

АНТРОПОЛОГІЧНА ПРОБЛЕМАТИКА В ІСТОРІЇ ФІЛОСОФІЇ

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DESCARTES ABOUT ANTHROPOLOGICAL GROUNDS OF PHILOSOPHY IN THE "EARLY WRITINGS"

Purpose of this work is to find the key to understanding the paradox of Descartes' way of philosophizing during the recourse to the text of "early writings". Realization of the set purpose involves the consistent solving of such tasks: by referring to the research literature, to outline the forms of transition to modern methodology; to explicate the main reasons for philosophy anthropologization by Descartes; to analyze the role of art as the main form of expressing Descartes' worldview in the "early writings". **Theoretical basis.** Studies by Descartes experts and the phenomenological tradition. **Originality.** The analysis of the "early writings" allows to determine the origins of the main doctrine of Descartes' philosophizing. Its role is manifested in the course of clarifying the main motives of the anthropological approach of the French philosopher. That entails their rootedness in the Copernican-based scientific revolution of the New Age. A prerequisite for the authentic comprehension of the radical change carried out by Descartes is the attention to the paradigmatic significance of art, which is most fully asserted in the "early writings". It is substantiated that the appeal of young Descartes to the experience of art influences his understanding of science, as well as the awareness of human presence in the development of the scientific picture of the world and the distinction of the main components of human nature – mind and will. **Conclusions.** During the analysis of the contemporary literature devoted to Descartes, there is outlined the tendency to go beyond the notions of naivety and simplicity of his position, one of the manifestations of which is the increased attention to anthropology. The main motives for its actualization are rooted in the scientific revolution of the New Age, which are the form of completion of the radical worldview change initiated by Copernicus. It is about the vision of man as the main component of the universe, attention thereto in the search for the source point and the decisive authority for the world development, reflection of the thinker's desire to build his own ethical doctrine based on human nature. While comprehending the "early writings", the author focuses on the interpretation by young Descartes of art as a form of expression of truth, which enables the authentic comprehension of human nature. These ideas became the basis for the further work of the thinker, and today they open up new perspectives of exploring the anthropological foundation for later works.

Keywords: Descartes; anthropology; science; art; physics; human nature; mind; will

Introduction

The current philosophical searches are paradoxical. Their components are manifested both in intensive exploring of fundamentally new ideas and in the fundamental rethinking of the basic teachings of the past. Another paradox is manifested in their meaningful consistency of the present. A remarkable event that deserves special attention is the thorough reconsideration of Descartes, which has taken place over the past half century. It entails the revision of the established stereotypes dominated in study of Descartes until recently, which is accompanied by the discovery of new faces and dimensions in "well-known" Descartes. At present, the vision of his legacy is being reviewed and rethought as the embodiment of world perception naivety. In particular, the current stage of historical and philosophical studies of the legacy of Descartes involves clarifying the nature of the connection of the scientific revolution of the modern time and the

trends of anthropologization of philosophy. Significant arguments in favour of the above thesis provide recognition of the rootedness of the Cartesian doctrine of man in the traditions of Italian humanism (Faye, 2016), the meaningful combination of scientific and philosophical revolutions, which provides an opportunity to comprehend the rooted doctrine of Descartes in the incomplete revolution of Copernicus (Khmil, & Malivskyi, 2018), the emphasis on the significance of the thinker's anthropological ideas during the comprehension of the almost lost "Treatise on Man" (Antoine-Mahut, & Gaukroger, 2016), the consonance of Descartes's legacy with the pursuit of modern philosophizing (Marion, 1999), the evolution of the general character of anthropology for the philosophical teachings of modern times (Malivskyi, 2016).

Among the iconic texts of Cartesius there are his earliest writings and notes, known today under the general title "early writings". One of the most serious obstacles to the modern analysis of this text is the temptation to interpret the congruence of the Descartes' philosophizing method and the scientific revolution in a simplified way. It summarizes in the form of an idea of the direct concentration of the thinker on the achievements of science and their interpretation. Although the thorough research of the thinker's intellectual biography already noted the distancing of his position from the scientific revolution at an early stage of creativity (Rodis-Lewis, 1992), but there are no meaningful clarifications and explanations of this fair thesis. Proceeding from the above, it is expedient to explicate the anthropological foundation of Descartes' philosophical exploration in the "early writings" and outline his approaches to comprehension of man.

