characterized as specific self-creation of man, self-realization in this world, and in this sense - the dominance of man as "the measure of all things" (Protagoras); b) man acts not so much as the creator of society, not so much as a substance that is embodied in a society that holds to a certain extent the existence and functioning of society in this sense, so it conforms to its needs and laws, and therefore acts as a force, in some respects conformable to society; c) man acts as creator of his own sociomicrocosm of everyday life. These three trends - the attitude of man to the world of social existence - lead to forming a certain triad: 1) man within the first set of relations dominates the world; 2) within the second - conforms to it; 3) within the third - shows a peculiar synthesis - the creation of the world by man and, depending on it, conformity to it. All these three groups of interdependencies of relations appear together, concurrently and are inseparable from each other, they form a single trend, based on the law of negation. In the context of this diversity of relationships, moment of integral attitude of man to the world of his social being is formed, and this integrity is inseparable and makes the connection of all components inseparable. A man both

dominates the world of his social life, and conforms to it, therefore, it is basically impossible to break this inconsistency of human relationships [2, p. 288].

Trend two can be described as a trend of isolating phenomenon of man. Thus, at the first level of relations, human nature in the abstract-substantial sense is presented weekly, vaguely in the overall substantiality of man. In the second system of relations, it appears more clearly in the mass-functional existence, in its being reduced to sociality, its serving role. However, at the third level of relations, human nature reveals most vividly, in its directly-pure form, suggesting that human nature at different levels of relations appears from different sides, which are inextricably interconnected and create the whole integrity of both exchange, and distribution of socially significant work, through the states of the loss of subjectivity, emergence of senses of independence and depression. Man relative to the world acts as a holistic and multifaceted subject, whose multidimensionality is an extremely difficult problem.

Anthropological analysis of the levels of man allows to show the complexity of this versatility, abundance of differences, even contradictions of approaches to analyzing man as a complex social being, despite the great diversity of approaches to man. Multidimensionality of man has a lot of individual dimensions since man has cosmic, physical, biological, social, psychological and cultural components. The man is a historical and creative being, who, in the process of reformative activity, transforms nature, society, himself, developing his physical and spiritual potentials. Creative, reformative human activity indicates highly-complex, multi-dimensional system. In general, multi-dimensional man is a man, who possesses the creative thinking and tries to actualize himself as a personality. Modern anthropological space on a global scale in certain tendencies becomes harmful to the personality, humanism, spiritual values, it is a narrative structure, hyperreality because it contains the same impersonal particle «man». That is why, modern man has become not the goal, but a means to achieve (by power - formal and informal - structures) any purposes (political, ideological, economic, philosophical) [3, p. 74].

Receptions of man in the projection of anthropological dimensions of human existence in European philosophy deepen relations of humanizing the surrounding world of nature and society from the standpoint of developing human needs. This means that the criterion of social progress and its ultimate goal is the human personality, the possibility and the prospect of its comprehensive development and its universalization within culture, socium and nature. Problems of modern secular humanism in fact combine these two vectors of social sciences and the humanities. It integrates political and historical aspects of the analysis, giving a truly global perspective to humanism [4, p. 254].

4. Methodological and general scientific significance

Methodological and general scientific significance of receptions of anthropological dimensions of human existence in European philosophy and philology creates conditions for forming a new format of European philosophy, which can be defined as a system of worldviews, based on the true foundations of human freedom. Receptions of anthropological dimensions of human existence necessitate overcoming entropic processes that interpret the conditions of creating human society, in which imperatives of human society must be implemented, and the conditions for forming a strategy of social progress must be created.

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