

PHILOSOPHY - ФИЛОСОФИЯ

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TO THE HISTORY OF THE PHILOSOPHICAL PROBLEM OF THE MEANING OF HUMAN LIFE

DOI:<https://doi.org/10.52340/isj.2024.27.01>

Introduction. Modern man has a powerful technical force. With all the positive qualities of this technical power, he is capable of destroying the civilization created over thousands of years, destroying himself as a biological species and even putting an end to life on the planet.

Trends and prospects for the development of society leave open the global problems of our time and limit the time parameters for their solution.

Deepening social inequality, shaking of the moral foundations of existence in Georgian society, low level of legal and political culture, devaluation of traditional values, the absence of a consolidating social idea give rise to a state of confusion, frustration, which allows us to talk about the ideological crisis of the individual and society, this position occupies a certain place in the socio-philosophical analysis of Georgian philosophers.

Key words - *the meaning of life, Death, Society, philosophy, Man.*

The problem of finding and finding the meaning of life is one of the most fundamental questions that has troubled humanity throughout its history, because sooner or later in the life of every person there comes a moment when he thinks about the meaning of his existence, the upcoming death and the achievement of immortality. What gives value and significance to human existence? What are the guidelines and life goals that give a sense of meaningfulness to being? These questions have been the focus of many philosophical, religious and psychological teachings.

In the modern world, characterized by rapid

social transformations, the complication of life and the increase in stress levels, the problem of the meaning of life is becoming especially acute. More and more people experience an existential vacuum, a sense of meaninglessness and alienation. In this regard, the study of the problem of the meaning of life is of particular importance, both in theoretical and practical terms.

Of course, many modern philosophers are right in claiming that the choice of the meaning of life depends on many factors - objective and subjective. Objective factors include the socio-economic conditions that have developed in society, the political and legal system that functions in it, the prevailing worldview, the established political regime, the state of war and peace, etc. Subjective qualities of the individual also play an important role in choosing the meaning of life - will, character, prudence, practicality, etc. [1].

In ancient philosophy, there are various solutions to this issue. Socrates saw the meaning of life in happiness, the achievement of which is associated with a virtuous life, a reverent attitude to the laws adopted by the state, knowledge of moral concepts; Plato - in caring for the soul; Aristotle - in the desire to become a virtuous person and a responsible citizen; Epicurus - in achieving personal happiness, peace and bliss; Diogenes of Sinope - in inner freedom, contempt for wealth; the Stoics - in submission to fate [2].

In the era of Modernity, there was a transition to a secular, humanistic understanding of the meaning of life. Thus, I. Kant associated it with moral duty, F. Nietzsche - with the self-realization of the «superman», and Russian religious philosophers (N.A. Berdyaev, V.S.

Soloviev) - with the creative development of the individual.

A special place in understanding the problem of the meaning of life is occupied by existentialism of the 20th century. Its representatives (S. Kierkegaard, J.-P. Sartre, A. Camus) emphasized the individual freedom and responsibility of man in the search for and realization of the meaning of his existence. At the same time, they emphasized the initial «abandonment» of man in the world, the absence of a universal, predetermined meaning of being.

Thus, throughout history, the problem of the meaning of human life has been understood in a variety of philosophical, religious and cultural traditions. This testifies to its fundamental nature and enduring relevance for understanding the nature of human existence.

Reflections on the meaning of life, as a rule, begin with the question of the meaning of death through the emotional perception of the latter. Fear is a human emotion accompanying reflection on death.

But what exactly is a person afraid of? He is afraid, as a rule, of the events accompanying death and the consequences of these events: death is affiliated with pain, illness, loss of loved ones, fear of the unknown and many other affectively colored phenomena. There are two interpretations of death, close in meaning to each other, in the context of this reflection are actually indistinguishable, since they lead to the same conclusion: man and death do not intersect:

1) Epicurus: while we are alive, there is no death, when there is death, there is no us.

2) L. Wittgenstein: death is the limit (what limits) our existence.

Thus, according to these fundamentally important definitions of death, man and death do not meet, the latter cannot cause any harm. [3]

In modern science, the problem of the meaning of human life is considered within the framework of various disciplines - philosophy, psychology, sociology, cultural studies, etc.

From a philosophical point of view, the problem of the meaning of life is associated with the search for an objective, universal basis for human existence. Representatives of this approach (neo-Thomists, neo-Kantians, existentialists) explore such questions as: is there

a transcendental, absolute meaning of being? What are the highest values and goals that give significance to human existence? What is the role of freedom and responsibility of the individual in finding the meaning of life? Among modern philosophers who address this issue, one can note V. Frankl, J. Ortega y Gasset, P. Ricoeur, J. Habermas, and others.

