Formation of multiple subjectivity
(on examples of B. Pascal and S. Kierkegaard)

[1]Nikolay Borisovich Tetenkov

ABSTRACT--The article is devoted to one of the topical themes of modern philosophy – multiple subjectivity. In philosophy, the examples of multiple subjectivity are S. Kierkegaard and B. Pascal. To identify the factors contributing to the emergence of multiple subjectivity, the article compares the biographies of S. Kierkegaard. Comparative analysis allows us to identify these factors, which include education, family education, intellectual environment, complex, synthetic thinking, literary creativity.

Key words-- multiple subjectivity, complex thinking, literature, intellectual environment. Kierkegaard, Pascal, Boutroux.

I. INTRODUCTION

Seren Kierkegaard and Blaise Pascal are among the most prominent philosophers who are examples of multiple subjectivity and who expressed multiple subjectivity in their philosophical and literary work. Comparison of their biographies gives us the opportunity to identify some factors that contribute to the emergence of multiple subjectivity among these philosophers.

II. FAMILY EDUCATION

One of these factors, perhaps not the most important, but significant, is family education; in the case of S. Kierkegaard and B. Pascal, it is the influence of fathers on their upbringing and education, which contributed to the formation of their multiple subjectivity.

S. Kierkegaard's upbringing and education was influenced by his father, Mikel Pedersen Kierkegaard, and S. Kierkegaard himself points to this fact in the work "Johannes Klimakus, or De omnibus dubitandum".

Itisnoteworthythatattheageof

M. Kierkegaard departed from trade and devoted himself to raising his children. Peter P. Rode notes that he wanted to raise the son as poet, ethics and Christian, three types of worldviews, which later became the subject of philosophical research for S. Kierkegaard himself [1, p. 25]

With the same seriousness, the upbringing of B. Pascal was approached by his father Etienne Pascal: he sold his post and brought up the upbringing of his children to the forefront for himself. For Blaise, he even drew up an individual training plan, which exceeded all the educational standards accepted at that time in terms of complexity, but he even had to change this plan in the direction of complication, since even the chosen training plan was too simple for a genius son.

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[1]PhD in Philology, Associate Professor, Northern (Arctic) Federal University named after M.V. Lomonosov, Arkhangelsk, Russia,tenibo@yandex.ru.

The fathers of S. Kierkegaard and B. Pascal themselves were not ordinary: so, M. Kierkegaard was an extraordinary person who got out of poverty and was able to make a huge fortune. Leaving the trade, he devoted much time to reading philosophical and religious books.

Emil Boutroux, speaking of E. Pascal, calls him a learned mathematician, a connoisseur of physics, who maintained acquaintance with prominent people of his time [2, p. 4]

The intellectual environment conducive to the formation of multiple subjectivity in S. Kierkegaard and B. Pascal.

P. Rohde, telling about the house of M. Kierkegaard, emphasizes that the intellectual elite of Copenhagen gathered in it, including Munster the Bishop of Zeeland [1, p. 25]

The Parisian house of E. Pascal was also a place where intellectuals met and scientific discoveries of that time were discussed, and thanks to his father B. Pascal attended conversations that took place in the house of Marsenne's father (later the French Academy of Sciences was created on their basis). These conversations were attended by mathematicians Roberval, Midorzh, Hardy, Desargues, etc., and scientific, philosophical, religious questions were raised in these conversations, which contributed to the formation of B. Pascal's worldview, which was a synthesis of science, philosophy and religion [2, p. 25]

III.   SYNTHETIC WORLDVIEW

As said earlier, the formation of multiple subjectivity was facilitated by their own complex, synthetic worldview: in S. Kierkegaard's worldview was a synthesis of aesthetic, ethical and religious worldviews, B. Pascal's worldview was a synthesis of religious and philosophical worldviews.

E. Boutroux suggested that for some time B. Pascal did not attribute himself to either a scientific or religious worldview: at that time, they were external objects, objects of contemplation for him [2, p. 45]. According to E. Boutroux, at that time B. Pascal was fond of alternately either science or religion. If he was interested in religion, then at that moment nothing else existed for him. If he was engaged in science, then it completely captured him. Such "immersion" of B. Pascal in science and religion E. Boutroux called hesitation between God and the light. During his life, B. Pascal often asked himself: is it necessary to fully devote one's life to religion, or is it possible, without prejudice to religion, to engage in science and lead a secular life? Despite all his religiosity, B. Pascal did not finally make a choice in favor of religion, since he did not accept the priesthood, did not go to the monastery, and thereby did not formally tie himself to the church.

