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ЕКЗИСТЕНЦІЙНИЙ АНАЛІЗ ПРОБЛЕМИ ВІДЧУЖЕННЯ У ВЧЕННІ К. ЯСПЕРСА

У статті досліджено трансформацію концепту відчуження в роботах К. Ясперса, який є мислителем, що поєднує наукову строгість з безумовним розумінням антропологічних, екзистенціальних і психологічних аспектів і нюансів проблеми відчуження. Підкреслюється, що витoki відчуження треба відшукувати в способі буття людини у світі, у її доміантних змістовних орієнтирах, оскільки саме вони впливають і на формування відповідних економічних моделей, і на численні аспекти соціального відчуження, і загальну психологічну невлаштованість людини. К. Ясперсом визначено, що джерело відчуження не може бути поза людською сферою. Робиться висновок, що зазначений підхід при всій його поміркованості привертає увагу до одного з найважливіших джерел власне людини, не тільки людини взагалі, у її родовій сутності, а й кожної людини, будь-якого конкретного індивідуума.

Ключові слова: відчуження, трансформація, екзистенціалізм, буття.

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EXISTENTIAL ANALYSIS OF THE PROBLEM OF ALIENATION IN THE PHILOSOPHY OF K.JASPERS

The transformation of the concept of alienation in the works of K. Jaspers who is a thinker who could combine scientific exactness with absolute understanding of anthropological, existential and psychological aspects and nuances of the problem of alienation is investigated in the article.

It is emphasized that the sources of alienation must be found in the mode of human being in the world, in the dominant content orientations, because they influence the formation of appropriate economic models, as well as the numerous aspects of social exclusion, and the general psychological disorder of a person. K. Jaspers defines that the source of alienation can not be outside the human sphere. The conclusion is used that the approach, with all its moderation, attracts attention to one of the most important sources of human, not only of human in general, but of every person, any particular individual.

Keywords: *alienation, transformation, existentialism, being.*

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ЭКЗИСТЕНЦИАЛЬНЫЙ АНАЛИЗ ПРОБЛЕМЫ ОТЧУЖДЕНИЯ В УЧЕНИИ К. ЯСПЕРСА

В статье исследуется трансформация концепта отчуждения в работах К. Ясперса, который является мыслителем, сочетающим научную строгость с безусловным пониманием антропологических, экзистенциальных и психологических аспектов и нюансов проблемы отчуждения. Подчеркивается, что истоки отчуждения необходимо отыскивать в способе бытия человека в мире, в доминантных содержательных ориентирах, поскольку именно они влияют и на формирование соответствующих экономических моделей, и на многочисленные аспекты социального отчуждения, и общую психологическую неустроенность человека. К. Ясперс определяет, что источник отчуждения не может быть вне человеческой сферы. Делается вывод, что указанный подход при всей его умеренности привлекает внимание к одному из важнейших источников собственно человека, не только человека вообще, в его родовой сущности, но и каждого человека, любого конкретного индивидуума.

Ключевые слова: *отчуждение, трансформация, экзистенциализм, бытие.*

Introduction. Modern society is facing significant transformations, which are due to scientific and technological progress, socio-political, environmental challenges and a complex humanitarian situation. All this leads to a state of crisis in human existence and it is accompanied by social and spiritual instability.

In these conditions, a person finds himself in the power of alien forces, processes that he is unable to control or change. As a result, a person loses some of his original being, his own essential characteristics and acts no longer as a free active creature, but only as an object of economic, political and socio-psychological manipulation.

In this context, the problem of the alienation of a human that arose in Western European philosophy in XVIII-XIX centuries within the an educational project, early socialist doctrines and German idealism becomes especially topical and has evolved into one of the most important concepts of Western European philosophical anthropology.

Analysis of the latest sources. Representatives of this direction, particularly M. Heidegger, J.-P. Sartre, K. Jaspers associate existential-anthropological analysis with ontological problems, mainly with the problems of being. In his popular work “The Spiritual Situation of Time” (1932) the philosopher immediately diagnoses the modern person: “...the individual is detached from his own roots, when he realizes himself in the historically determined situation of human existence. He can not longer keep being. <...> We want to understand the basis of reality in which we all live; therefore we believe that we lose ground under our feet because after unity has not been doubted, it has been broken, we see only the existence, on the one hand, the awareness by us and other people of this existence – on the other” [4, c. 288].

Purpose: to investigate the transformation of the concept of alienation in the works of K. Jaspers.

