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THE SUBSTANTIAL TRANSFORMATION OF THE CONCEPT "EXISTENTIAL" IN MODERN PHILOSOPHICAL JOURNALISM

The article is devoted to the analysis of substantial transformations of existential concept which has arisen within an existentially phenomenology of ontology to M. Heidegger. The relevance of a problem is that in modern philosophical journalism the corresponding concept is used absolutely in other sense. It has basic excellent from the Heidegger's semantic loading. Existence of two parallel philosophical discourses, one of which is placed emphasis on textual criticism, another - on those new horizons which is opened before thinkers owing to variations on existentials is stated. It is specified that after K. Jaspers's criticism, M. Heidegger has stopped trying a strict definition of existentials and their classifications which would turn them into categories. It is proved that only on condition of an exit out the personalism limits the concept "existentials" begins to work in a new, social and philosophical context.

Key words: *existentialism; existential; social philosophy; personalism.*

Problem definition. The concept to an existential is rather widespread in modern philosophical journalism today, but not always authors put sense in it which was assumed in existential phenomenological ontology of M. Heidegger. As a matter of fact he is the founder of the corresponding concept. In the treatise "Sein und Zeit" [Хайдеггер, 1997]. The German nationalist enters a concept "here - lives" (Dasein) by means of which he tries to unite subjectivity and an objektnost, lives of the internal and external worlds which in classical philosophy were usually opposed each other. At the same time M. Heidegger considers that the description of the outside, objective world of people carries out by means of logically refined rational forms - categories while the inner, subjective world demands specific assimilation, deep experience by the person's existence. The categories, according to M. Heidegger aren't about integrated the whole which is supposed Dasein. For coverage of this integrity it is necessary to create new means which it is carried out the role by existential (ekzistentsialiya). They express modes of being life human consciousness in her merge to the world.

It seems that, M. Heidegger has accurately registered methodological loading and the place of a concept "existential" in his philosophical system. He has given the examples existing of existential: "life-in-world", "lives-with-others", "overlap-forward", "fears", "uneasiness", "care", "determination" etc. But the problem is that during theoretical streamlining the existential turn into those categories from which, conceptually the philosopher, have to differ. Therefore K. Jaspers has paid attention to this tendency M. Heidegger has stopped trying typologization of the existential and in the late works he didn't use this term at all [See: *Колоярцев, 2004*]. However, unlike him, a concept "existential" used actively another existentialists and contents which they allocated this concept leaves far for a framework of initial. Moreover, in modern philosophical journalism the existential are understood as different psychological states, person's feelings and moods, even archetypes of collective unconscious.

Therefore the main idea of this article is fixing of

substantial transformations of a concept "existential" for determination of their methodology.

Analysis of recent studies and publications. In the previous works we tried to prove what researches existential occur in two planes. The first is presented mainly by historians of philosophy who plunge in textualism, trying to recreate, reconstruct the thoughts to M. Heidegger. Finding the place "existential" in system original the guide Heidegger's' terminology. This discourse is presented by works by A. Abdulin, Ye. Borysov, N. Brosova, A. Haharin, P. Haidenko, V. Koloyartsev, V. Molchanov, Yu. Razinov.

The second plan belongs to philosophical anthropology and social philosophy where any semantic variations on the subject "existentials", sometimes rather courageous are crossed. Creative process sometimes brings authors very far not only from works to M. Heidegger, but also from existentialism in general. As an example, it is possible to give works V. Hliebkin, R. Harifullin, T. Darenka, S. Kopylova, V. Lietunovskiy, S. Lieshchev, A. Malinov, S. Omarbiekova, Ye. Ostrovskiy, A. Pavlov, N. Petrov, N. Khamitov, A. Sharovska, D. Yarchenko and others. "I existent" substantial filling of a concept it is enriched due to attraction of anthropological, social and psychological, political, semantic colorings.

