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ABSTRACT
The article shows that anthropological dynamics becomes the decisive (in comparison with the social, historical) factor in understanding the changes taking place in the modern world. It is emphasized that the escalating problem of preserving a person’s integrity requires for its solution an understanding of the specifics of a person’s appropriation of sociocultural experience. The purpose of the article is to study the factors anticipating a person’s actions, aimed at appropriating to them the experience of culture as a means of self-development and personal development. The necessity of an interdisciplinary approach to address the issues of attributing sociocultural experience, using the principles of the activity approach and synergistic anthropology is shown. The concept of "synergistic anthropology", its connection with the term synergy is investigated. Synergy is comprehended as harmonic co-formation of two (or more) energies, which we understand as actions aimed at self-realization. It is noted that the principles of synergistic anthropology make it possible to emphasize the presence in the human constitution of a pattern of his aspirations to the outside, contributing to an understanding of the genesis of the processes of achieving one’s identity and becoming an integral being in the process of attributing sociocultural experience. The constitutive nature of the energy principle made it possible to describe a person and his manifestations with the help of the concepts of being-action, potency and act, which receive a new sound in the discourse of synergistic anthropology. It is proved that the principles of synergistic anthropology contribute to the rationale for the interpretation of man as a topical (spatial) being with heterogeneous energies, and not always consistent and consistent with each other. The context of the study of the specificity of a person’s appropriation of sociocultural experience is proposed, which contributes to its understanding as a process affecting all levels of a person as a whole being - emotional, sensual, thinking and acting.
Introduction

Crisis processes taking place in modern culture, indicate a change in the ways of human nature. The most significant problem within the centre of philosophical studies, issue I, of human identity, the problem of the Other, etc. (Berdyaev, 1989; Buber, 1992; Deleuze, Guattari, 2008; Derrida, 1999; Shemanov, 2001). Classic concepts which put at the centre of research attention, the subject does not fully contribute to the understanding of the peculiarities of manifestation of human nature, in particular extreme, transgressive (aimed at the destruction of norms) and virtual practices, phenomena of suicide terrorism, new manifestations of addiction, the massive recourse to psychotropic drugs that manipulate the mind and destroy the person, loss of sense of self-preservation when using new chemical compounds, deforming its genetic program and the basic mechanisms of procreation.

Controversial are the approaches aimed at overcoming the difficulties that have arisen at the present time, analyzing only isolated aspects of the manifestation of the human being: a person as a moral, legal, economic or any other entity. This concept did not reach a changed understanding of the ways of actualization of a person, resulting in the spread of the ideologies of the death of the subject, on the death of a man (Bart, 1989; Ilyin, 2010; Lectorsky, 2004).

The acuteness of the emerging problems is enhanced by the fact that anthropological dynamics becomes the determining factor in understanding the changes in the modern world. Dominant dimension of culture factors social, historical sidelined (Horuzhy, 2005). Requires further study the problem of preserving the man's integrity, which in turn is largely due to the peculiarities of the assignment of human social and cultural experience. Questions of development of his ability to inherit cultural experience, ensuring the continuity of cultural forms associated with the understanding of the processes of transition imprinted in the artifacts of the culture of experience in the heritage of the inner world of man, remain relevant, which determined the purpose of the article – the study of the factors that precede the acts and actions of man, aimed at assigning them the experience of culture as a means of development and formation.

Research methodology

The interdisciplinary approach, application of the principles of the activity approach and synergetic anthropology contributed to the achievement of this goal. Based on Marx's ideas (Marx, 1974), developed in the works of Russian and foreign thinkers (Ilyenkov, 1984; Leontiev, 1985; Beckhurst, 2006), the necessity of using the concept of activity to explain the mechanism of assigning socio-cultural experience is shown. This concept contributes to the understanding of a person's place in the world, the nature of his consciousness, personal formation. As a fundamental theoretical and methodological concept, the concept of activity reveals the essential side of man, allows us to justify the possibility of his thinking, to identify the specifics of his attitude to the world. Describing the method of active interaction with reality, the concept of activity contributes to the understanding of the processes of appropriation of the experience of people in the course of the transformation of nature, opens up a world of meanings and values, the sense of his actions. Activity theory promotes awareness of the Foundation on which new needs grow. The emergence of the latter supports the creative activity of man: the results of activity form the world of culture, which in turn encourages new creative efforts. As man assimilates truly human forms of activity, forms in which intelligence is manifested, he becomes a being able to be guided by reason, a man in the full sense of the word, a truly social being, for the status of a rational being is achieved by man only in the process of personal formation, involving the appropriation of the experience of culture.

