

DOOMED TO CHOOSE THE HUMAN: ON THE WAY OF MASTERING ONE'S OWN NATURE

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Abstract. According to M.K. Mamardashvili's shrewd remark: "on the basis of the world's being, freedom produces only freedom. And nothing else. It cannot be shown as an object, and even more so - it cannot be put into the pocket" [1]. The tradition of using the phrase "the freedom of choice" creates a false impression of the secondary nature of the word "choice". It seems that the existence of choice in general is a condition of freedom. Freedom in potency.

Only by exposing the genuine supports of one's existence, man gets a chance to master his own nature, to seek a truly human in his steps and reflections. The intuitive search for the human in self begins with the realization of a powerful wild, primordial self. It is still very far to full recognition of one's sociality, and it seems not so relevant. But it is this most important feature that revolutionizes the nature of man, awakening absolutely new and alien spiritual needs in it. Man is what was imprinted, crystallized in the long history of the painful putting off natural attire, with patterns on the stone. M. Scheler, composing the types of man pointed to "the ideal type" [2]. This is precisely the type who, with his most weighty argument, presented his capability for freedom as already happened, perhaps absolutely spontaneously, and that gave him the opportunity to reflect on the degree of his limited nature and boundlessness ("silence" of the world is a prerequisite for human freedom) [3]. M. Scheler proceeds from the position of N. Hartmann, consisting in the idea of groundlessness of freedom. Freedom is a self-sufficient phenomenon, it is, in our opinion, an utterly elusive subject of reflection. Freedom is beyond rational and irrational attempts to define. This contributes to the plasticity, unpredictability, extraterritoriality of the phenomenon. Humaneness is the sought quantity of this typology, it is rather elusive. In this context of reasoning, the nature of man is a concept with a large interval of inaccuracy (a natural-science treatment). The nature of man is a combination of biological and social. Presumably, the indefatigable desire to master one's nature is due to the sensation of one's bodily principle. Everything was determined "at the birth". The future of man, his freedom is the beginning of his life. In the definition of the nature of man there is absolutely no definite certainty. It is real, it exists. Existential philosophy of the century in the person of J.-P. Sartre and others remained only to voice the deepest and life-affirming idea of the incompleteness of the human project. The main methods used in writing the article: the unity of the historical and the logical, the method of reflection.

Keywords: human, nature, culture, choice, human self, freedom from oneself, sociality, growing up, humanistic meanings.

Introduction. Man is able to realize the initial "split" of his existence: a voluntary "detachment" from this world (nature) and an abyss separating him from the pristine nature. Perhaps, only the appearance of world outlook forms has weakened this drama a little. One had to understand how to try to preserve this "connection of the inconsistency of one's nature with the umbilical cord". E. Fromm wrote that a person is both inside and outside of nature, he "for the first time is a life that realizes itself" [4]. This objective situation to combine subject-object roles contributed to the formation of the rudiments of reflexive thinking. Historically developed versions of human nature follow from the outwardly similar definitions of the human (human hypostasis) and humaneness. There is not even an absolute watershed divide in understanding these terms. If only the indication is formally logical differences of the generic and the specific. Of course, we recognize the broad conceptual basis of the human as a condition of human life. Humanity ("ren" in Confucianism) gives this objective, without pathos, the human ethical certainty. The nature of man is a given dramatic collision and convulsively courageous attempts to overcome it.

Long live the philosophy! It is "doomed" in the most optimistic sense of the word, to the unchanging and amazing subject of philosophizing. We, being in the social reality, the world of culture, i.e. in the created by us from our unbearable sometimes unnatural need for us in the spiritual, symbolic, are absolutely vulnerable. The belt of culture and civilization does not protect us, but, on the contrary, "takes" us such plastic, "softened", "plasticine", because of its remoteness from our wild self, and offers an unthinkable number of forms of personal being. Freedom! Why not? In that case, why there is a syndrome of "displeasure with culture", "escape from Freedom"? That's all the rest, it seems, chooses us very easily. These are the centuries-old forms of sociality. But why is it difficult for us to choose? It seems that the ability to make such a choice is not assigned to us per our human origin. How does this happen primarily: by inspiration or rationally? We have bad forecasts about the absoluteness of the fact that we choose only the human. Some of us, perhaps, few choose the human, even humane.

But how is this possible? In terms of form, genesis, structure, superficial goals, it quite resembles the actual human. The difference lies in the fact that internal, deep, humanistic, ethical meanings and values are replaced by pragmatic, transitory, momentary needs. So, this is also human, but stable and flawlessly living in us at the pre-spiritual level of sociality. Although, the very sociality is also a way out of the mere existence of animals, the refusal

to demonstrate its inferiority because of its animal origin. To this genuinely human - the humane one must still get through. Apparently, this task is one of the most complex, ever faced by mankind.