Presentation of the basic material. Conceptual reproduction of the lost integrity of life is the function which the existential had to execute by M. Heidegger. They specified on special, basic establishing the constitute moments of human life, allocation in "the existential device of presence". "Word existential, - writes S.V. Kopylova, - comes from *esistenza* (existence), and the grammatical form of plural - "existential", "materials", "potentials". They indicate a general meaning of such terms finding a difficult system (structure, composition) of that reality is applied to. This device is "existence" initially and constantly whole structure" which finds out at the same time "phenomenal multiplicity of devices" that threatens even "to cover a uniform phenomenological look on whole as such". Accordingly, terminological definition existential (as main units of existential Dasein's analytics) is caused by the

fact that they express the most important structures of existence in their interrelation" [Копилова, 2007: 164].

M. Heidegger doesn't give an accurate definition of a neologism in the existential analytics "existentials". "All explicates - he writes, - the presence arising from analytics caused by attention to structure of his existence. As they are defined from existentiality, we call being features of presence's existentials. They must be clearly distinguished from the existential definitions of the non-existence of dimensional beings, which we call categories... Existentials and categories are two fundamental being features. The corresponding entity needs always a different way of primary inquiry: the existent is who (existence) or (presence in the broad sense). The relationship between these two modes of life can only be said from the already enlightened horizon of the existential question" [Хайдеггер, 1997]. This fragment is perhaps the most meaningful explanation of what M. Heidegger understands as existentials, since he already uses this term to characterize of the entitative. This concept is used by him when it is necessary to emphasize the implicit, what is emotionally experienced, but rationally not defined. Perhaps, therefore, we will not find a specific definition of the concept, or differences in the concepts of "existentialism" and "existential", "existentialists" and "existential concepts" in it. But exactly the point where he stopped became the starting point for many followers, leaving freedom for conjectures and interpretations.

First of all, the historians of philosophy tried to identify the main features of the concept "existential". Firstly, the existentials differ in uncertainty, invisibility. The existentials indicate the non-existence of human experiences, but there is a subject of their concern. As an illustration, A. Abdullin writes about the existential of death as "that is implicit, but significant" [Abdullin, 2000].

Secondly, the indication of the existentials is the potential character. Designing a number of analogies "Existential-non-obvious-possible", authors come to understand existentials' human life as its opportunities (potentialities). The scientists in a context existentials' write about potentiality of paradoxical tragic element (a tragic paradox, absurdity, illogicalness of life).

Thirdly, unlike "categories" which can be correlated to being revealed entity with constant. "Existentials" deal with life which is developed in time. These are forms of cogitative development of life which is adequate generalization about subjective reality, that is such generalization which are not reflexed by strict scientific knowledge any more though the last sets an application existentials' framework. In other words, existentials are the main unit of thinking, carry out in non-classical rationality approximately the same role that categories - in classical. The categories fix the general framework of life in general, the existentials are used where is this framework in the subjectivity and uncertainty are shown. "Under a heading "existential", - notes Yu. Razinov, - Heidegger deduces such determinants of being as: "people", "life-in", an arrangement, understanding, the speech, care, death, conscience, time to that similar. By analogy with Aristotelean definition of being essential structure, about any presence it is possible to tell that in the horizon of the existential possibilities it is a person (Man), has ontology structure of life - in (thanks to it can be antique). It is defined as "where" - for example, in Likei. It is time, (thanks to which it can be antique be defined as "when" - for example, yesterday), concern, feels call of conscience, enters death, understands, located, speaks further" [Разинов, 1999].

The views of M. Heidegger had a notable influence on another classic of existentialism - J.-P. Sartre. Reflecting on the problem of the relativities "in-being-being" and "for-self-being," he tries to understand the essence of inter-

subjective relations with the help of the concepts "I" and "Other". However, unlike his German predecessor, Sartre tends to interpret this essence not in the spirit of cooperation, but through opposition. On the way to freedom, "I" he comes across a lot of obstacles, including awareness of the finiteness of his existence, the desire of the Other to limit his freedom owing to what the sado-masochistic game in which "I" vainly try to overcome the corporality and etc. According to Sartre, the intersubjective relationship is given to rise another two modes of being - "being-for-another" and "being-with-the-other", while the latter modus involves the emergence of a third person, a kind of outside observer, who has to track the stages of interaction "I "With" Other "and records the appearance of" intimate integrity. " The presence of such an observer with the functions of the arbitrator is necessary because none of the players of the game can in-between establish the transformation of relations with the new community.

