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Socio-gnoseological issues of alienation in G.S. Batishchev's works

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Abstract

In this article, the authors have introduced the gynecological analyses of the category of alienation, the problem of self-knowledge and the ways of its scientific understanding in G.S. Batishchev's works. This time, the authors state that the problem of alienation of personality in modern world is connected with not only just deprivation of attention, but it is also the result of the increased alienation and social problems. The authors have analyzed a number of social relationships, such as social-organic, atomistic, each of which can be further divided into two more classes: utilitarian and pluralistic, polyphonic or harmonic. These classes of relationships are important for understanding of the subject and object, and their interrelations. A particular attention has been paid to social polyphonic ties, which facilitate the advancement of the individual and humanity towards the overcoming of alienation. In addition, the authors have focused their attention on the role of creative activities in the development of social relations. The analyses of relationships described in the works of G.S. Batishchev embark on the way of overcoming of alienation of personality.

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1. Introduction

The development and functioning of the society is inextricably linked with the concept of alienation. The history of society reflects the urgency of the problem of alienation. However, the researchers have drawn insufficient attention to the practical (production) side of this problem and nowadays this phenomenon is studied from the perspective of modern theoretical understanding.

Different scientific positions define the content of the notion of alienation. This allows comprehension of the process of alienation and its role in the development of social relations to determine the role of creativity in its overcoming.

2. Socio - gnoseological issues of alienation in philosophy

Studying the problem of alienation of the individual in terms of metaphysics, one can draw a conclusion that alienation is an eternal and unsolvable phenomenon. Such approach has proved to be ineffective and not resulting in any significant progress of the personality alienation research. Viewing this problem from a dialectic perspective, one can see that alienation is a process of constantly emerging new forms of alienation, and this is an endless process (1966).

In modern times, with the emergence of the theory of social contract the problem of alienation was raised in the works of Hobbs, Lock, and Russo. Therefore, the genesis of the category of "alienation" has deep roots, but its interpretation of the equivocal nature. The Brockhaus's dictionary (1993) provided the information that the

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phenomenon of alienation appeared first in transcendental philosophy of J.Fichte. According to the views of J. Fichte: "Alienation is an inevitable process, in accord with which the "I" only in the way of alienation in the "Not-I" reaches its essence".

According to the theory of I.Kant (1993), the reality without regard to its knowledge, is (a thing in itself) unknowable. Outside the artificially created world, a man confronts himself as a product of alienating from his own creative activity. Alienation, according to Kant, can be overcome by the unity of creativity and cognition

The philosophical understanding of this category in the philosophy of GWF Hegel deserves a special attention. He introduced the term "alienation" in the scientific area. He defined alienation as "...the inevitable transitional stage on the dialectical path of Spirit to itself"(1991).

Most modern scholars determine the problem of alienation when identifying the sense of this process, based on the definition given by Marx and Engels (1982) in the work "German Ideology". They state that "Alienation is the consolidation of social activities...consolidating our own product into some real power, ruling over us, going beyond our control and contrary to our expectations, and which can siphon our calculations". In their book they note that alienation can bring people together, but not on a voluntary and spontaneous basis. Alienation reinforces social activities, which are out of human control, nullifying all his calculations and desires; alienation can "multiply" the productive power of man, and absolutely rule over the people and their activities. So, according to Marx, alienated labor is based on all other forms of exclusion. All other forms of alienation (alienation of man from the product of the labor, from another person and from society as a whole, from himself) are the derivatives of alienated labor.

Also under the alienation we understand a special kind of social dialectical contradiction developed in the background, which certainly has a negative impact on the product, generating its connections and relationships-inhibitory effect, being deforming and destructive in its nature (1983).

In the 19th century, the category of alienation was actively discussed not only in relation to the analysis of economic and social processes, but it became a key concept in humanistic psychoanalysis of E. Fromm, namely the description of psychoanalysis of culture.

All history is the history of alienation, according to the theory of E.Fromm, it is the alienation from oneself, from selfhuman forces. Man is an object of the circumstances, at the time when one should be the subject of the circumstances, when the person becomes the loftiest for human being.

Several researchers considered the problem of alienation as a global phenomenon. For example, E. Shekhtel (1995)

considers the substantial exclusion of eternal essence of society and of human existence. He argues that the alienation is applied to the substantial nature and he always represents the phenomenon of alienation from other people and from the world around us in general terms.

Another researcher, T. Adorno (1995), believes that there is no sense in raising the problem of overcoming the alienation of the individual and of the alienated society, but in general, he puts forward the idea, that alienation is an eternal attributive part of the society.