Methods. The method of historical and logical unity was used in the article to find the phenomenon of the human, human self in the process of mastering one's own nature. The unity of the historical logical is manifested as a consistent process of gradual release of internal needs, meanings, social communications, which have unnatural spiritual character for a person. This is a kind of crystallization of natural preconditions in symbolic images, forms that have brought man to the path of growing up and acquiring a culture. The method of reflection is important for understanding the nature of man "as a whole, conscious of its organization" [5]. The method of reflection has a significant general theoretical message. In our study, this toolkit is necessary as a critical way to address to the sources of knowledge. Reflection reveals the ultimate basis for the formation of the human nature of culture. It is addressed precisely to those ontological supports, which enable a person to identify himself with a new self in relation to the natural self-human self. The concept of "being doomed" is a symbol of objectivity, universality, necessity, which, in fact, leads us to the acquisition of a regular character of the process of mastering one's own nature.

Results and discussion. According to M.K. Mamardashvili, "that if you have at least once tasted freedom, you have learned it, then you cannot forget it, it is you yourself" [6]. Or, according to F. Nietzsche, a kind of people whom he calls "The Last Man. These are people who already know and do not know what a star is and cannot despise themselves and say: "we are happy, we are happy" - and wink" [7]. The rest simply claimed the comfortable, irresponsible, familiar, routine for themselves. Because this is always easy to do. The word "think" here is completely inappropriate.

How fascinating is the glitter of gold after the endless washing of the empty ore! What does it mean (according to the Tatar proverb) "to dig a well with a needle?". How is intersubjective "trip" into the depths of one's own nature realized with the quite ordinary aim to discern in oneself the human self, actually human, to pull out of the bowels, polish, shape, play in the sun with these priceless stones of its coming before the world. Moreover, our wild self in the Jungian sense is the only reality. How is the emerging human self consistent with the much more powerful intuitive core of human nature?

Summary. And is it really bad if we, being human, cannot choose only the human, the humane? Are we not free to choose them? Only one social laws cannot explain this process at all. Conditionally, this is the dominant of the historical process. After all this, there remains the element of subjectivity, mysticism, irrational. Why sometimes dissent seems to us a departure from a fixed understanding of human, humaneness. Those who make mistakes, take a false step in the matters of spiritual choice, are also sure of their rightness. They take on just such understanding of the human. They have justified themselves. We do not justify them for some reason. If each subject has an exclusive right to interpret human, humaneness without a universal resultant meaning, then social communications are impossible. Social experience, dialogue give an opportunity with great difficulty, looking back at others, to seek and create in oneself the grains of the human. The words of A. Schweitzer about the struggle "for freedom from oneself" [8] *can be interpreted as something that elevates man over the details of the existing being and allows to see what is the treasury of our inner life, such as "that appeals to us from the depths of the soul"* [9] The principles of the negative ontology of personality were picked up by M.K. Mamardashvili, who understood it as: "the ability of the individual to abandon the world with which one has grown together". In his opinion, the very anthropological properties of a person that determine one's "humanity" is what prevents a person from thinking realistically, what isolates him from himself, from his vocation and destination in the world. To think or philosophize in real, a person must put himself to the breaking point, "behind which the face of death looks in the face". The breaking point is understood as a situation in which a person would be willing to part with himself, as he was before the "breaking" event [10]. Mastering one's own nature, maturing to the ability to make choices, growing to the realizing of one's freedom, being ready to accept it - these are perhaps the fragments of the maturation of not only an individual person, but also humanity. There is space: the natural and the social, in which you need to go your own path. This way in a hostile world should give you an invaluable experience of the guarantees, which are not yet available. According to M.K. Mamardashvili, "Enlightenment is a purely negative concept, that is, a concept that does not denote any set of positive knowledge that could be disseminated and passed to people. Enlightenment, in Kant's words, is the adulthood of mankind, when people are able to think on their own and act without the need for this in external authorities and not being guided in leading strings. So, it is asked: are we enlightened?" [11].

The choice, option, which has become for man not accident, but necessity is the condition of freedom. Where there is no choice - there is no freedom. This is evidenced by the many passages of Eugenia Ginzburg (and not only hers) in the story "The Steep Route". The heroine of the story, who fell into the inhuman conditions of political repressions of the 1930s, found a way to preserve her human face and her life. In the moments of desperation self says to myself: "No. If the dogmatic skills instilled in me by all education have allowed such deep roots in my mind that I cannot now give an independent analysis of the situation in the country and the party, I will be guided simply by the voice of conscience. It means to speak only the truth about myself, not to sign any provocative fancies about myself or about others, do not mention anyone's names. Do not believe any sophistries that justify lying and fratricide. They cannot be necessary to the party in which I believed so, to which I decided to dedicate my whole life" [12]. But the ability of choice, indeed, is born by the person himself in his history and anew - by every person, moreover, either he is born or not. It is like the moment of growing up according to I. Kant and M. Foucault. "Kant immediately indicates that this "way out" that characterizes Aufklärung is a process that frees us from the state of "minorities". Minority is

understood by him as a state of our will that forces us to obey someone's authority and allows to guide us in those areas where the reason should be used. Kant gives three examples: we are in a state of "minority" when the book replaces reason to us, when the spiritual mentor replaces our conscience, when the doctor defines our regime instead of us" [13]. Kant notes that the very person is responsible for his minority. Hence it follows that he can leave it only if he changes himself. Kant expressly articulates the motto (Wahlspruch) of the Enlightenment; the motto as a distinctive feature that allows us to identify ourselves and, at the same time, as a prescription that a person gives to himself and offers to others. What is this prescription? *Aude sapere* have courage, have the determination to know. So, it should be borne in mind that *Aufklärung* is at the same time a process in which people are engaged collectively, and an act of courage that is carried out personally by everyone). People are simultaneously the elements and the agents of one process. They can be its actors, because they are its parts, but it itself proceeds only to the extent that people voluntarily decide to be its agents [14].