Purpose

Purpose of this work is to find the key to understanding the uniqueness of Descartes' way of philosophizing during the recourse to the text of "early writings". Realization of the set purpose involves the consistent solving of such tasks: to outline the tendency of going beyond the established methodology; to explicate the reasons for philosophy anthropologization by Descartes; to outline the peculiarities of the early Descartes' worldview through the interpretation of art as the main form of truth expression.

Statement of basic materials

Significant shifts in methodology for Descartes' legacy reception as going above the simplified reception

The Cartesian philosophy problematics has its origins in the incomplete worldview epistemological revolution of Copernicus, which manifests itself in the early texts of the founder of New European rationalism. Assessing their significance, the Australian scientist Stephan Gaukroger (1995) emphasizes that this is about the beginning of a new coordinate system in Descartes' worldview, that is, about a "turning point in his life" (p. 106). But the attempt today unambiguously to clarify the meaning of this transformation in the course of addressing the historical and philosophical science does not give the expected results.

A significant obstacle to clarifying the main factors in the Descartes' worldview development is misconceptions about the priority influence of the natural sciences on him. This view is widely used by modern researchers that can be represented by the concept of S. Gaukroger. Outlining the origins of the main project of the "Rules", the researcher notes the lack of a reliable answer to the meaning of the "wonderful discovery" of 1619. And therefore, he focuses on the need to be satisfied with hypotheses, where the main version is the determinant role of mathematics (Gaukroger, 1995, p. 127). More explicit is the interpretation by D. Clarke of the "fundamental

principles of a wonderful discovery" based on the thesis about the key role of mathematics (Clarke, 2006, p. 61).

In the general form, the Cartesian interpretation of the scientific revolution looks like an idea of the priority impact of the natural sciences on the way of the formation of his outlook. Paying tribute to the high level of historical and philosophical science, it is worth focusing the attention of researchers on the ambiguity of the thinker's position. S. Gaukroger rightly points out that the attempt to universalise the methodology of mathematics, that is, to extend it to all spheres of culture, did not bring the expected results. Such an endeavour ended in failure, which resulted in the weakening of Descartes' enthusiasm and the exhaustion of his interest in mathematics (Gaukroger, 1995, p. 180). Also his attention does not allow escaping a certain mystery of the thinker's position, which is related to the need for a person to make a clear choice. The last thesis is illustrated, firstly, by Descartes's dramatic question about the proper principles of human existence ("What road in life shall I follow?") and, secondly, by the emphasis on the need for choice by stressing the importance of key concepts "yes or no". Summing up, he rightly accentuates the impossibility today to receive a credible answer to the meaning of the "wonderful discovery" of 1619: "There are, in fact, a number of grey areas in this period, and even Descartes' movement during 1620 are something of mystery" (Gaukroger, 1995, p. 126).

Bearing in mind the controversial nature of the thesis as to orientation of the main intention of Descartes' search in 1619, the researchers emphasize the falsity of a naive and enlightenment vision of the influence of the natural sciences. It relates to the fact that immediately after the famous dreams Cartesius begins work on a treatise, whose subject is unknown, as Rodis-Lewis (1992, p. 29, 32) notes. As a meaningful deepening of the question of the thinker's search orientation in the "early writings", one can consider the idea of their anthropological nature, a representative example of which is the publication by Patrick Brissey (2015) "Reflections on Descartes' Vocation as an Early Theory of Happiness".

Analyzing the process of a thorough rethinking of Descartes' legacy, one cannot ignore the fundamental exploration belonging to the French researcher Marion. Emphasizing the importance of meaningful distancing from the vulgates of pure rationalism, the researcher warns against giving the theoretical status to the dream content. Also, the authoritative researcher rightly assigns the idea of thinking autonomy hypostasis to the manifestation forms of naive interpretation. Outlining the basic principles of his own methodology, Marion distances himself from those seductive claims to the only true meanings and values of Descartes, which are conventionally associated with Freud's and Jung's psychoanalysis. This is an illusion about the possibility of naive reception of those images that are identified in the famous dreams. Determining the disadvantage of this approach, the author rightly sees his significant weakness in ignoring the particular features of the doctrine and the figure of Descartes himself, namely, the appeal to the image of a "mask" and a lonely way of life of the thinker. For our topic, the theme of mask is of key importance and the theme of sleep is connected with it in a meaningful way. One of the forms of manifestation of the first one is the vital credo of the thinker, which is defined by the words of Ovid ("He who hid well, lived well"). Explicating the hidden moments of the thinker's life, the researcher rightly emphasizes the priority significance of his figure:

Descartes therefore first reveals his own thought to himself, a thought

that comes forward hidden (to himself first of all) under the mask of

insignificant dreams. By interpreting these dreams as meaningful – in

a Cartesian sense – he reveals himself to himself as a thinker.