The definition of the category of alienation that emphasizes some specific characteristics of alienation is of considerable interest. Robert Merton's understanding of alienation is mainly focused on breaking of the cultural level of various social groups and individuals (1995). According to his theory, the cultural gap structure occurs when there is a sharp separation between cultural norms, objectives and capabilities of members of social groups to act in accordance with them.

According to the idea of genesis of the categories of alienation, there are different views on the problem of human alienation. In the opinion of the authors, alienation is attributive, immanent. Overcoming some alienated state, people will invariably collide with other, previously known people.

The history of humanity shows that certain changes in the types of society lead to increased forms of alienation. Thus, the person and society cannot manage themselves. As a result, we have an increasing social instability in society.

N.A.Berdyayev's (1991) warning humanity of threatening with deadly hazards associated with the release of the forces created by a person from the control, now acquires a special significance in the light of environmental and military (nuclear) threat to the existence of humanity.

From the standpoint of the theory of Marx, alienation is the origin and source of all modern direct threats to human existence. He wrote (1982), "The modern global threats are not accidental, but have been created by humanity, their aloof attitude to nature and to themselves. Ignoring their own self-worth as a whole, sacrificing their tribal interests in any other form, human beings approach the death, committing intentional or unintentional, conscious or unconscious suicide".

There is a unidirectional definition of the category of alienation in domestic social philosophy: 1. Alienation is a social process that is characterized by conversion of human activity and its results into an independent force,

dominating him and being hostile to him. 2. Alienation is an objective social process of exclusion of one's own activity from human products.

In the German social theory, there are several terms denoting alienation: Entäußerung, Entfremdung, Enteignung. Entäußerung, Entfremdung are synonyms. Alienation (Entfremdung) is the activity of alienation or an estrangement process (1993). Alienation (Entfremdung) has an impact on social processes and (or) psychological spiritual condition. It characterizes all condition in which there is an accepted thinking about the relationship of people to their nature, to each other, and to their work. Alienation is described as a powerless and meaninglessness feeling, as an objective state of anaemia and insulation of the individual or group (1998). In «Meyers Grosses Universal Lexikon» Alienation (Entfremdung) is a term, characterizing the state of the society, in which initially the relationship among people, between people and their work ,between people and the products of their work, as well as between people and their essence, is regarded as a mutual destruction, mutilation (1991).

All history of humanity is an evidence of the existence alienation of the individual. Therefore, we turn to the works of G.S. Batishchev (1994) and to his approach: polyphonic, harmonic and the subject-subject approach, which is based on the principles of creativity and cocreativity.

So, what is a "personality" in the dialectics of creativity? And what role does creativity play in the personality development and solution of the alienation problem? Metaphysics views the person and suggests that personality is a slave of alienation, while in a dialectic approach personality is a non-alienated subject, who comprises an infinite number of sources, forms and types of alienation. Personality is both a cause and a consequence of alienation. Personality is an alienated - non-alienated subject! In our opinion, the main disadvantage in dealing with alienation of the individual is that the problem of alienation was attempted to be resolved by metaphysical or dialectical approaches, which are based on the subject - object approach (2001). However, the overcoming alienation is possible only by means of the subject - subject approach, in which communication between people is viewed from the polyphony and harmony perspective.

On the basis of the above, it should be noted that the subject - subject relationship should be built on the principle of creativity and co-creativity. We will review an act of creative activity in terms of subject - subject relations. Firstly, as we have already noted, true creativity is possible when an individual is able to realize oneself, to practice creativity and co-creativity inside one's own personality, based on the subject - subject relations. These relations can be divided into two parts: a self identity, inner creativity and co-creativity, that is creativity and co-creativity within oneself; and intersubjective communication, which is a creativity and co-creativity of harmonic personalities, as well as creativity and co-creativity between the individual and the world. So, what is meant by "creativity" and "co-creativity" in the works of G.S. Batishchev? This is a simultaneous change of the researcher and the problem, the quality and quantity, the individual and one's interlocutor, the world and the universe.

Having learnt to build a relationship with oneself and with the world on the principle of subject - subject relationship, the person will be able to achieve the cherished goal, which was formulated by the great Greek philosopher Socrates: "Know thyself." Following the natural dialectic creativity, an individual can realize oneself as a harmonic personality, but it will not be that organic close or open and atomistic, utilitarian or creative personality. In his writings, G.S. Batishchev criticized the model of personality that is based on the subject - object relationship. And defined the "new" type of personality, which is based on the subject - subject relationship. Such "new" individuals could constitute the basis of a new society where each person will be able to realize the idea expressed by Karl Marx: "If a person has an aptitude to be a Rafael, the purpose of the society is to provide this person with certain opportunities so that one was able to fulfill that calling."