Presenting main points and material. The works of K. Jaspers refer to the most important philosophical tradition of the twentieth century, and his position concerning the issues relating to the existence of the individual, his features, alienation and his overcoming can not be ignored. Ontological problem in the form of the question of being by K. Jaspers is a prerequisite and condition for real philosophizing: “In modern philosophizing, as always, there is about being. It goes around a pole that will never directly concern. It is – again and again an endless attempt: in a whirling to get on the pole. Therefore, philosophizing is always in its entirety – or it is not at all. It is trying to achieve a maximum of directness; something that is not completely outlined by form and knowledge, against it will remain indirect. The meaning of philosophizing is one, and an unutterable (unaussagbarer) thought: consciousness is being” [1, p. 21]. It seems to be the undoubted congeniality of K. Jaspers' thoughts to his contemporary and compatriot – M. Heidegger.

K. Jaspers nominates the modern state of a person with a crisis of spirituality, a crisis of the actual consciousness, a crisis and a catastrophe of personal being. “The consciousness has spread that everything has become untenable; there is nothing that does not cause doubts, nothing present is proved; there is only an endless circulation of mutual deception and self-deception with the help of ideologies. The consciousness of the epoch is separated from the being and is replaced only by itself. The one who thinks so, feels nothing by himself either” [1, p. 296].

K. Jaspers gives the reasons that led to such a radical crisis of the individual in the middle of the 20th century. Among them, rapid scientific and technological progress can be distinguished, accompanied by the alienation of the individual from her or his own skill, namely, techno, the formation of mass phenomena in all spheres of society and a repressive apparatus for its implementation. Like many other representatives of existential philosophy, K. Jaspers understands that the source of alienation can not be outside the human sphere. Also, this source can not be in the socio-economic relations external to the individual. The latter are the plane on which the drama of human alienation continues, but they are not its cause.

This confirms of the general anthropological propensity of existentialism, from the thesis of primacy (priorities) of existence before the essence and with the tendency to ultimate individualization and the nuances of existential concepts.

Thus, the essence of human, as well as the essence of human dignity and shortcomings, must be sought in a man. This position is not at all as transparent as it seems, so people, including philosophers, persistently sought and continue to seek the essence of man outside a man. This trend continues to this day and it is the most important element of all reductionist anthropology, which simplifies a person into a set of social characteristics, in some economic determinants, to physiological characteristics, psychological characteristics.

This trend is so common in the works of many researchers of the neobehaviorism, positivist persuasion, the question of constructing non-repertory and non-reductionist philosophical anthropology remains (if not more) relevant, as in the days of Karl Jaspers.

The basis of the personal crisis, according to K. Jaspers, is the gap between her real, primordial being and external factual being as a mass, unified subject. The genesis of modern civilization was conditioned by the fact that man lost his being (in Marx's opinion, human existence): "A person can not be a man if he is divorced from his soil, devoid of a conscious history, the duration of his existence" [4, p. 323]. Instead of being an universal human being, a person dissolves in an external universal human at the same time, the latter does not leave a chance for his own history. "Expanding the existence, a person sacrifices his being, where he finds himself" [4, p. 335]. The result of this transformation is social alienation of a person and a social crisis, has a manifestation in leveling social institutions and transforming them into a formal mass mechanism for implementing political decisions. All this affects the system of social values, the crisis of relations, education, which today cares less about the formation of a coherent and harmonious person, transforming a man into a perfectly fitted detail in the state machine or technological process: "If the substance of the whole began to cause doubts and it is in a state of decay, education becomes uncertain and fragmented" [4, p. 353].

Alienation, according to K. Jaspers, is the existence of a person in an impersonal form, a social function, while its authenticity, the being is the most individualized inalienable essence of the individual. The confrontation of mass impersonal forms of sociality and personal arbitrariness, essence and existence is the

struggle of man with social forms of alienation. The philosopher emphasizes the ineradicability of this contradiction: “The tension between the universal apparatus of existence and the real world of man can not be leveled” [4, p. 324]. At the same time, K. Jaspers does not consider the state of man to be hopeless, in the opinion of the author, he is obliged to form a rescue solution for himself, because the alternative is rather depressing: “The spiritual situation requires today a conscious struggle of man, each person for his true essence... He must, taking his own independence, master the mechanism of his existence or, having turned into a machine, submit to it” [4, p. 399].

This demonstrates the desire of the philosopher to find the source of human alienation and its overcoming in his own being, purposeful activity. These lines illustrate some resemblance to the main trend and motive of classical psychoanalysis, the founder of which emphasized on the task of freeing the human “I” from the action of unconscious motives and impersonal sociality – where “It” was, “I” should become. Such a coincidence can not be considered just random, taking into account the first profession of the philosopher (doctor) and the general trends in the development of Western European thought. The returning of real being in knowledge, according to K. Jaspers, means the following of its original dictate, as opposed to practical usability and predetermines rationality. “The future is where the tense unity of methods of knowledge is preserved, where special knowledge is permeated with being, and philosophizing is a feature of the world” [4, p. 403]. The irrelevance, the disintegration of a person's temporal existence must be overcome through the recognition of continuity, the building of historical ties of the present with the past, in the unity of which the individual again finds the integrity of his historical destiny. “Immersion in history” as a return to oneself can be achieved as a power of reverence, as concentration in professional work and as exclusivity in erotic love, because these existential modes translate continuity, uncompromising and sense orientation of self-being. This complex burden of preserving the authority of spiritual forces means constant violence against oneself, its pathos is the possibility of solving a super task. K. Jaspers is a thinker of atheistic existentialism, therefore he does not consider it possible to appeal to the divine power, however the philosopher saw the significance of transcendence in human life, conventionally observing the maximum “the life of every person must have something more than himself and why he should serve”. K. Jaspers defines the principles and significance of transcendence for the person's own existence, even for its normal, non-transcendent being in his main philosophical work.