(Marion, 1999, p. 9)

Of principal significance in the process of finding contemporary ways to authentic Cartesius is elimination of obstacles in the form of surface stereotypes regarding the reduction of his position. Convincing illustration is the rejection of temptation to reduce the human consciousness to the lower or higher layers of the psyche (psychoanalysis and F. Aquinas).

Among the most important moments for this study is Marion's interpretation of the essence of "Self" (thinking) as the key concept of the great predecessor. What is the Self, which is the basis of Cartesian philosophy? Emphasizing his own position, the researcher emphasizes the expediency of a broader vision of Cartesian position. Marion evaluates the Descartes' spiritual situation as a request for the development of anthropology: «The only protagonists are Descartes himself and "a man", also called "a person"» (Marion, 1999, p. 7). The clarification of the meaning of this fair statement implies consistent attention both to the motivations of Descartes' philosophy of anthropologization, and to the peculiarities of their manifestation within the "early writings".

*Explication of the main motives of Descartes'
philosophy of anthropologization*

Turning to the understanding of the forms of human involvement in the objects of philosophical reflection, it is important to emphasize their rootedness in the worldview revolution launched by Copernicus. The most general point is the vision of man as a component of the encyclopaedic picture of the world. This intention is on the relevant pages of the texts of the treatises "World" and "Discourses on Method". The most mature and most well-known form of the declaration of his importance in Descartes' works is Introduction to the "Principles of Philosophy" in 1647.

In the specified context, there dominates the question of how complete Descartes takes into account the specifics of human nature? At first glance, the situation looks simple and unambiguous, since for him (as well as for his contemporaries), the completion form of the revolution initiated by Copernic is a meaningful development of physics. Therefore, when it comes to the peculiarity of the position of the French thinker on this issue, it is very important to resist the temptation of its reception by analogy with the positions of other representatives of this era. It is a question of non-reducing the Descartes' doctrine about nature to seeing it as *res extensa*. Later, the differentiation of the two images of nature became apparent in his texts in the notion of the narrow and broad meaning of the word nature on the pages of "Meditations". An important argument in favour of the thesis about the presence in the thinker's legacy of a broad vision of nature and man is his interest hidden from the others' eyes to the worldview and philosophical questions formulated in the course of private correspondence. In particular, in the letter to Chanut dated June 15, 1646, Descartes stated: "Of course, I agree with entirely that the safest way to find out how we should live to discover first what we are, what kind of world we live in and who is the creator of this world, or the master of the house we live in" (Descartes, 1996, AT IV: 441). Somewhat later, in the letter to the same addressee, we encounter a deeper coverage of the list of worldview questions, which are a form of expression of hitherto-unknown image of the thinker: "So what would they say, if I undertook to examine the right value of all the things that we can desire or fear, the state of the soul after death, how far we ought to love life, and how we ought

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to live in order to have no reason to fear losing our life?" (Descartes, 1996, AT IV: 536). Explaining the motives of Descartes's anthropological searches, it is impossible to leave out the established stereotypes regarding the central role of science in the course of the formation of his philosophical doctrine.

The fact of the deep awareness of Descartes of the peculiarity of human nature in the search for ways to complete the scientific revolution is evidenced by the correlation between the positions of Descartes and Galileo. Touching this moment in a private letter, the great Frenchman observes that his older contemporary does not consider the problem as a whole, that is, "he has merely sought explanations for some particular effects, without going into the primary causes in nature; hence his building lacks a foundation" (Descartes, 1996, AT II: 380). Descartes proceeds further than Galileo, emphasizing the need to develop a holistic picture of the world, which involves the development of botany, zoology and anthropology, as evidenced in the famous Introduction to the "Principles" of 1647.

