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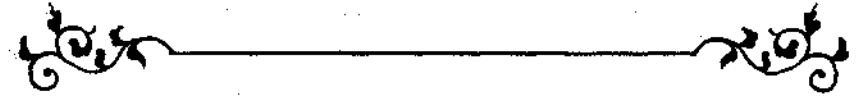
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ЕСТЕТИКА ТА ФІЛОСОФІЯ МИСТЕЦТВА

УДК 111. 852

Polishchuk O.

THINKING IN VALUES AS THE PHENOMENON OF AESTHETIC ANTHROPOLOGY

In the article a necessity to research thinking in values and to analyze its nature and original features has been substantiated. The key idea of this research is the concept of the another-logical informational source of thinking in values as its cognitive strategy which is determined by the aesthetic moments and has a significant cognitive and creative potential and results. The problem of the nature of artistic rationality as the phenomenon which is different from the scientific or technical rationality has been considered. The author considers that the artistic rationality is based on human thinking in values.

An attention is paid to some aspects of being a modern humanity as the possessor of 'a new consciousness' and the left-handers as 'Atypical Contemporaries' or 'Other Men'. Some atypical aspects of their personal nature and their dependence on immediate environment are analyzed. The world-outlook and value orientations of these people are also researched in this article. The author links such extraordinary thinking of these people with a simultaneous use of the strategies of artistic and philosophical or magical thinking as some kind of thinking in values.

Key words: thinking in values, aesthetic attitude, art rationality, art thinking, 'another-logic'.

At the present time the ways of human existence organization and evaluative sphere of our civilization and its priorities are becoming more visible. On the one hand their transformation is a result of dynamic challenges of modern life and on the other hand it can be a result of a modern civilized man's redirection to other ideals by contrast with the previous epochs. A great number of contemporaries living under conditions of existing changes endeavor to understand more about the peculiarities and the place of humanity in the Universe in order to find necessary ways of adaptation to the new situation. Under circumstances of globalization, ecological and economic crisis, social unrest and cultural metamorphosis the problem of highlighting factors and

methods of a human self affirmation in the world are becoming sharper in expression.

By example there appears the anthropological principle in post-non-classical science that is gaining adoption in different fields of modern scientific knowledge; we witness a growing interest to the irrational in human life and the perceptible significance of so-called alternative science, especially in the field of historical research.

Also one should pay attention to some other aspects of being a modern person.

In recent decades the pedagogues and experts from other fields of knowledge have admitted an increasing number of people that are called the possessors of 'a new consciousness' (so-called indigo, crystal or iris). It is alleged that among primary school children about 60-70% are the 'New Kids'. In secondary school there are about 40% of the pupils who are 'new kids', among high school students there are only 20-25% of them. Among young men and young women there are from 6 to 12% of the 'new kids', but among 30 year old people there is only 1 of 600 people who belongs to them. Among people older than 50 there is even less - only one of 1000-5000 people. It is alleged that these 'new kids' are characterized by vulnerability and, what is more important, by a special concept of orienting in the 'I-world' like 'heart', they are very active and impatient, requiring full adults' attention, however being not advanced by their age. Also they are creative and show a significant degree of talent.* So the 29th of January is celebrated in 100 countries as the 'Day of the children of the new consciousness' because there is a steady trend of their growing number.†

In the last decade the growth of left-handers is of particular interest. Thus 30 years ago about 19% of people were left-handers, but now they constitute 30% of the present population. That is, not one in five and one in three people became 'left-handed'. So the 13th of August has been celebrated as the Day of 'Lefty' since 1976. And the reason for this is not understood by scientists.

For example, among animals there are about 2 % of 'left-handed' individuals. But now there is no observed tendency in growing number of left-handers in animal population.

* Кудрик Л.Г. Дети индиго – зерна нового людства / Кудрик Л.Г., Сурмяк Ю.Р. – Львів: Аверс, 2011. – С. 2.

† Чернозёмова Е.Н. Дети Нового познания: современное состояние проблемы. – [Электронный ресурс]: <http://www.indigodeti.com/forum>

It is significant that in the last 20 years the number of left-handers is four times more in Ukraine than it used to be. Among contemporary children there are 12% of 'left-handed' compared to 3% in the past or every 8th child is a lefty.† However, we should also mention the ambidexters who also widen the scope of the representatives of 'Atypical Contemporaries' or 'Other People' especially among children and youth. It is important to mention that they all have one thing in common - the imaginative ideas substrate in various activities and general outlook. They possess thinking in values which is the main feature of their world outlook.

Therefore, the analysis of this aspect of modern human life seems not only to be relevant but also to be practically significant. Especially if we consider the probability, we may conclude that about 50% of the modern community will consist of 'left-handed' people in the next 30-40 years not taking ambidexters into consideration. It means that every second man in the nearest humanity future, will use in his life the potential of imaginative thinking.