J.-P. Sartre almost does not use the concept of "existential", but actually he fills the concept of Heidegger with new content. In the book "Genesis and Nothing" [Сартр, 2000], which was conceived as an own variant of constructing a phenomenological ontology, the content of existentials is considered through the prism of psychoanalysis purely in an individualized sense. At the level of collective Sartre comes out in his other work - "The Critique of the Dialectical Mind", where he tries to describe the "removal" of the contradiction between "I" and "Other" at the macro level, that is, in history. An ideal of his elementary social formations are "anarchist groups", each member of which seeks freedom for itself and for all. Thus, personalistic orientation to man as a lonely, abandoned creature, whose existence was exposed by existentialism as possible modes of being, was overcome in classical existentialism. If the existences characterize a certain existential state that is directly related to the experiences of the individual, then, from the late Sartre, these restrictions resemble the barriers of a dam that is easily destroyed by existentialism that extends beyond its own borders.

The variations on texts by M. Heidegger and J.-P. Sartre, as well as S. Freud and K. Marx, on the one hand, enriched the existentialological discourse, but on the other, he diversified and complicated that there was little left of the original content of the concept. Existentialism is associated with archetypes of collective unconscious, or with conscious patterns of behavior and communication. This concept separates from its textual ground and leaves the limits of historical and philosophical discourse, turning as a result of meaningful transformations into an independent element of contemporary anthropological and even socio-philosophical systems.

Spreading and refining the list of existentialists the researchers mention S. Kierkegaard who singled out loneliness, death, fear, faith, hope as fundamental human experiences; L. Shestov, who considered it like loneliness and fear; G. Marseille, who counted solitude, death, faithfulness, faith, hope, love; A. Kamyu, who called solitude, truce, absurdity, freedom; V. Frankl, who added to this list spirituality, freedom, responsibility. Sometimes in philosophical publicizm there is an identification of existential with virtues in their antiquity ((temperantia), rationality (sapientia), stability (fortitudo), justice (justitia)) and Christian (faith, hope, love) variants [Омарбекова, 2012]. Swiss psychologist Medard Boss distinguishes as existential spatiality, temporality, originality, co-habits in the common world (being-in-the-world), mood, historicity (historical memory), mortality (being-to-death).

Another variation can be found in the publications. But in general, the existential is characterized by antinomy,

discrepancy an initial uncertainty, a co-presence of mutually exclusive, "marginal situations" (life-death), a constant opposition to objectivistic determinism (everything happens in potentiality, in spite of necessity), the experience of existential as a verification of the integrity of the self assertion of the right "I" on existence), intense, tragic, self-disclosure of axiological significance and the measurement of existential (existential being is not value, but it initiates the axiological efforts of man, that is, tension of existence), the importance of the presence and interconnection of the outside of the random details that grow to the grounding symbols; principal non-structured and non-hierarchical.

The basic moment, distinguishes anthropological and social and philosophical approaches, a question of whether it is possible to apply the term "ekzistentsiat" for the description not only individual, but also collective, social experiences?

Within social philosophy of an existentials are designated not as lines immanently inherent in existence, and as certain canons, stereotypes, rules of existence of the person in everyday life as vital realization here lives of individuals as joint life, life as common cause. For example, V. Lehunovskyi rhetorically asks - Robinson Crusoe, the hermit has existential, forcedly left society? Obviously, the basic existential for it should be considered loneliness. But the paradox is that loneliness it is impossible without defined partnership of other people. "Spivmisnist" of Robinson Crusoe appeared first of all in his lonely existence on the same ideas which he had before got on the island. Owing to a fundamental being it is capable to understanding the harmony of people. Contrary to emphasized individualism of existentialists, modern social philosophers consider that the space of existential is secondary in relation to social space.

So, if social communities, as well as the individual, endure certain existential, then there is a question. Is an individual and social existential corresponding among them? Are they identical? The answer to these and other similar questions directly depend on what nevertheless is understood under existential.

In conditions when classics of existentialism consciously did not leave us accurate definitions, the theoretical vacuum which arose with need is filled with numerous interpretations. Generalizing them, S.V. Kopylova separate the definitions existential as: "means of human existence... forces constituting I the person... meaning bases of the person's entity, forms of possible manifestation... realities for human life"; "basic meaning, that implicate the general means of the self-disclosure actually human existing, capable to transfer communication of existence and understanding in its entity organization"; "The manifestations of existence, unique ways of the person in certain moments of its communication"; "A priori, constituting existence here of life in general and any separate being act"; "The major is the archetypic behavior models which took roots in transcendental structure of social reality are also shown in the sphere collective unconscious" [Копилова, 2007: 164].