The second form of manifestation of interest in anthropology in the texts of Descartes is connected with the solving the task of substantiation of the veracity of the new picture of the world. Analyzing the problem of the source point and the decisive instance of a new image of the world, he focuses on cogito as an undoubted and absolute beginning. An important prerequisite for its modern reception is to overcome the temptation to take into account only general and impersonal moments. A careful textual understanding of the implications of cogito today testifies to the constitutiveness of his individual-personality implications, that is, Exemplary. A striking example of the paradox of Descartes's position is the attention to the latter in the text of the French explorer Michelle Beyssade. Any attempt to comprehend the meaning of cogito as one of many truths is doomed to failure, since it is by its nature a landmark that shows us the way to the truth (Beyssade, 1993, p. 38).

Another obstacle to the authentic comprehension of cogito is its interpretation as synonymous with the nature of the average person. For Descartes, such a vision is unacceptable, since cogito can serve as the source and the decision authority only as a matter of course. The idea of overcoming the imperfection of human nature is among the central ones for Descartes. One of the most convincing arguments is the first name of the "Discourse on Method", which was presented in a private letter: "The Plan of Universal Science which is capable of raising our Nature to its Highest Degree of Perfection". It is about an idea, the other forms of expression thereof are the need to accustom the mind to the truth, and to teach the person not to be mistaken, etc.

Among the manifestations of apparent familiarity with the legacy of Descartes, which are debatable today, is the thesis about mind (thinking) as the main component of human nature. Herewith, the more voluminous vision of its structure remains beyond the attention, namely, the presence in the inner world of a person of another essential component – will. From the pages of "Comment on a Certain Broadcast in 1647..." we learn that "...all these properties [of soul] reduce to two principal ones, of which one is the perception of the intellect and the other the determination of the will..." (Descartes, 1996, AT VIII B: 363). The indirect forms of emphasis on essentiality volitional component of human nature include the attention to the pages of "Rules for the Direction of the Mind", "Discourse on Method" and "Meditations", where implementation of the improvement task of the human nature proceed in the form of change the basic setting of will as forming the habit of truth.

The third motif of the Descartes' philosophy anthropologization is also rooted in the scientific revolution and is related to the clarification of the life-purpose problems. Among the priority forms of their manifestation is the ethical intention of the thinker's searches. It has been left out

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of the attention in the research literature until recently, one of the reasons for which was maximum precaution of Descartes during the presentation of his own position in attitude to moral problems. Explicating the factors of secrecy of the own convictions, in a private letter to Chanut he frankly states that the aggressive reception of his physics by professors keeps him from substantive outlining the principles of the own vision of morality (Descartes, 1996, AT VI: 536). For a more complete description of Descartes' position regarding the desire to build ethics on the basis of anthropology, see my article (Malivskiy, 2017).

The deeper comprehension of the nature of those factors that led to the firm intention of the thinker to conceal his intimate thoughts, involves referring to his "early writings".

*Descartes in the "early writings" about art as the main
form of the proclamation of truth*

As we have seen above, in the Descartes's legacy the anthropology is present in the form of disguise thoughts and beliefs that are partially revealed in private letters. The clarification of the question of what kind of thinker's image is genuine today is complicated by the fact that his legacy has incomplete, that is, open nature. There are good reasons to believe that in the modern comprehension of the texts of the great Frenchman, the role of early searches that contain the key to an authentic understanding of his work is clearly underestimated.

Now axiomatic in the reception of Descartes is the vision of his era as a time of radical, revolutionary change. Already at the dawn of his work, he emphasizes the intention to lay "a fundamentally new way" (Descartes, 1996, AT X: 211). Among the most controversial, and at the same time, the most important issues of research literature, is the question of how absolute and universal that naïve version of science-related radicalism is for Descartes. Predicting the reaction of his contemporaries to a public outline of the basic principles of his own worldview, Descartes pessimistically estimates their readiness and the ability to adequately perceive his innovative ideas. A deep awareness of own identity is already present on the pages of his "early writings". Therefore, here he has to solve a dramatic, fateful question concerning the choice of his own way and philosophical priorities. He retrospectively describe this situation on the pages of the "Discourse", which deals with the unconditional importance of caring for the preservation of dignity and personal leisure as the most significant values that resonate with his fervent aspirations to contribute to the common good. With a view to preserving them, he decides to avoid straightforwardness and to conceal his own thoughts. It is extremely important that, by substantiating this decision, he does not proceed from his own Self, but focuses on the peculiarities of his epoch. The text of the "early writings" shows Descartes' attentive attitude to the peculiarity of contemporary culture, because science is one of its new and most representative features, which avoids the demonstration of its powerful potential capable of radically transforming the world. Bearing in mind this circumstance, as well as the desire to hide his own emotional reaction to the events of the outside world, associated with the risks to his own life and health, he in the "Private Thoughts" notes the firm intention to use the mask in the process of including himself in the number of actors of the world as a theater. "Actors taught not to let any embarrassment show on their face, put on a mask. I will do the same. So far, I have been a spectator in this theatre which is the world, but I am now about to mount the stage, and I come forward masked" (Descartes, 1996, AT X: 213).