Thus, 'another man' appears not to be an object of individual thinker's vision according to Friedrich Nietzsche, George Gurdjieff or Rudolf Steiner.

The main purpose of this article is to substantiate the modern person's imagery thinking strategies which suggests the value of an aesthetic moment as the determinant or important element.

A man realized a value of his own capability of thinking and being individual in the period of the Ancient World. For example Heraclites observed that people could think and recognize themselves. Pythagoras stressed on the importance of forming ideas and act to acquire the adequate knowledge on the world. But Parmenides even assumed the identity of the human thinking and being. Priority of mind and thinking in human life was also defended by Plato, emphasizing that Eidos can be understood intellectually which are creating the real existence as the world of eternal and immutable essences. According to Aristotle, thinking is a function of the soul, for anyone is thinking constantly. Thinking takes place in various forms, submitting to certain procedures. Then people should be taught the art of proper reasoning based on specific procedures as analytics.

Outstanding representative of the early Christian theology Aurelius Augustine considered the existence of the so-called inner man impossible without thinking and understanding. And the Medieval nominalists defined thinking as a necessary link of man's receiving knowledge on the world. On its

† [Электронный ресурс]: http://ru.wikipedia.org/wiki/Международный_день_левши

base the noumenon is created which he refers to the common features of objects. Ockham also convinces that the general concept is formed due to human's thought and it is necessary for the appearance of human understanding of the world. Abelard even made a point: 'Understand in order to believe', and gave thinking the function of being one of the cornerstones of reliable sources of human knowledge. During the Renaissance period thinking is considered to be an attribute of the human mind, together with feelings, imagination and reasoning.

In modern time reverence to the value of human thinking as operating concepts, judgments and conclusions is still greater. According to Descartes, such thinking is the most important feature of human existence. Kant argued in favor of the existence of prior and posterior forms of thinking. And Hegel believes in the dialectical nature of human thought, but with the emphasis on the value of reason and discourse in the domain of truth. Only Vico distinguishes artistic and mythological orientation of human thought in ancient times. For further philosophical and scientific analysis of thinking, its specificity and significance for the personality such opinion is marginal in the discourse of the crucial factors of human self identity, as the scientific classification was delivered by Linnaeus as *Homo sapiens*, and later in the twentieth century this idea is observed more deeply as *Homo sapiens sapiens*. Again the mind is connected with the abstract and conceptual thinking and discourse. Therefore Comte uttering the importance of the appearance of so-called positive philosophy, considers it necessary to create it on the basis of criterion of utility, reality, reliability and accuracy of human thought, emphasizing the value of thinking as a ground for their domain. But thus he called the source of certain knowledge a scientific knowledge which is implemented by reliance on the procedures and forms of logical reasoning. Accordingly, the current value appears to be a rationality-based discourse. The credibility in this case is identified with evidence. But it is not more than desire, as it is in the realm of human knowledge that fixes a specific object; it is rather problematic to combine it with the criteria of the accuracy and reliability at least in a view of multidimensionality of a person.

However, in our opinion on the verge of the nineteenth and twentieth century there appears of a more balanced estimation for leakage of human identity thought. For example, Oleksander Potebnia suggested a poetic and scientific thinking as a kind of human reasoning. And Lucien Levy-Bruhl or Claude Levi-Strauss delivered before-logical ideas of human thought and so-called primitive savage mind which are not always thought to rely on the forms and procedures of abstract logical thinking. According to Carl Jung, it is

necessary to distinguish the human mind of Eastern and Western culture. And following a psychoanalytic tradition, position of occultism and mysticism or intuitionism he also stressed on the importance of not only rational but also irrational points of diversion of human thought. According to Karl Jaspers' convictions, the origins of modern civilized person thinking rooted in the events of 'time axes' and the cultural identity of the ancient Greece.

Even this cursory consideration of the philosophical legacy fixes the sustained interest of researchers to the human mind, its origins, identity, although still in 'one-dimensional' perspective of an interest. The modern science is considering thinking as an informational activity, providing the possibility of creating an individual view of reality, simulates and directs its activity through goal-setting and planning, the practical implementation of activities. Its research is realized by specialists in various fields of science, studied at different angles in such branches as neuroscience, cognitive psychology, psychology of creativity, epistemology, logic, semiotics, cybernetics, linguistics, art history, ethnography, etc. However, despite the fact that the human mind has been for a long time a subject of scientific interest it is still a phenomenon with only a few facets which are more or less investigated (abstract meaning and conceptual thinking). It is believed that in this century the human mind will appear to be an important object of scientific study and there will be a growth of interest of those scientific branches of knowledge that did provide science with any important consideration of aesthetic or cultural investigations in particular.