The existentials, according to S. Omarbekova, it is a reality without which human life is essentially impossible. The existentials' own life is learned within subjective dialectics sensual and rational, combining theoretical, directed to knowledge, and practical, directed to volition, on commission of actions, the parties of human life. All phenomena of existence they have inexhaustible sincere, "warm" "coloring", the fact that it is possible to call "thoughts feelings" [Омарбекова, 2012: 28]. The life of the existentials comes the individual to participation with the absolute. An absolute reveals to us in the nature, history, art, poetry and philosophy not directly, and in the form of

the codes indicating a transcendencia. The life in general cannot be recognized, but it can be comprehended by the corresponding world outlook designs. Everything that is beyond similar existential development and assimilation of the world by the person is only an objectivization" [Омарбекова, 2012: 22].

Interpretation of the existentials in anthropology is dissatisfied, too abstract and metaphorical, social philosophers suggest considering them as "imperatives of human presence at typical life situations". At the same time they differ an imperative of belonging to social group, community; imperative due, admissible; an imperative of the importance of the person, his place in the system of the imperious relations. As we see, the existentials' structurization becomes possible only on condition of recognition their social nature. At all personal entity of people cannot exist without comprehension of life another.

Conclusions

The analysis substantial "existentials" transformations of a concept in philosophical journalism of the second half of XX - the beginnings of the 21st centuries allows to draw a conclusion on existence two parallel discourses. The first of them is emphasized with on textual criticism - does not even see necessary to provide any rational definitions of the corresponding concept, reasoning it with M. Heidegger and K. Jaspers's position who opposed existentials also categories. In existentialist tradition especially individual character of existentials' human life is emphasized, need to consider collective experiences of small and big social groups and the communities are denied. Obviously, "existentials" absence at classics of existentialism an accurate definition of a concept stimulated creative search of their followers and promoted emergence of heuristic breaks out of individualism limits. In a social and philosophical discourse of an existential has already arisen not only as mode of life of the certain person, but also socially caused valuable knots, the quintessences of meanings, the purposes, aspirations of people, world outlook designs, a priori set parameters of human existence in the world. Such interpretation existentsial does methodologically justify those substantial transformations which happened to the corresponding concept for the last 70 years.

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ЗМІСТОВНІ ТРАНСФОРМАЦІЇ КОНЦЕПТУ "ЕКЗИСТЕНЦІАЛ" В СУЧАСНІЙ ФІЛОСОФСЬКІЙ ПУБЛІЦИСТИЦІ

Стаття присвячена аналізу змістовних трансформацій концепту "екзистенціал", який зародився у межах екзистенційно-феноменологічної онтології М. Гайдеггера. Актуальність проблеми полягає в тому, що в сучасній філософській публіцистиці відповідне поняття вживається зовсім в іншому смислі та має принципово відмінне від гайдеггерівського смислове навантаження. Метою статті є фіксація змістовних трансформацій концепту "екзистенціал" для визначення їх методологічної виправданості. Констатується наявність двох паралельних філософських дискурсів, один з яких робить акцент на текстології, інший - на тих нових горизонтах, які відкриваються перед мислителями унаслідок варіацій на тему екзистенціалів. Вказується, що після критики К. Ясперса, М. Гайдеггер відмовився від спроб строгої дефініції екзистенціалів та їх класифікацій, яка б перетворила їх на категорії. Демонструється, як сучасні дослідники відходять від підкресленого індивідуалізму екзистенціалістів, інтерпретуючи останні як "соціально обумовлені ціннісні вузли", "квінтесенції смислів, цілей, прагнень людей", світоглядні конструкції, що а рїорї задають параметри людського існування в світі. Доводиться, що лише за умов виходу за межі персоналізму концепт "екзистенціал" починає працювати в новому, соціально-філософському контексті.

Ключові слова: екзистенціал; екзистенціалізм; М. Гайдеггер; персоналізм; соціальна філософія.

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