By contemplating today the forms of cultivating human selfhood by early Descartes, one should pay attention to his interpretation of art. It entails the critical rethinking in the modern literature of the established stereotype about the unconditional radicalism of the father of the New

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Age philosophy, which is unambiguously linked to the absolutization of human thought. Strictly speaking, this radicalism was inappropriate for Descartes throughout his work. Most clearly, this statement is presented in the text of the "early writings", where the idea of unconditional dominance of art over science takes place in the course of the human comprehension of the world in the early New Age times. Among the figurative and paradoxical forms of manifestation is the sentence about the deep disappointment in the possibilities of the human mind and the reverential attitude to the potential of art. This point was already noted by Hegel two hundred years ago, but it still did not find a proper reflection. Analyzing the factors of high appreciation of the possibilities of art, it is advisable to draw attention to the problem of forms for development of new horizons. For Descartes as an artistically gifted person, the idea of presence of a significant heuristic and constructive potential in art is indisputable. This is what we learn from the text of "Olympics", where Cartesius brilliantly states that "It may seem surprising to find weighty judgments in the writing of the poets rather than the philosopher" (Descartes, 1996, AT X: 217).

Analyzing the early forms of manifestation of the domination of art in early Descartes, it is difficult to ignore his original typology of sciences, where their third class is characterized as liberal sciences related to free arts. Another manifestation of the specificity of the worldview of young Descartes with an orientation to art is another episode of the above typology of sciences, where science of the second class involves addressing to one's own empirical experience. The thinker calls them experimental (Descartes, 1996, AX: 212).

The other variants for expressing the specificity of the worldview of the early thinker as rooted in art, which are underestimated nowadays, unquestionably include the idea of the limits of human thinking. Among their forms it is worth mentioning the repeated reference to the marvel as a component of a new picture of the world, incompatible with the scientific worldview, and the Descartes's vision of human freedom as their attributive feature. Further comprehension of these provisions and their variations is impossible here by the limited volume of the article.

Originality

The conducted analysis allows us to determine the origins of the main doctrine of Descartes' philosophizing. Its importance is manifested in the course of explicating the motifs of anthropology actualization, as evidenced by the rootedness of these ideas in the Copernican-based scientific revolution of the New Age. A prerequisite for the authentic comprehension of the radical change carried out by Descartes is the attention to the paradigmatic significance of art, which is most fully asserted in the "early writings". It is substantiated that the basic character of the art experience manifests for him in the course of comprehension of the possibilities of science, awareness of the constitutive nature of human presence during the development of the scientific picture of the world and the distinguishing of the mind and will as the main components of human nature.

Conclusions

During the analysis of the literature devoted to Descartes, there is outlined the tendency to go beyond the notions of naivety and simplicity of his position, one of the manifestations of which is the increased attention to anthropology. The main motives for its actualization are rooted in the scientific revolution of the New Age, which are the form of completion of the radical worldview change initiated by Copernicus. It is about the vision of man as the main component of the universe, attention thereto in the search for the source point and the decisive authority for the world development, reflection of the thinker's desire to build his own ethical doctrine based

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on human nature. While comprehending the "early writings", the author focuses on the interpretation by young Descartes of art as a form of expression of truth, which enables the more adequate comprehension of human nature. These ideas became the basis for the further work of the thinker, and today they open up new perspectives of exploring the anthropological foundation for later works.

