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### **Irene Yatsyk. Margin Situation of Existence of the Act: from K.Jaspers to N.Abbagnano**

*Mastering integrity is the aim of human existence, achieving of which stipulate the meeting with transcendental horizon of death. It becomes the cornerstone of ideological variety from speculative mysticism to nihilism.*

*Transordinary existential transit as a set of socio-cultural psychoanalytic and philosophical-anthropological aspects concentrates in itself the transformation (a person as polymorphic and multivocal being), transit (man as a traveller), temporality (man as temporary being) and care (care for existence (me and others)). In catastrophology this phenomenon allows discovering action-semantic approach of a person and is specified as consciousness internal work («spiritual»). Consciousness internal work includes meaningful and motivational aspects.*

*The main topological features of the situation are the totality, border nature, determinacy, non–linearity, stochasticity, problematity, absurdity, responsibility, choice and freedom. Totality emphasizes the comprehensive nature of the situation; border nature – the limit nature of it; determinacy – the concreteness of the situation; non–linearity means the presence of the choice; stochasticity – choice randomness and consistency; problematity reveals the dialecticity of choice; absurdity – indeterminacy, insubordination to cause–effect relations; responsibility refers to a moral action; choice and freedom – conditions of implementation of situational act. N.Abbagnano and K.Jaspers determine existential space which essentially defines the horizon and possibilities of individual’s perception of self, the world and others. Existence is the result of the man’s limit efforts. A man opens its uniqueness in the existence while in everyday life he is not always aware of the existence. He has to realize himself as «a man on the margin». Existence acts as a potential of human act only in the process of realization (K.Jaspers). The act itself reveals the fullness of existence owing to the phenomenon of transcendence (N.Abbagnano). Therefore, the limit nature of the situation reveals the complementarity of the act and existence.*

**Keywords:** *existential act, a borderline case, «a man on the margin», K.Jaspers, N.Abbagnano, extreme, choice, opportunity.*

The intellectual situation of the XX century with the complementarities of classic and non–classical paradigms of thought is the metaphysical foundation which enables the phenomenon of margin situation of existence of the act.

Transition from classic style of philosophizing to non–classical one opened a new attitude of researcher toward the subject of research which must be not only cognized but also clear. It requires taking into account both rational structures of cognition (perception, presentation, concept, assertion, deduction) and post rational (intuition, sensuality etc.) alongside. Due to the last, the transformation in understanding of situation was carried out from the gnoseological (empiricism) and ethical (German classic philosophy) to existential and axiological. Thus, a situation acquires the anthropological measuring.

A modern man exists in a situation called «man on a margin» as his choice has influence not only on the decision but also the fate of the whole nation. Existentialist philosophers K.Jaspers and N.Abbagnano offer their own conceptions in search of the value guides.

*Situation* is an extremely complex philosophic phenomenon. To our mind, it requires reconsideration and definition of its topological features in modern philosophic discourse.

The philosophical discourse of the 20<sup>th</sup> century contains the diversity of approaches that distinguish the topological characteristics of the situation such as personalistic, anthroposocial, ethics and communication and synergy–futurological ones. Personalistic approach reveals personal nature of the situation; anthroposocial one disclose the social nature of man; ethics and communication approach shows the necessity of moral principles for existence; synergy–futurological characteristic reveals both presence of the situation and its orientation to the future.

The main topological features of the situation are the totality, border nature, determinacy, non–linearity, stochasticity, problematicity, absurdity, responsibility, choice and freedom. Totality emphasizes the comprehensive nature of the situation; border nature – the limit nature of it; determinacy – the concreteness of the situation; non–linearity means the presence of the choice; stochasticity – choice randomness and consistency; problematicity reveals the dialecticity of choice; absurdity – indeterminacy, insubordination to cause–effect relations; responsibility refers to a moral action; choice and freedom – conditions of implementation of situational act.

Existentialist philosophers insist that being on the edge of an ontological abyss forces person to defend freedom, which manifests itself only in margin situations.

A margin situation is characterized as the situation of a possibility and the possibilities. A *possibility* means openness to the existing. Its essence is revealed as «being of possibilities». The margin situation allows opening the limit possibility of impossibility of the human's existence. That means the world is imbued with meaning only when a person appears on the verge of life and death and being and nothingness. K.Jaspers called this condition as «a man on the margin». This notion is

investigated in the dissertation because it reveals a man as he/she is. The phenomenon of «a man on the margin» is defined as existentially determined nature of the human's «Self», which represents the most complete expression of existential act in the margin situations of existence.

In the existential margin situations human's act enables the particular valuable and spiritual and semantic systems of the existing reality. They go far beyond the spectrum of the acting subject and affect the axiological aspects of choice. The act of making choice is affected by the axiological paradigm of priorities that have already been formed by the society or the man before the moment of making decision itself.

«The man on the margin» phenomenon includes the following content areas: anxiety, guilt, pain, randomness, transcendence and fear. Anxiety accumulates inside protective potential of a person. Guilt stimulates to reconsider the life values and activates in the situation of randomness. The margin situation is always transcendence i.e. is a process of overcoming the limits of existing life. Thus, existential fear returns a man to himself to determine the interdependence of the margin situation and existence of the act.

The availability of these existential components in «the man on the margin» presents the ongoing understanding and consequently doesn't carry negativity. Death as meaningful choice shows the maturity of the act and therefore it excludes foreign disapproval in the evaluation of the act. Moreover, according to K.Jaspers, the suicide of a healthy person is a presentation of axiological dimension of human life. Thus, the expression of above mentioned components constitutes a procedural and co-existential nature of existence act in the life margin situations.