However, the activity approach as a whole is aimed at studying the existing results of human activity. The activity paradigm is connected with initially normative or rational attitude of a person to the world. As the main, it considers the ability of a person to think, allowing people to act, learn and navigate in the world. In other words, this
methodology does not fully contribute to the understanding of the factors that determine human activity itself, including the activity of appropriation of cultural experience and its prerequisites. What motivates people in addition to the conditionality of their actions mind, motives, goals? To achieve the stated goal of the article, to clarify the understanding of the processes of transition of externally imprinted in the forms of culture experience in the heritage of the inner world of man, the principles of synergistic anthropology were used. The concept of "synergistic anthropology" is associated with the term synergy, which carries the meaning of harmonic co-formation-cooperation of two (or more) energies belonging to different orders of existence. The principles of synergistic anthropology based on the concept of synergy allow us to emphasize the presence in the human Constitution of the pattern of his aspiration to the outside and to explain with its help the process of finding a person's identity, its formation as an integral being as a result of the assignment of socio-cultural experience and the definition of cultural and historical landmarks (Heidegger, 1997; Horuzhy, 2005), the Constitutive nature of the principle of energy allowed to describe a person and his manifestations with the concepts of being-action, potency and act, receiving a new sound in the discourse of synergistic anthropology. The principles of synergistic anthropology contribute to the justification of the interpretation of man as a topical (spatial) being, having heterogeneous energies, and not always co-formed and consistent with each other. The proposed context of the study of the assignment of human socio-cultural experience contributes to its understanding as a process affecting all levels of human beings as a whole – emotional, sensory, thinking and acting.

Results

The undertaken research has allowed to formulate the thesis about the person as the energetic being possessing heterogeneous energies. Digested methodological foundations of the understanding of experience that is interpreted as the accumulated experiences. Determined the origins of the conceptualization of the notion of energy, their connection with the philosophy of Aristotle (Aristotle, 1976; Bibikhin, 2005). The ancient philosopher considered energy as one of three ontological concepts. The triad includes the concepts of dynamis (possibility, potentiality, potency), energeia (energy, activity, action, actualization, realization), entelechy (reality, actualization, realization). In unity, the three concepts describe the transition of any being from its possibility to reality, where energy is considered as a force or action, actualizing and formalizing the beginning. The unity of these concepts characterizes the implementation of the event in its ontic structure (in the terminology of Heidegger, relating to the order of things) and allow us to identify the relationship of energy and essence, to establish that in the above-mentioned triad energy is the determining principle. Thus, given the meaning of the root of the word entelechy (in Greek it is both the end and the goal), following Aristotle, entelechy can be interpreted as the achievement of a predetermined goal, the implementation of the pre-existing form. Here the energy is extremely close to entelechy. It is understood as the beginning in which the essence was realized. In this version, energy is presented as the final element of realization. The variant of the interpretation of energy as the manifestation of the essence was called the essential, essential discourse, examples of which were the various systems of European thought. The convergence of energy and entelechy, the definition of these two principles as equal give the name to the essential-energy discourse (Plotinos, 1995; Heidegger, 1997). By treating energy as an intermediary link in an ontic (relating to the order of things as opposed to an ontological_as relating to an order of being) event, it is possible to discern its convergence not only with entelechy but also with potency. In such a perspective, the energy acquires the value of the initial impulse, the effort directed to the actualization of some potency. Energy in this case – the initial effort, anticipating the actualization of the hidden, potential, contributing to its detection, ensuring the transition of the implicit in the sphere of the actual. Actually, the event is not always associated with a given goal, entelechy, some final moment. The latter may be something else, some transcendence (the transition from
the subjective to the objective, the exit from the sphere of consciousness into the sphere of the objective world, committed in the course of human practice). In such a case, the event indicates an actual existential transformation, the possibility of the event completion, but in a remote perspective. In actual reality, it is manifested as free, as if having no purpose, falling out of the laws, the variety of forms, goals, entities and laws (Bibihin, 2005; Horuzhy, 2005).