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ДЕКАРТ ПРО АНТРОПОЛОГІЧНЕ ПІДҐРУНТЯ ФІЛОСОФУВАННЯ В "РАННІХ ЗАПИСАХ"

Мета – знайти ключ до розуміння парадоксальності способу філософування Декарта в ході звертання до тексту "ранніх записів". Реалізація означеної мети передбачає послідовне розв'язання таких задач: звертаючись до дослідницької літератури окреслити форми переходу до сучасної методології; експлікувати основні мотиви антропологізації філософування у Декарта; проаналізувати роль мистецтва як основної форми вираження світогляду Декарта в "ранніх записях". **Теоретичний базис.** Дослідження декартознавців та феноменологічна традиція. **Наукова новизна.** Здійснений аналіз "ранніх записів" дозволяє прояснити витоки головної настанови філософування Декарта. Її роль проявляється в ході прояснення основних мотивів антропологічного підходу французького філософа. Мова йде про їх укоріненість в започаткованій Коперником науковій революції Нового часу. Передумовою автентичного осягнення здійсненого Декартом радикального перевороту є увага до парадигмальної значущості мистецтва, найбільш повно оприявленої в "ранніх записях". Обґрунтовано, що звернення молодого Декарта до досвіду мистецтва впливає на його розуміння науки, а також усвідомлення людської присутності в розбудові наукової картини світу та виокремлення основних компонентів людської природи – ума і волі. **Висновки.** В ході аналізу присвяченої Декарту сучасної літератури окреслена тенденція виходу за межі уявлень про наївність та простоту його позиції, одним з проявів якої є посилення уваги до антропології. Основні мотиви її актуалізації укорінені в науковій революції Нового часу і є формою завершення започаткованого Коперником радикального перевороту в світогляді. Йдеться про бачення людини як головного компоненту світобудови, уваги до неї в ході шукань вихідного пункту та вирішальної інстанції розбудови світу, відображення прагнення мислителя розбудувати власне етичне вчення на базі людської природи. В ході осмислення "ранніх записів" автор зосереджує увагу на тлумаченні молодим Декартом мистецтва як форми оприявлення істини, котра уможливорює автентичне осягнення людської природи. Означені ідеї стали підґрунтям подальшої творчості мислителя, котрі сьогодні відкривають нові перспективи експлікації антропологічного підґрунтя для більш пізніх творів.

Ключові слова: Декарт; антропологія; наука; мистецтво; фізика; природа людини; ум; воля

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АНТРОПОЛОГІЧНА ПРОБЛЕМАТИКА В ІСТОРІЇ ФІЛОСОФІЇ

ДЕКАРТ ОБ АНТРОПОЛОГИЧЕСКОМ ОСНОВАНИИ ФИЛОСОФСТВОВАНИЯ В "РАННИХ ЗАПИСЯХ"

Цель – найти ключ к пониманию парадоксальности способа философствования Декарта в ходе обращения к тексту "ранних записей". Реализация указанной цели предусматривает последовательное решение следующих задач: определить особенности современной методологии в исследовательской литературе; эксплицировать основные мотивы антропологизации философствования у Декарта; проанализировать особенности мировоззрения Декарта в "ранних записях", формой проявления которых является истолкование искусства как основной формы обнаружения истины. **Теоретический базис.** Исследования декартоведов и феноменологическая традиция. **Научная новизна.** Осуществленный анализ текста "ранних записей" позволяет прояснить истоки базовой установки философствования Декарта. Ее фундаментальная роль обнаруживается в ходе экспликации основных мотивов актуализации антропологии. Речь идет об ее укорененности в научной революции Нового времени. Предпосылкой постижения аутентичности совершенного Декартом радикального переворота является внимание к парадигмальной значимости искусства, которая наиболее полно обнаруживается в тексте его "ранних записей". Обосновано, что обращение молодого Декарта к опыту искусства влияет на его понимание науки, а также осознание человеческого присутствия в развитии научной картины мира и выделение основных компонентов человеческой природы – ума и воли. **Выводы.** В ходе анализа современной литературы обрисована тенденция выхода за пределы устоявшихся представлений о наивности и простоте позиции Декарта, одним из проявлений которой является усиление внимания к антропологии. Основные мотивы его актуализации укоренены в научной революции Нового времени и являются формой завершения начатого Коперником радикального переворота. Речь идет о понимании человека как одного из компонентов мироздания, обращение к нему в ходе поисков исходного пункта и решающей инстанции в процессе развития мира, стремление мыслителя построить собственное этическое учение на базе осмысления человеческой природы. В ходе осмысления "ранних записей" автор сосредотачивает внимание на истолковании Декартом искусства как основной формы обнаружения истины, в том числе и аутентичное постижение человеческой природы. Обозначенные здесь идеи являются основой дальнейшего творчества мыслителя, которые сегодня открывают новые перспективы в более поздних произведениях.

Ключевые слова: Декарт; антропология; наука; искусство; физика; природа человека; ум; воля

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