Staying in a margin situation shows the presence of existence because existence as an opportunity of making a conscious choice indicates the unity of a man and the universe. Parmenides admitted it long time before by stressing that a man is the measure of all things. K.Jaspers reinforces this axiom by the idea of transcendence indicating the presence of human's spiritual principles as act's invariants. Transcendence is an existential meeting with the Other.

If existence is a personal commitment to transcendence, then the person making the choice transcends on the margin of itself. N. Abbagnano defines this phenomenon as a «structure». Structure is a movement from uncertainty to the integrity i.e. involving of a man in the concreteness of existence. The peculiarity of such a movement or structure is that it serves as a possibility of the opportunity. Choosing the opportunity a person identifies itself with it, lives with it, realizes, finds and finally controls himself. N. Abbagnano calls this process *coexistence* – a margin situation in which a man realizes himself united with others. The philosopher clearly indicates that the inability to dissolve in existence may cause the inability to not being the *nothing*, get rid of the *nothing*. Therefore, recognizing the *nothing* as existence forming is fundamental to understanding the existence itself in N. Abbagnano's philosophic concept.

A choice means choosing not one possibility, but self as a unity, undertaken in conjunction with the future and the past. It is a movement of possibility to «possible opportunity». Thus, there are some factors that constitute the essence of man in his/her finiteness and problematicity in N. Abbagnano's positive existentialism: existence as an opportunity of making a free conscious choice; transcendence as the fall outside the existing existence; structure as a movement of uncertainty to the integrity.

N. Abbagnano recalls that the inability to dissolve in life means no possibility for being *nothing*; get rid of *nothing*. That is why recognizing the *nothing* as forming existence is fundamental to understanding the existence of the philosophic concept of N. Abbagnano.

The core of the margin situation of the existential act is *extremality* – a peak output of man beyond the everyday life with its uncertainty. The margin situation reveals the temporal and time nature of human existence. The fact that we interested in the future highlights two fundamental features of the extreme nature of the margin situation: the threat of non–existence and determination to be.

The threat of nothingness shows that the man doesn't know the future and what happens the next moment. This uncertainty actualizes the resolution to be in form of

taking responsibility for ourselves. Therefore, the above mentioned signs are complementary by nature (the resoluteness to be appears when there is a threat of nothingness). In everyday existence such determination is not realized. Conversely, the feeling to be means the metaphysical threat of possible nothingness.

On the one hand the extremality of «staying on the margin» demonstrates the binary nature of human existence in the oppositions *being / nothingness, survival / growing, threat / resoluteness*. On the other hand it is a kind of overcoming the binary and getting control over the man's integrated existence.

In other words, there is the overcoming of the «subject–object» paradigm, splitting the world into «Self» and «Non–self». Human's action in the existential margin situation enables a particular valuable spiritual order and system of semantic tension in the existing reality. They go far beyond the action spectrum of the subject and affect the axiological aspects of choice.

Value orientation of a man is implemented in co–existence of moral, motivational and activity components. The moral component outlines the axiological horizon of human existence, i.e. what imperatives a person uses in own life. Motivational component reveals the nature of human's desire for certain values. In this case the person expresses being explicitly (articulates in the statement verbally). There is also being created implicitly (can only be shown). Finally, activity component constitutes active, creative and holistic nature of human existence. Man is not only a spiritual but also physical being. As a result, there is an inconsistent combination of the splittable nature and fervent desire for integrity.

Mastering integrity is the aim of human existence, achieving of which stipulate the meeting with transcendental horizon of death. It becomes the cornerstone of ideological variety from speculative mysticism to nihilism.

Transordinary existential transit as a set of socio–cultural psychoanalytic and philosophical–anthropological aspects concentrates in itself the *transformation* (a person as polymorphic and multivocal being), *transit* (man as a traveller), *temporality* (man as temporary being) and *care* (care for existence (me and others)). In catastrophology this phenomenon allows discovering action–semantic approach of a

person and is specified as consciousness internal work («spiritual»). Consciousness internal work includes meaningful and motivational aspects.

N. Abbagnano and K. Jaspers determine existential space which essentially defines the horizon and possibilities of individual's perception of self, the world and others. Existence is the result of the man's limit efforts. A man opens its uniqueness in the existence while in everyday life he is not always aware of the existence. He has to realize himself as «a man on the margin». Existence acts as a potential of human act only in the process of realization (K. Jaspers). The act itself reveals the fullness of existence owing to the phenomenon of transcendence (N. Abbagnano). Therefore, the limit nature of the situation reveals the complementarity of the act and existence.

Investigation of the margin situation of existence of the act helps to find new non-classical options of the person's existence in the universe. It is especially important in the context of current global problems of humanity (the threat of ecological catastrophe, social crisis as a manifestation of the crisis of European liberal and democratic paradigm and technocratic orientation of being).

The other aspect of the research is correlation of achievements of Western existential thought in terms of vision of the integrity of human nature and experience of Eastern Schools of Hinduism (Sankhya, Vedanta), Buddhism (Zen Buddhism), Taoism, where the desire for enlightenment is a manifestation of the marginal situation of the existential act.

For the author the most important seems the further development of the ontological content of the marginal situation of existence of the act. It seems interesting to do a comparative study of everyday human existence and the marginal situation in the context of the existence of the act. Return of a man to the everyday existence and socially adapted society after getting experience of being in marginal situation of existence of the act is very important and perspective.

The study of temporal nature of the margin situation of existence of the act (taking into account the termination of human existence) and defining of socio-cultural psychoanalytic and philosophical-anthropological aspects of the





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