In the relationship between reason and faith, B. Pascal did not separate them, although his father taught him to separate faith and reason, did not give priority to faith over reason. Reason and faith, philosophy, science and religion for him had their own specific areas of action that did not contradict but complemented in the affirmation of faith.

According to E. Boutroux, B. Pascal combined a variety of abilities: it combined the talent of a scientist, a gift for logic, knowledge of the human soul, immersion in one's own inner world and a desire to be understood by people, a cold mind and a stormy imagination, and the main desire to achieve absolute perfection in everything [2, p. 199]

Boris Nikolaevich Tarasov focuses on the fact from the biography of B. Pascal: the doctors prescribed him a secular, salon life as a kind of medicine, which required B. Pascal to study and follow the rules of a "decent person", which were formulated in the theory of decency [3, p. . 158-159]

The main author of the theory of decency, which is a secular version of the philosophy of life, Antoine Gombo, cavalier de Mere, he was respectfully called the "professor of decency", "the teacher of decency".

De Mere believed that every person needs happiness, and therefore, his main goal is to find happiness, and all other problems are not so significant and are solved thanks to the natural course of events. The main properties of happiness are enjoyment and pleasure, which do not carry any unpleasant consequences, thoughts or deeds. A person can be happy only thanks to other people, and not on his own, respectively, his happiness is associated with people around him.

Here the problem arises: each person is individual, and in his own way understands what happiness, enjoyment and pleasure are, and his idea of them can change from time to time. This problem is solved with art like, which a "decent person" must be fluent in, namely, be able to please any person in any circumstances, in any conditions and feel confident everywhere and in any situation.

In order to please another person, a "decent person" must be perfect, and the achievement of perfection begins with appearance, so de Mere recommended washing his face and hands every day. "A decent person" should be dressed in fashion, the clothes are neat, fragrant, this required a lot of time to be spent on choosing fabrics, perfumes, powder, etc. A "decent man's" behavior in society is courteous, his manners are elegant.

External elegance and attractiveness should be complemented by internal attractiveness: a subtle mind, wit, the ability to give pleasure to interlocutors with exquisite conversation.

The subtle mind is attractive, but it also allows you to understand what people like, what springs you need to press in a person's soul in order to raise his mood, to achieve mutual understanding. A "decent man" seeks to penetrate the inner world of another person, understand him and win mutual favor, using refinement and naturalness.

One of the important qualities of the subtle mind is wit, with the help of which it was possible to charm the interlocutors. Conversations in salons turned into peculiar competitions in wit and exercises for the mind, and the field of competition became philosophy, literature or science.

Important in salon conversation was the form of circumvention. A "decent man" should have felt the nuances of the conversation: when you need to keep quiet, when you shine with wit, he should be able to maintain a conversation on any topic, but not be pedantic, so as not to be branded as a bore, in other words, a "decent man" should have universal, superficial knowledge.

For the "decent man" De Mere formulated an ethical code: he should be cheerful, courageous, and at the same time compliant and gentle, avoiding affectation and subjectivity, be judicious, balanced. All the qualities of a "decent person" are subordinated to the main goal - to charm the interlocutor, to create a relaxed atmosphere.

De Mere called himself the teacher of B. Pascal, claimed that he had changed the inner world of B. Pascal, being able to distract him from mathematics and captivate social life, but De Mere's statements are clearly doubtful.

One can only guess if the "medicine" prescribed by the doctors helped B. Pascal, but it's important that he met and accepted another type of worldview, different from the scientific and religious worldviews, which became the

reason for B. Pascal to turn to a new topic for him - the art of persuasion and art itself. For B. Pascal, the art of persuasion lies in the ability to please and in proof.

The art of persuasion relates to judgment obtained from reason or from will. The judgment obtained by reason uses the mathematical method to define terms and avoid unprovable judgments. This is the best way to persuade, but most often judgments are made with the help of will. In the art of persuasion, the most effective is judgment, which combines both will and reason; in other cases, the will takes precedence over reason, because the soul is more likely to follow the will than the mind, therefore art like turns more often to will, to pleasure, which people understand differently, and therefore pleasure is an inaccurate concept, which becomes a problem for the art of eloquence, which is associated with the art of persuading. Another problem is that perfect truths cannot be understood either by the mathematical method or by the will, since only love can help to understand these truths. Will tries to direct love not to comprehend eternal truths, but to pleasures, for this reason people believe what they like, and not what is true.