Since it is impossible to refuse the hardware world created by man, it is necessary to work out an attitude toward it that, while preserving its involvement in its reality, would leave space for the implementation of this original. The involvement of the individual to the world in its true meaning is carried out in several directions: mastering the technical world in the sense that “once again we reach the immediate presence of human existence in all things of the world” [4, p. 401], thereby finding superiority over them. The advantage over technology, however,

means not superiority over nature, but a new, more intense level of unity with it. Technique creates conditions for the integrity of the individual's vital world, and the key to mastering it is contained in mastering the authentic knowledge of this goal.

His own philosophical approach to the liberation of a man K. Jaspers denotes the phrase “philosophical faith”. Thanks to the faith, the personality awakens and finds is under the action of the “force of self-being”: “This power neglects the possibility to explain the external causes of what arises or gets lost in freedom. A person believes that she is called to the highest and lives in tension because of the coercion imposed on herself, in the support of what is only existence, in the suppleness of the relative ability to wait, in the exceptionality of the historical connection... it is a philosophical faith, which, in the chain of people, transmitting the torch to each other, is capable of a new creation” [4, p. 412]. Self-existence exists only together with the being of its time, and it is the creation of the world. Philosophical faith, or the new philosophy was proposed by K. Jaspers as the overcoming of the comprehensive crisis of man in modern society. It is interpreted not in a rational, but in a socio-psychological aspect. The thinker believes that philosophy should be certified not in scientific terms, but because of psychological terms. This will lead to implementation, according to K. Jaspers, the main task of philosophy – to encourage people to an individual life, to help a person to realize the meaning of his existence. The philosophical approach, which was formed by K. Jaspers, is associated not with a rational understanding of the problems of society, but only with the transformation of the attitude of a person to the society. It should be noted that within the philosophical methodology, of course, more broadly, the position of K. Jaspers is rather contradictory. The task of identifying anthropological, and even more so, ontological problems and psychological problems, even fundamental ones, is rather seductive, however, it is another kind of scientific reduction, another antimetaphysical project.

This tendency to psychologism can be fixed in K. Jaspers in his interpretations of the concept of existentialism, which opposes transcendence. K. Jaspers interpreted the existential as a self-reflection of the personality under conditions of total alienation. The basis for the existence of the philosopher is the essence or status of the individual in the world. “We are possible existence: We live from sources that are beyond the limits of existing being, which becomes empirically objective, beyond the limits of consciousness in general and spirit. This essence has a manifestation: 1) in the dissatisfaction that a person experiences, because he or she constantly has a feeling of some kind of inconsistency with a being, her own knowledge and spiritual world; 2) in the unconditional, as its present identity or it understands and meaningfully said, submits the existing being; 3) in the relentless pursuit of the one, because man is not satisfied with any of the ways of influencing the all-encompassing on himself, or all together, but strives for unity in the foundation, which is only being and eternity; 4) in the realization of an incomprehensible memory that he also understands in the creation (F. Schelling) or as if he can remind what he saw in the life of the world (Plato); 5) in the realization of immortality, not as a continuation of

life in another way, but as a crushing shelter time in eternity, was considered to man as a method of continuous action in time” [4, p. 426-427].

The philosopher expresses similar thesis and in the main work “Philosophy” (1932), where existential analysis receives the most impressive application. This work of K. Jaspers is a philosophical encyclopedia of alienation. It reflects the genesis of the existence of the unconscious self-awareness and awareness of one's presence, through enlightenment and the attainment of a certain reflexive state, and, finally, to the present awareness of one's own worth and tasks.