Such an event is called open, as well as the reality emerging from similar events. The specific feature of these events as ways of human activity – the desire of man outside, dynamism, which are determined by the determining role of energy, which is the main element in the structure of the event. Energy, approaching the dynamis, is already interpreted as the beginning and the principle characterizing the pure dynamism of reality. In this consideration, we are not talking about the formation of reality in the system of forms. Energy is considered as a generating principle. Anthropology is no longer engaged in the study of the essential structure of man (as, for example, in M. Scheler), but switches to the study of the energy structure of man. The latter appears as a carrier of a variety of heterogeneous energies, differentiated on many grounds: physical, mental, emotional and sensual, associated with experiences, spiritual energies. They are characterized by different directions – to God, neighbor, material or mental object, inside or outside the personality, provide repulsion or attraction, etc. The energy image of the person which research assumes consideration of an energy structure of the personality in its continuous change develops. The proposed level of research requires an interdisciplinary approach, which is provided by the discourse of synergetic anthropology as related to the principles of activity theory. Energy permeate the relationship of man (accompanied by the activity of the emotional-sensual sphere) to himself, other people, culture, the world as a whole. Various manifestations of human change and significant features of its existence, including the attitude of Man and Other, understood as a sphere of culture, as that up to a certain stage can not yet be identified by man within the space of human existence. (Nesmeyanov, Kharlamova, Isaeva, et al., 2019). This raises questions related to the boundaries of human existence, due to the meeting of human-owned energies with other energies, "other energies", the fact that up to a certain time has not yet become the property of the inner world of man, is not constituted as a space of his existence. The study proposes a new methodological basis for the analysis of the processes of appropriation (simultaneously providing inheritance) of the experience of culture, which determines the formation and improvement of man as a person, on the basis of complementarity of the theory of activity and synergistic anthropology. The study allowed us to formulate the thesis that different manifestations of human change and significant features of its existence. Man is characterized as a spatial being (Kharlamova, 2016). Their appropriation of the experience of culture is connected with its energies, aspirations to approach the ultimate foundations of Existence. Taken the understanding of the processes of appropriation of the experience allowed to identify the place of spiritual practices in the process of personal improvement, to interpret them as ways of deploying their own capabilities. The study suggests that the processes of appropriation of human experience of culture associated with its willingness and ability to respond to the challenges of culture (Other). The assignment of cultural experience is accompanied by spiritual practices that perform the function of translating the impressions of the outside world into the property of the inner world of a person, contributing to the accumulation of experience, including in the field of experiences. Being a certain anthropological phenomenon, spiritual practices, firstly, aim a person at the ultimate manifestations, and secondly, give them a determining value, contribute to the movement to the highest ideals and values. The grounds for understanding that a person acts as a carrier of energies as those factors that precede his openness, determine the readiness for the assignment of new experience, improve the ability to approach the ultimate horizons of Existence.
Discussion

Classical European philosophy underestimated the role of the concept of energy and its importance in describing the events of the world and man as a whole. At present, the refusal to recognize that what is happening with the energies of man determines the ways of his perfection, prevents an in-depth understanding of the processes of formation of his spirituality and integrity. The interpretation of energy as a constructive principle was prepared by the research of Aristotle, neo-Platonic thinkers (Aristotle, 1976; Plotinos, 1995). His absence in Western European philosophy is partly due to the peculiarities of the translation of Aristotle's texts, in which the meaning of the concept of energy was transferred to the concept of an act having the following connotations: activity, business, movement, action, facial expressions of the actor, prodding cattle. The use of the concept of an act as an action, a matter in terms of content, was not equivalent to the Greek term energeia, which led to the loss of its specific meaning, which it has in the concept of Aristotle (Philosophical encyclopedic dictionary, 1983).