This process is total: it includes each of us and the whole society. Or is it a question of a change touching upon what constitutes *the actual human in human existence*? And the question, therefore, is what kind of change it is. Kant speaks of two conditions of adulthood, both of which are at the same time spiritual and institutional, ethical and political. The mankind will become an adult not when it does not have to obey anymore, but when it is told: "obey, and you can argue as much as you want" [15]. The yearning for freedom from oneself is not just to return to the original wild self, but also to endlessly build a new, a human. Naturally, not everyone is capable of living in an existentialist way. Who is capable - becomes "cultural hero" of our time, and heroes are always a minority. But they determine the cutting edge of the era.

Only being alienated from everything, "I" is ready to face "the human" in myself. Interestingly, this is what G. Simmel has in mind when he writes: "If a person is freed from all that he is not, there will remain his real substance, man in general, humaneness, which simply appears historically and empirically as a disguised, reduced, distorted. The significance of the universal appears in all the literature of the times of the revolution: one speaks of the people, of tyrants, of freedom in general" [16].

Conclusion. G. Simmel's words, which have a programmatic meaning in our perspective of studying the mastery by man his own nature, search for the human, the humane in himself: "For Rousseau, who certainly possessed a strong sense of individuality, all differences are superficial: the closer man is to his own heart, the less he gives his inner absoluteness to his external, the stronger the beating of the sources of good and happiness is in him, and in all the same. If man is really like that, then he has a tremendous power at his disposal that he will get on the wrong more than just self-preservation. He is able, as it were, to pour it into others, to identify himself with them. We are more moral, more compassionate and kinder, the more each one is oneself, that is, more sovereign is the inner core, in which all people are identical to themselves on that side of the intricate social relations and casual attire" [17]. But if each subject has an exclusive right to interpret human, humaneness without a universal resultant sense, then social communications are impossible. And what should we expect from the elevation over the details of personal ...?

I. Brodsky[18].

IV

Everything that we called personal,
that we accumulated sinning,
time, considering it superfluous,
as a surf from round flat stones,
grinds off—sometimes with caress,
sometimes by means of a cutting bit -
to end with the Cycladic
thing without features.

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NAME OF THE NEWSPAPER: COMMUNICATIVE-FUNCTIONAL APPROACH

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Abstract. The article is devoted to the linguistic status of hemeronyms – the names of media publications – on the material of newspaper titles. They represent a variety of proper names and are qualified as a word / wordform, sentence or primitive text, being the subject of research of various disciplines – onomastics, syntax and text linguistics. In addition, the names of publications are in the focus of attention of specialists in the field of media design and marketing communication (more specifically – naming). The functional approach to the object under study allows us to emphasize a specific goal setting of the identification / individualization of the media market object and to focus on three variants of the indicated names: a) as a structural element (subtext) of the integral complex sign, which is the aggregate text of the publication – the collective and periodic intellectual product functioning in a market economy; the name represents the core element of the header / title complex – as a rule, it has a polycode character, which is manifested also metagraphemically (through the headset, font size, font color), and illustratively (with the help of drawings, emblems, awards); b) as an independent element (primitive text) of marketing discourse (on city and office signboards and indexes) and c) as a nominative unit in works of various styles and genres on the functioning of print media (in subscription catalogs, in consumer dialogues at newspaper kiosks, in the news, analytics, etc.). The proposed communicative-functional approach to the study of the names of periodicals helps to apply the integrative models to its description, which in turn makes possible the most complete representation of the various semiotic methods of reflecting the pragmatic attitudes of publishers in it.

Keywords: newspaper, title, hemeronym, title / headline text, market model of mass communication

Introduction. The problem of language nomination is central to linguistics. Studies in this area are inherently inexhaustible, because they reflect the evolution of the world and man in this world, the constant development of cognitive and creative abilities of the human consciousness and the activity of dynamic processes in language [1]. A particular turning point in the sphere of nomination is the problem of the object; in this connection, the common names and proper names are contrasted. Naturally, along with the dynamics of the language, the dynamics of scientific research in the field of "linguistic documentation" [2] of reality – onomastics – is also observed. Within this field, ergonomics, a direction studying an artificial nomination in the field of the names of the most diverse products of industry and intellectual creativity functioning in market economy, becomes really actual.

The object of our scientific interest is the names of periodicals. Any study begins with the problem of terminology and the establishment of the scientific status of the object under study, the theoretical and methodological grounds for its description.