It is important to note the following. Firstly, the path of existence to its excessive significance is a reflection of the stages in the psychological development of each individual, each mature individual. Perhaps this affected the profession of the philosopher, although this approach is quite acceptable in general. Secondly, K. Jaspers undermines the radical breaking of the traditional Marxist and positivist scheme, where alienation arises at a certain stage in the development of society, and then disappears together with social reforms or in the process of social revolution (in Marxism). Alienation, according to K. Jaspers, is quite a fundamental characteristic of the existence, of the person, of his mentality. It accompanies in the same way as certain childhood illnesses occur, which simply need to be treated for further normal development. In a certain sense, the alienation of a person from his essence, from his real being, is nothing but a growing illness that will be healed afterwards. Therefore, the status of a person in the modern world is understood by K. Jaspers as a crucial one, and this is the fundamental question: is man able to preserve his nature as an ancestral creature within an industrial society, in the process of subordinating it to impersonal, sublimated forces, or we can not talk about a man, as an autonomous and amateur subject.

Actually, K. Jaspers interprets the philosophy as that concerns to the person and his status in the world: “Philosophy – a risky idea of penetrating the insurmountable foundations of human self-vigilance – as a doctrine of truth, is presented at the discretion of everyone” [166, p. 19]. Accordingly, the philosophizing is understood by the thinker as the path of a man who comprehends being in his time, historically. This is the only way to self-understand the subject, philosophizing. Transferring the outlined situation to the understanding of alienation as a comprehensive existential state, it can be noted that K. Jaspers makes a diagnosis, but is also rather pessimistic about the prospect of treating the disease.

K. Jaspers remains in the positions of the binary approach, where the problems of alienation are considered in the plane of opposition “illness-health”, “the ideal past-imperfect present” and others. Identification of the subject in modern social systems is a fundamentally multidimensional topological model for which such opposition is by no means the only cultural or epistemological component. The self-identification of a person and the idea of the essence are incomparably broader, can not be grasped by the opposition of “alienation – involvement”, because what one aspect is alienation may be true involvement, in the person's opinion, or from the position of a particular social group, and we observe today. That is why the

ideographic approach is more modern – the paradigmatic theoretical approach to the analysis of reality, which is fundamentally indistinct in binary oppositions, and that is not expressed by means of traditional gnoseologists. It can be assumed that the transition from traditional culture to a modern nonclassical type culture is characterized by a fundamental transition from the nomothetic style of thinking to the positions of the idiographic approach.

Actually, K. Jaspers proposes a project of individual improvement of a person and rejection of any radical social transformations. A number of researchers emphasize this with the well-known utopianism of the project of overcoming alienation in the works of German philosopher. The value of K. Jaspers' philosophy with the respect to the concept of alienation is certainly not in the numerous “codes” that the philosopher discovers in the process of unfolding existentiality. A scientist, physician, psychotherapist wants analyze his subject, build a classification of the phenomena, determine the sources of their origin and predict the development of the disease. K. Jaspers works as a system diagnostician of alienation and offers his own treatment option for the disease.

According to the thinker, the effective way to overcome the error can not be completely conditioned by any social practices, revolutionary passionarity, radical political upheavals. K. Jaspers during the first half of the 20 century was able to record a sufficient number of attempts to implement similar projects, as well as the results of their implementation. The philosopher, like many representatives of the outlined direction, wants, firstly, to transform the concept of alienation into an initial ontological structure, and secondly, to suggest more moderate ways of overcoming this phenomenon. For K. Jaspers, as for M. Heidegger, J.-P. Sartre, alienation is not at all a random problem or trouble, just as it is not the result of the work of some impersonal economic mechanism, the soulless machine of capitalist exploitation, as the Marxists understand it. On the contrary, alienation is a natural result of the millennial development of human civilization, the economic factor plays here not the main role.

Conclusion. The sources of alienation must be found in the mode of human being in the world, in his dominant content orientations, because they influence the formation of appropriate economic models, as well as the numerous aspects of social alienation, and the general psychological disorder of a person. This approach, with all its moderation, brings attention to one of the most important and even the most important source of alienation-man in fact, including not only man in general, in its generic essence, but also every person, any particular individual. This position according alienation of K. Jaspers is a significant contribution to the development of this issue and draws attention to a number of individualized aspects of the category of exclusion that have not been sufficiently explored.

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ВІНЕР ЩОДО ПРИРОДИ УНІВЕРСУМУ

Відомо, що Філософія інформації – це область філософії, яка займається дослідженнями природи і основами інформації, в тому числі її динамікою, використання її природничо-наукового вивчення, розвитком і застосуванням методів теорії інформації і обчислювальних методів до філософських проблем. Поглиблюючись у роздуми Вінера та Флоріді стає зрозуміло, що інформаційна революція суттєво впливає не тільки на суспільство в цілому, але і на філософію зокрема. Таким чином, зроблено висновок, що вивчення філософії інформації та філософських проблем інформатики є сьогодні виключно важливою і актуальною проблемою науки і освіти не тільки з боку інструментально-технологічних проблем збору, зберігання, обробки і передачі інформації але і з боку вивчення інформаційних процесів у живій і неживій природі, а також в людському суспільстві.

Ключові слова: *філософія, інформаційна революція, філософія інформації, Універсум*