By example it should be emphasized that the Ministry of Education and Science of Ukraine recognized the value of the theory of the creative thinking, considering the rapid use of imaginative visual components of information in domestic mode of life, manufacturing, advertising, media, etc. However the need in its development is obvious mostly in the sphere of cybernetics and systems theory. That is, we do not speak about a further study of thinking in values of a man as essentially different from the abstract and conceptual thinking, but mean the increased significance of symbolic imagery of the substrate in creating a variety of cybernetic objects. But the creative thinking is that grand mystery that allows the 'left-handed' man to show distinct advantages in the ability to work in different areas or the eccentricity (in our mind it is in the positive sense). We can just give the example of the historical figures such as Leonardo da Vinci, Galileo, Luther, Darwin, Einstein and others.

In our view this is what makes the need of updating problems of various types of human thought, in particular scientific, technical, artistic, mystic, etc.,

caused in its existence by reliance on the different practices. They have a varying degree of reliance on the presented image of information in the argument. Such a similar position is accepted by the Russian philosopher Vladimir Rosin, who differentiated a scientific, design (engineering), philosophical, religious, artistic and esoteric thought. Therefore an intellectual act, as he states, is full of emotivity and personally unique meaning in the latter kind of human activity, and other resembling points are deleted **to implement** pragmatically-oriented sense of thought or reaching the truth.[§]

Now it makes sense to cite some ideas of Bruno from his book 'On heroic enthusiasm'. Pondering man as a microcosm, a thinker touches the question of finding the principles of harmony with the Universe: through imagination and developed intellect as monad reflection of the world, a man is capable in his mind of being a harmonious part of the Universe. According to Bruno, the universe exists in the order as 'all is in all'. So he justifies the presence of substances, which combines the highest truth, beauty and goodness, penetrating anything in the universe and manifests itself through the highest part of the human soul, that of intelligence. It is worth of recalling that the idea of participation is very similar to the reasoning of Nolan and it is essential to magical cult and occult studies. Because of the nomination of the heroic enthusiasm idea there is a raised question on the existence of a special base to form human intelligence, capable of generating the truth, beauty and good in inseparable unity, as the basis of a harmony of the Universe. It is interesting to note that he brings forward another idea of nature differences and, therefore, the effects of human enthusiasm. Bruno also wrote that others, experienced and advanced in contemplation having a conscious spirit, with the inward stimulus and the natural desire caused by the love of deity, aspiration for justice, for truth, for fame by the fire of desire and persistence exacerbated their senses, and in the sufferings of their intellectual abilities turn on the light of mind and go further with it as usual^{**}. They are also endowed, as he aphoristically highlights, not by donkey's dignity that is carrying the Holy Communion, but by the dignity of the sacred object. Such enthusiasts are the carriers of positive enthusiasm that gives the truth, beauty and goodness in human existence, but it is not a blind enthusiasm, because it is based on the conscious efforts of man. And the most important thing is to pay attention to the value according to

§ Розин В. М. Природа и особенности эзотерического познания / Розин В. М. // Философские науки. — 2003. — № 4. — С. 144-157.

** Бруно Дж. О героическом энтузиазме / Дж. Бруно; Пер. с итал. — М.: Художественная литература, 1953. — С. 52.

Bruno, skills, intuition and sense of importance for the emergence of such kind of enthusiasm. He announces that 'smart rush' is characteristic of them as that is their way of love and dreams of the beautiful and the good, with the help of which we alter ourselves and have the opportunity to become more sophisticated and be like them. Consequently, such people have a peculiar kind of thinking in cognitive or activity mode that means to improve them, not only involving the substance or 'higher' truth. Moreover they include aesthetic and moral requests or focus on the spiritual development.

We think the G. Gurdjieff's statement for leakage of his own self interest in spiritual practices is significant. He recognized some atypical aspects of his personal nature and the immediate environment, argued that 'since childhood I had some data that allowed at my childhood to develop in my individuality several original inborn features, including a special feature of inevitable momentum and desire to understand the essence of any object that ever attracted my attention. As a result in my thoughts gradually and even unnoticed to my consciousness 'something' began to form itself ... and this formed testimonial of my mind started ... to produce in my self unity what I have called elsewhere 'the irrepressible desire'.^{††} Moreover it is worth of mentioning that in G. Gurdjieff's tradition the significant role is assigned to music and 'movements' as special dances and exercises created by him. That is the issue that was considered by his followers to be the cornerstones in this spiritual practice of self improvement of a human.