The psychological approach is focused on studying people's subjective experiences and ideas about the meaning of life, factors influencing its acquisition and maintenance. Psychologists study: individual differences in experiencing the meaning of life; the relationship between life-meaning orientations and psychological well-being, motivation, and personal values; the influence of age, gender, and level of education on the perception of the meaning of life; the role of existential crises and traumatic events in the search for meaning. Famous representatives of this approach include V. Frankl, E. Fromm, R. May, K. Muzdybaev, and others. The sociocultural approach emphasizes the influence of social, cultural, and historical factors on the formation of ideas about the meaning of life. Researchers in this area study: culturally specific models of life-meaning orientations; the influence of various institutions on the construction of a «picture of the world» and personal value systems; the role of socialization, education, and the media in transmitting cultural norms and ideas about the meaning of life. Among the representatives of the sociocultural approach, we can highlight E. Durkheim, M. Weber, P. Bourdieu, E. Fromm, J. Ritzer, and others.

The existential approach, developed within the framework of existential psychology and philosophy, emphasizes the personal responsibility of a person for the search and realization of the meaning of his or her existence. The central concepts here are: freedom and choice as the basis of human existence; authenticity and self-determination of the individual; anxiety, loneliness, and fear of death as existential givens; the search for meaning as an existential need of a person. Among the prominent representatives of the existential approach, we can name S. Kierkegaard, J.-P. Sartre, A. Camus, M. Heidegger, R. May, V. Frankl.

Thus, modern science offers many different

perspectives on the problem of the meaning of human life. Each of these approaches emphasizes its specific aspects of this fundamental problem, which allows for a deeper understanding of its multifaceted nature. In conclusion, the problem of the meaning of human life is one of the most fundamental and at the same time complex issues that have worried humanity throughout its history. It touches upon the deepest aspects of human existence, related to values, goals, freedom and responsibility of the individual.

Further study of the problem of the meaning of human life will undoubtedly contribute to a deeper understanding of the nature of human existence, as well as the development of practical recommendations aimed at preventing existential crises and improving the psychological health of the individual.

Modern man has powerful technical force. He is capable of destroying the civilization created over millennia, destroying himself as a biological species and even putting an end to life itself on the planet. The trends and prospects for the development of society leave open the question of global problems of our time and limit its solution to visible time. The future depends on man, who acts as the subject and object of social transformations, his ability to penetrate into complex evolutionary processes, to know their laws and direct the life-meaning energy to creation, based on the conditions of our time. The era of global problems gives rise to extreme social and existential problems, but it also unites people. Humanity in all its main dimensions becomes an integral whole with increasing diversity. One's own ontological and existential problems help to understand the aspirations, sufferings and joys of other people, the power of reflection makes one move forward, solve problems, answer questions, embark on the path of searching for the meaning of life. As a consequence and result, the ability for a sense of responsibility and awareness of new aspects of the meaning of life arises. Planetary consciousness helps to overcome loneliness, understand one's significance, the fear of personal death dissolves in responsibility for the continuation of the lives of Others. In this continuation, a person can see his own immortality, because thought ignores time, and death is nothing to it.

Extreme circumstances require an appeal to the extreme foundations of being, reflected in the category of «the meaning of life». The meaning reflects the absolute image of essence and existence, the image of the world, the awareness of what is due and what is, manifests itself through reflection in the act of experiencing the meaning of value, has a communicative nature. The search for the meaning of life involves scanning the available life meanings, reality, and value judgments.

Finiteness as a property of human life is a catalyst for the intensity of life efforts, the strongest mobilizing emotion of activating the rhythm of life, and the densification of the semantic saturation of human life. The semantic factor is the leading and highest in the process of managing activities, but the results of this influence are purely individual, since everyone is organized in a unique way.

Actualization of the meaning of life depends on the level, completeness, quality of knowledge and the ability to operate them. This knowledge and abilities are not the same, so there is no single meaning. But in the nuclear age, a common real threat to life has appeared. And this cannot but affect the meaning of life attitude of everyone. The global crisis and the uniqueness of historical time make us feel universal human solidarity and require the coincidence of personal and public interests.

At the same time, the most pressing problem, in our opinion, is the awareness and acceptance of the general moral responsibility of each person for what is happening, which is possible only if it is put at the basis of the meaning-of-life attitude.

A person who clearly understands the meaning of life clearly plays the role in society that he has defined for himself and the conditions of the surrounding reality. He knows what he wants, can imagine the chain of actions that must be taken to achieve what he wants and is responsible for the decisions made.

The path to the meaning of life is difficult because it is not a choice from a list. The meaning of life cannot be offered to a person, it is born from Nothing, from the fact of his own death, goes through stages of formation, various psychological (religious) and sociological projects are tried for this role, philosophical

thought also calls them «meanings of life». But, apparently, only the modern era, which has supplemented individual finitude with visible universal death, will be able to finally fill, at least for the time of global problems, what is understood under various names as existential emptiness. This is not a tradition of pessimism as a special type of worldview, world perception, but a sober view of the realities of modernity, founded on a rational approach to problems that can figuratively be called the challenges of the time. Without the ethical principles of non-violence, responsibility, justice, harmony, solidarity, tolerance, it is difficult for society in the era of global problems to count even on optimizing existence. In the direction of turning each person into a like-minded person in solving the problems of modernity, we cannot do without the systematic work of preschool institutions, all educational institutions, the media, reforming the education system taking into account updated educational goals, recognizing education as the most priority sphere of public life, without a cosmopolitan mentality at the heart of political culture, combining the value of the national and the international. The well-known paradigm of social organization based on the principles of moral obligation, legal laws, and ideology can also act as one of the time-tested ones, but in new conditions they can become a personal guide to action only after passing through the meaning-of-life dimension and social and personal consciousness.