We must note that, neither Socrates nor Karl Marx's idea will work as it is. Neither an isolated individual, nor the society without the individual's participation would be able to create conditions for the formation of a harmoniously developed personality. Only together the individual and society will be able to achieve the goal. This is the idea of natural dialectics.

3. The concept of social ties in G.S. Batishchev's works

In order to more fully characterize and understand the phenomenon of alienation of the individual, which is viewed through the prism of our conception of social relations, analyzed by G.S. Batishchev in the "Introduction to the dialectics of creativity", we need to analyze the content of these relations (ER).

Let us turn to the first of the relations of great interest to us - the socio-organic. This communication is divided into two parts, open ties and open-loop ties. What can we note regarding the issue of interest to us? What does the alienation mean from this perspective? Firstly, the socio-organic communication is based on the alienation of the individual. We could say that it is a fundamental base of a social system. Secondly, a closed social-organic communication is a source of alienation of the individual by nature. As to the open relationship, at first glance it may

seem that it gives an individual hope to overcome one's alienation, but in our opinion, this is a controversial and multi-faceted issue, to which the author may devote his attention in the future.

The second relation defined by G.S. Batishchev is called atomistic; as the previous one, it is also divided into two parts: the utilitarian and pluralistic. What is the alienation of the individual in these relationships? In contrast to the socio-organic communication, that is, both the source and the product of alienation of the individual, it may seem that atomistic relations help the individual to escape alienation. However, we argue that they do not, based on the judgment that Robinson Crusoe is completely free, but his freedom is limited by the boundaries of the island on which he found himself. Atomism is certainly better than the subordination to the loftiest ideas of the dominant society, which is generated by the organic social ties. But in terms of overcoming the personal alienation when the relationship with the outside world is built according to the system of subject-object relationship, alienation overcoming does not happen, rather, the opposite occurs – the alienation increases. The higher the wall of individualism generated by utilitarian constraints we build and divide the world into mine and someone else's, the more alienated ties appear, according to Batishchev. So, atomistic utilitarian relationship is not the way to overcome alienation.

If we consider a pluralistic communication, it may seem "here is the salvation of the individual from the nightmare of alienation", just like in the case of the open-loop and socio-organic connections, but in practice it is not. Pluralism is much closer to creativity and co-creativity, than the phenomena we mentioned above, such as creativity, creative thinking, initiative, etc. However, when "my" take prevalence over all, and the "creative activity" is the absolute - it leads to alienation, and it is not a way of overcoming the alienation of the individual. For example, consider the culture. The emergence of a huge mass of counter-cultures, that cannot see or hear each other, is one of the crisis sources of the contemporary culture. Even though the fact that people have the freedom of expression is beneficial for the culture itself.

To summarize, the two (four) communications that we have considered: relationship between an individual and individual, individual and the world, and so on, it seems that, the socio-organic communication is an object - subject relation, the atomistic one is a subject - object relationship. Everything that relates to the alienation of the individual and implies the object presence and its identification does not work. Therefore, G.S. Batishchev identified the third type of relations, which, in our opinion, will help to advance the individual and humanity towards overcoming alienation. Let us turn to the third type of social communication defined by Batishchev. These are polyphonic, harmonic social relations, which are represented by the subject-subject relationship of the individual to oneself and within oneself. This link is revealed through the relationship of the individual with the surrounding world, other people and objects that study personality.

Overcoming alienation is possible only at the stage of subject - subject relationship between the individual and everything one interacts with, including oneself. Let us turn to our definition of alienation. Alienation is the process in the course of which the subject loses its subjectivity in relation to the object or becomes the object himself. When the relationship is based on the principle of subject-subject relationship, in polyphonic, harmonic relationships any of the parties can avoid becoming the object. But it has been assumed from the very beginning that both interacting parties cannot be the subjects and objects at the same time. At the level of social relations both social-organic and atomistic ones, it is suggested that one of the parties in the interaction of the individual with the outside world will be treated as an object, and therefore alienation will not be overcome.

What are the polyphonic and harmonic social ties and how do they contribute to the solution of the issue?

Personality in polyphonic, harmonic relationships is a folded and, at the same time, unfolded universe. It is a note that includes all the existing music and symphony, composed of millions and billions of notes simultaneously. Above all, the personality needs to become aware of that and understand it, but this is not enough. It has yet to be learnt how to use the system of subject - subject relationship not only as it applied to the world, but also to oneself. We can state only one thing, every person has to learn how to organize one's inner world in accord with the principle of creativity and co-creativity, with oneself and with the world.

4. Conclusion

G.S. Batishchev has put forward the ideas of creativity, co-creativity, polyphony, harmony and subject-subject relations at all levels of relationships. He treats personal relationships as a key for the individual allowing one to embark on the way of overcoming of alienation, and in the long run, perhaps, successfully overcome it.

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