Paying attention to the certain similarity of idea delivered by Giordano Bruno on the 'heroic enthusiast' and G. Gurdjieff's reflection on the 'uncontrollable desire' as well as the role of the aesthetic component in the realization of the project of human spiritual development, we consider that the contemplation and sensory stimuli determinate thinking of some people to the highest extent.

We consider that aesthetic stimuli are values for the development of human figurative thinking, not only in art but also in other practices. Therefore, we can consider such fact as a creative thinking strategy. But there is an artistic thinking strategy in motivation.

Thus, the investigations of contemporary scientists of our country created in the period of Post-non-classical science development and the new accent in understanding the phenomenon of creative thinking by these scientists drew our attention. Especially interesting are the works of the Ukrainian

†† Гурджиев Г. Вестник будущего блага. Беседы с учениками / Георгий Гурджиев. — М.: Энигма, 2011. — С. 21-22.

researcher S. Ovcharenko who makes the conception of an artistic thought origin deeper, noting the new perspective of the problem. The researcher assures¹¹ that an artistic thinking is based on the so-called outer-rationality, it is not a discursive catching and manipulation of the information signals and messages by a man in his creative search.

What is the strategy of the creative human thinking as thinking in value? And why is it so important to develop it? When the idea comes into being a creative personality uses a composite scheme of a visual-figurative or symbolic plan that has an aesthetic dimension, and only then applies the forms and apparatus of scientific thinking in its implementation. In our opinion, the informational selection of meaningful information takes place on the basis of the aesthetic criteria to find something perfect or (and) the atypical in the external characteristics of an object such as size, proportion, color, etc. and to focus attention on them while solving the problem.

The aesthetic component is a very important factor for origins and results of this strategy for human thinking. And it has productive and positive results for human life through the proportionality of a man. It should be emphasized that such a strategy of human thinking arises from 'another logic' as informational processing of a problem that differs from discourse. That is, we should pay attention to the different type of informational processing of the problem, which determines mechanisms of thinking strategy of this kind. Thinking in value has a rationality that is different from the discourse which is inherent in the procedures and forms of abstract and conceptual thought that underpin the scientific and technical or projective thinking. In our view art rationality determines the differences of such thinking in procedural and content-functional aspects from other strategy of human thinking. It is peculiar to the 'emotional intelligence' (J. Craig). We come to conclusion that such intelligence has the aesthetic determinants being its important ground.

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Поліщук О. П. ЦІННІСНЕ МИСЛЕННЯ ЯК ФЕНОМЕН ЕСТЕТИЧНОЇ АНТРОПОЛОГІЇ

Стаття актуалізує питання необхідності дослідження ціннісного мислення та аналізує його природу і своєрідні риси. Основна ідея дослідження – припущення про його інологічну інформаційну основу як пізнавальної стратегії, яка визначається естетичними моментами та має значний пізнавальний і творчий потенціал її результати. Розглянуто питання природи художньої раціональності як явища, відмінного від наукової або технічної раціональності. Наразі автор вважає, що художня раціональність пов'язана з ціннісним мисленням людини.

Звернуто увагу на деякі аспекти життя сучасного людства, в якому є носії « нової свідомості » і лівий, як « Нетипові Сучасники » або « Інші Люди ». Своєрідність таких людей залежить від їх світогляду і ціннісних орієнтацій, і це також досліджено в цій статті. Припущено, що неординарність мислення таких особистостей пов'язана з одночасним використанням стратегії художнього і філософського або магічного мислення як різновидів ціннісного мислення.

Ключові слова: ціннісне мислення, естетичне відношення, художня раціональність, художнє мислення, «інологіка».

Поліщук Е. П. ЦЕННОСТНОЕ МЫШЛЕНИЕ КАК ЯВЛЕНИЕ ЭСТЕТИЧЕСКОЙ АНТРОПОЛОГИИ

В статье актуализируется вопрос необходимости исследования ценностного мышления и анализирует его природу и своеобразные черты. Основная идея исследования – предположение о инологической информационной основе его как познавательной стратегии, которая определяется эстетическими моментами и имеет значительный познавательный и творческий потенциал и

результаты. Рассмотрен вопрос природы художественной рациональности как явления, отличного от научной или технической рациональности. Автор считает, что художественная рациональность связана с ценностным мышлением человека.

Обращено внимание на некоторые аспекты жизни современного человечества, в котором есть носители «нового сознания» и левши, как «Нетипичные Современники» или «Другие Люди». Своеобразие таких людей зависит от их мировоззрения и ценностных ориентаций, и это также исследовано в этой статье. Предположено, что неординарность мышления таких личностей связана с одновременным использованием стратегии художественного и философского или магического мышления как разновидностей ценностного мышления.

Ключевые слова: ценностное мышление, эстетическое отношение, художественная рациональность, художественное мышление, «инологика».

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