Thus, the following conclusions are obtained from the study: the meaning-of-life paradigm is present in all currents and trends of philosophical thought. Meaning-of-life variants are not strictly classified, but one can speak of a certain selective meaning profile, therefore various solutions to the problem of the meaning of human life are combined into several directions: a) by position in the structure of being: the meaning of life is initially inherent in life in its deep foundations (Eastern philosophy, Western medieval philosophy, Russian religious-idealistic philosophy); the meaning of life beyond life (French Enlightenment, positivism, Marxist philosophy, Slavophilism, Westernism, pragmatism); the meaning of life is created by the subject himself (philosophy of life,

existentialism, philosophical anthropology); b) by the content of the meaning-of-life attitude: pessimistic or nihilistic (ancient cynicism, philosophy of life, Freudianism, neopositivism, postmodernism); skeptical (religious, ascetic, humbly stoic) - Eastern philosophy, ancient stoicism and skepticism, Russian religious philosophy); optimistic, or value-based (hedonistic, gloristic, categorically imperative, procedural, final-resulting, effective-humanistic) - philosophy of the Cyrenaics, Epicureanism, philosophy of the Renaissance and Modern Age, philosophy of the Enlightenment, German classical philosophy, utilitarianism, pragmatism, Marxism; c) according to the criterion of the object of the meaning of life orientation: ego-orientation, when the meaning of life is seen in the improvement of individual consciousness, as one's own personality (philosophy of Socrates, Epicureanism, Stoicism, philosophy of Descartes, Kant, non-religious existentialism - Heidegger, Sartre); transcendental orientations, where the object of individual life is the supernatural, faith in which gives immortality of the soul, eternal bliss (Eastern philosophy, except for the teaching of Lokayata, Western and Russian religious philosophy); socio-cultural orientations of meaning-making, which have as their objects the ideals and values offered by a given society, ethnic group, culture. These are both traditional-ethnic and socio-state.

Human consciousness is infinite in its capabilities for producing meanings, however, due to the limited time and circumstances, the problem of searching, choosing and placing some of the possible meanings on the role of the main goals of life arises, which stems from the immutable requirement of the intentionality of human nature - activity must have a direction, a goal, an object.

The reality of our time is different from the past state of reality. Never before has a person thinking about the meaning of life proceeded from the knowledge of the possibility of its disappearance in the current period. Global problems of our time, raising the question of self-preservation, survival of humanity, create optimal conditions for finding the meaning of life as awareness of the guideline of life activity;

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requires the appearance in the meaning-of-life vector of a common component, limited by the circumstances of our time. The principles of non-violence, responsibility, a single planetary consciousness, tolerance, cosmopolitan mentality are considered as the foundations of the meaning of human life. The specificity of the meaning

of human life in the context of global problems of our time consists in giving the meaning-of-life definition the status of a moral criterion in choosing the paths of development of man and society within the framework of the traditional dichotomy of good and evil.

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К ИСТОРИИ ФИЛОСОФСКОЙ ПРОБЛЕМЫ СМЫСЛА ЖИЗНИ ЧЕЛОВЕКА

Резюме

Современный человек обладает могущественной технической силой. При всех положительных качествах этой технической мощи, он способен уничтожить созданную тысячелетиями цивилизацию, погубить себя как биологический вид и даже положить конец самой жизни на планете.

Тенденции и перспективы развития общества оставляют открытыми глобальные проблемы современности и ограничивают временные параметры их решения.

Углубляющееся социальное неравенство, расшатывание нравственных основ бытия в грузинском обществе, низкий уровень правовой и политической культуры, девальвация традиционных ценностей, отсутствие консолидирующей общественной идеи порождают состояние смятения, фрустрацию, что позволяет говорить о мировоззренческом кризисе личности и общества, это положение занимает определенное место в социально-философском анализе грузинских философов.

«Проблема смысла жизни - извечный вопрос любого человека и мировой философии. В наше время меркантилизма, прагматизма, эвдемонизма и неоязычества человеку предлагается нечто преходящее, что никак не может удовлетворить философски мыслящий разум. В связи с этим весьма важным является анализ философских учений о смысле жизни и выделение актуальных для нашего времени составляющих.

Работа посвящена философскому пониманию проблемы смысла жизни человека в условиях современного общества. Показано, что вопрос о смысле жизни был актуален во все времена, но сегодня он приобрел особое измерение, характерное для общества потребления. Современный человек погружается в «экзистенциальный вакуум», в котором выявляется кризис смысла жизни в таком обществе, где материальные потребности превалируют над духовными. Анализируются социальные условия, которые необходимы для переориентации общества потребления на духовные ценности. Сделан вывод о том, что становление высших потребностей человека, в том числе потребностей в самореализации и самоактуализации, делает его жизнь осмысленной. Основным фактором развития системы личностных потребностей выступают формирование творческого отношения индивида к социальной действительности и его участие в социальном творчестве.