De Mere also taught that it is necessary to always tell people around what is pleasant, B. Pascal did not limit himself to this rule, he explored the problem more deeply, using the anthropological method he used in his Thoughts to study persuasion [4]

Concluding, E. Budrou expressed the idea of B. Pascal's multiple subjectivity when he claimed that B. Pascal is a scientist, Christian, human, and each of them is complete, and together they are a single whole [2, p. 200] Ye.M. Klyaus, I.B. Pogrebysky, U.I. Frankfurt came to the same opinion: they argue that B. Pascale has always lived as a philosopher [5, pp. 103-104]. Mathematics and physics, to which he devoted his whole soul, contributed to a deeper understanding of philosophy, since B. Pascal always resorted to reason, even if he criticized it.

Like B.N. Tarasov, they focus on the fact from the biography of B. Pascal: he joined the social life, comprehended the nuances of salon conversations, drew attention to the female society. B. Pascal was credited with novels with a secular lady from Bien Assi - the "local Sappho", a thin, witty woman, and with Charlotte, sister of the Duke de Roanne.

They also characterized B. Pascal as a person who went through the extremes of faith and unbelief, the struggle of atheism and reason, as a person who failed to reconcile science and faith, as a contradictory, multifaceted person. Ye.M. Klyaus, I.B. Pogrebysky, U.I. Frankfurt focuses on another feature characteristic of multiple subjectivity, which was characteristic of S. Kierkegaard and B. Pascal: both are virtuosos of reflection, introspection [5, p. 296]

IV.   LITERARY WORK

The formation of multiple subjectivity is facilitated by the pursuit of literary activity, which gives rise to a kind of dissociation in the writer [6, p. 96]. One of his "I" creates, creates new ideas, while his second "I" evaluates, criticizes these ideas, and his third "I" acts as a secretary, who draws up these ideas and presents them to the scientific community, and therefore requires clarification of these ideas , detailing, exact wording.
The first "I" has an optimistic worldview, since he believes in the future, trusts in him, while the second "I" is a pessimist in his worldview, he is skeptical about the ideas of the first "I", respectfully perceiving the past.

P. Valerie noted this feature of art, he noted that such a bifurcation is necessary for a writer or inventor, since bifurcation allows the first "I" to create new combinations, while the second "I" will analyze them, choose the best of them, the most effective and important. According to P. Valerie, the second "I" performs more important work

than the first "I", because he considers the ability to analyze the proposed combinations, make the right choice more significant [7, p. 71]

Such dissociation is observed in the philosophical work of S. Kierkegaard, which is a kind of alloy of philosophy with literature. This feature of the philosophical heritage of S. Kierkegaard drew the attention of H. Fenger when he expressed the opinion that the life of S. Kierkegaard is a gigantic game, and in this game he played a huge number of roles in endless versions of pseudonyms [8, p. 23]

R. Heiss also drew attention to this feature, he believed that the pseudonyms used by the Danish philosopher contributed to the fact that S. Kierkegaard was able to realize a double, even triple existence: as a poet, an "unscientific" philosopher, a preacher [9, p. 236]

Dissociation can be observed in the philosophical heritage of B. Pascal, which is also an alloy of philosophy and literature. B. Pascal in his philosophical work used the same methods that S. Kierkegaard used: the use of conceptual characters, dialogical manner, etc.

E. Boutroux also drew attention to dissociation, noting the fact that B. Pascal believed that the reader can be convinced by arguments that the reader himself could have expressed. This means that the writer must put himself in the place of the reader, understand how the reader thinks, and think like the reader [2, p. 169]. Following this rule, B. Pascal accepted the point of view of the reader and, based on the point of view of the reader, built the form and content of his work, which implies dissociation.

Thus, one of the factors of the emergence of multiple subjectivity is family upbringing, education, the intellectual environment, complex, synthetic thinking, and literary creation.

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Author information:

Tetenkov, Nikolai Borisovich, Northern (Arctic) Federal University named after M. V. Lomonosov, Russia, Arkhangelsk

Email: tenibo@yandex.ru

PhD in Philosophy, Associate Professor, Department of Philosophy and Sociology, Higher School of Social and Human Sciences and Intercultural Communication