In the West, the concept of energy has become popular in the framework of natural science and natural philosophy. Thus, Leibniz has such concepts related to the concept of energy as will, aspiration, desire, activity. Interest in the topic of energy increases in European philosophy of the XX century, largely due to the work of Heidegger, dedicated to the ancient style of thinking (Mikhailov, 1993). In Russia, interest in this topic is due to Orthodox dogma and Hesychast practice associated with the spiritual improvement of man (Palama, 1995; Palama, 2007; Meyendorf, 1997; Florensky, 1999; Florovsky, 1992).

The use of analysis of spiritual practices, including Orthodox Hesychasm, allows us to take into account the principles of human understanding, different from the accepted anthropological models of Aristotle, Descartes and Kant. Understanding the semantic aspect of this concept is consistent with the current conditions reinforces the necessity of addressing the roots of development of the concept of energy (Horuzhy, 1995). Human energy is now regarded as a collective term that characterizes all the various manifestations of man, including any simple, the most elementary. Arbitrary aspect of being human consists of many different energies, constitutes it energy configuration (Bibikhin, 2005; Horuzhy, 2005).

Conceptualization of the sphere of human manifestations is the first necessary task of synergistic anthropology. The latter is now formed as an independent scientific direction, recognizing the specifics of such practices as yoga, tantric Buddhism, etc. at the same time, synergistic anthropology distances itself from the discourses of Eastern thought, which include basic concepts, their connections, the principles of reasoning, significantly different from the European tradition. It is based on the practice of Hesychasm expressed in European discourse (Palama, 2007). The existing synergetic paradigm is recognized as fruitful in understanding the essence of spiritual practice and its role in the process of assigning socio-cultural experience that determines the formation of a person as a person.

Thanks to synergistic anthropology, the General collective term "human energies" has taken root. Energy is called any simple, elementary manifestation, the totality of which forms the energy configuration of man. Thanks to energy as a basic term, the discourse of human manifestations is immediately associated with the language of European philosophy, but this connection is initially only non-strict, intuitively-suggestive. The adoption of the language of energies to describe a person, including the understanding of the mechanisms of transition of impressions of the outside world into the property of the inner world of people, which later determine their ultimate manifestations, contribute to the understanding of the processes that constitute the space of his existence, the understanding of the features of the assignment of socio-cultural experience that determines the formation of spiritual reality.
**Conclusion**

Within the framework of synergistic anthropology, the appropriation of a person’s experience of culture, contributing to his self-development, becoming as a person can be considered in connection with the factors that precede the acts and actions of a person. Synergistic anthropology characterizes the theoretical approach in which a person appears as a topic person (i.e. spatial), constituted by different areas (topics) of their manifestations. Synergistic anthropology is based on the constitutive principles of energy and limit of human manifestations. Among its principles is the rejection of the essential discourse of classical European anthropology, the rejection of the definition of man through abstract entities. The appropriation of the experience of culture is interpreted in connection with the manifestations of man, accompanied by his energies, being-action, which does not contradict the activity discourse. The result of the manifestations of man is an anthropological reality. Such anthropological discourse is best suited for the representation of man as an active (activity) being with the ability of self-discovery, self-realization, generation and subsequent expansion of cognitive (and cognized) space. The development of synergistic anthropology is associated with attempts to explain the ways of human manifestation: the results of the actions performed and the energies preceding them (motives, thoughts, internal movements). The need to include in the analysis the study of what precedes human actions, to trace the hard-to-grasp prerequisites of human actions, is due to the fact that applying the categories of act and activity, it is possible to characterize a person superficially, missing those arbitrary human manifestations, without which the spiritual life itself and attempts to explain it become impossible. The methodological approach based on the General concept of human manifestations, in our opinion, surpasses the approaches developed by pragmatic, behavioral, activity currents of European thought. The analysis of the "pre-act" under the synergetic anthropology is, in fact, microanalysis of anthropological reality. The assignment of experience, meaningful in the framework of a synergistic approach, appears as a process affecting the emotional and sensual sphere of man, accompanied by his energies, due to the meeting of two factors – the human aspiration to the highest ideals and values, as well as the available everyday culture.

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