

обращения философской мысли к экзистенциальным измерениям бытия, а значит и к экзистенциальной философии. В статье подробно рассматривается концепция итальянских экзистенциалистов. Автор приходит к выводу, что в позитивном экзистенциализме представление о существовании человека носит такой же ситуационно-релятивный характер, как и в концепциях представителей негативного экзистенциализма. Также, хоть позитивный экзистенциализм и предпринял попытку реформировать негативный контекст философии существования, ему всё же не удалось полностью преодолеть трагическое мировосприятие классического экзистенциализма.

Ключевые слова: личность, экзистенциализм, существование, бытие, ответственность, заброшенность, выбор, возможность, судьба.

Метою статті є аналіз концепції особистості у філософії Н. Аббаньяно. Автор зазначає, що ця тема дуже актуальна, адже стан сучасної людини з його втратою справжнього буття та ціннісних орієнтирів вимагає звернення філософської думки до екзистенційних вимірів буття, а тому і до екзистенційної філософії. У статті докладно розглядається концепція італійських екзистенціалістів. Автор робить висновок, що в позитивному екзистенціалізмі уявлення про існування людини носить такий самий ситуационно-релятивний характер, як і в концепціях представників негативного екзистенціалізму. Також, хоч позитивний екзистенціалізм і зробив спробу реформувати негативний контекст філософії існування, йому все ж не вдалося повністю подолати трагічне світосприйняття класичного екзистенціалізму.

Ключові слова: особистість, екзистенціалізм, екзистенція, буття, відповідальність, покинутість, вибір, можливість, доля.

The purpose of the article is to analyze the concept of personality in philosophy of N. Abbagnano. The author notes that this theme is very topical, because the state of a contemporary person as to his true being and the loss of values requires the appeal of philosophical thought to the existential dimension of being, i.e. to existential philosophy. The author reveals in details the concept which was created by Italian existentialists. The author comes to the conclusion that in the positive existentialism the idea of the existence of man has the same relative character, as in the concepts of negative representatives of existentialism. Also, even though the positive existentialism has attempted to reform the negative context of existential philosophy, yet it hasn't fully overcome the tragic worldview of classical existentialism.

Key words: personality, existentialism, existence, being, responsibility, abandonment, choice, possibility, fate.

The purpose of the study is to analyze the concept of personality in philosophy of N. Abbagnano. To accomplish this aim we had to fulfill the following tasks: to describe the characteristics of existentialism as a way of thinking and philosophical doctrine; to explore the views of representatives of the "negative existentialism" about a man; to analyze the interpretation of existence in N. Abbagnano's philosophy and to explore the interpretation

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THE CONCEPT OF PERSONALITY IN A POSITIVE EXISTENTIALISM OF NICOLA ABBAGNANO

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Целью статьи является анализ концепции личности в философии Н. Аббаньяно. Автор отмечает, что эта тема очень актуальна, ведь состояние современного человека с его утратой подлинного бытия и ценностных ориентиров требует

of freedom as a possibility of making a choice according to N. Abbagnano's concept.

From our point of view, this theme is very topical, because the state of modern man to his true being and the loss of values requires the appeal of philosophical thought to the existential dimension of being, so to existential philosophy. Thus, existentialism has got not only historical and philosophical significance: its representatives raised the question about the nature of human existence and authenticity in the most radical form [6: 105].

Talking about cultural causes of existentialism, it is necessary to emphasize that the "philosophy of existence" - is not so much a monolithic philosophical trend having its own set of methods and rational systems, but rather a reaction to those changes that took place in Europe in the first half of the twentieth century, it is not only a statement of the crisis of classical rationality or an indication of the impasse of European society, but also a search for a way out of this critical situation [5: 199].

Despite the diversity of variations of existential philosophy, its religious and secular forms, it makes sense to pay attention to another concept that has made some contribution to the development of existential anthropological themes that is named "positive existentialism". The author of this concept is an Italian philosopher Nicola Abbagnano (1901-1990). The themes that he proposed (problems of personality, the existence, freedom and responsibility etc.) remain relevant to the people at the present stage of human society development.

First of all, it should be said what positive existentialists didn't like about classical philosophical heritage: 1) the desire of the rationalist philosophy to eliminate all the individual characteristics of the person [7: 203]. Human physicality becomes an object of study and experiments of biology, human spirituality - the object of study of psychology. Man as a whole being, disappears from the Western European science. And the result of analysis of personality in terms of the classical ideal of rationality (which is based on a purely rational understanding) is a transformation of the person into impersonal, mechanically divided collection of different kinds of elements. So the representatives of the "philosophy of existence" proposed a new existential approach to the man by manifesting the fundamental openness and uncertainty of human existence; 2) the absence of dialogue and considering of philosophy as knowledge that is available only to the chosen intellectuals. In their works, representatives of existentialism rejected the traditional rationalism and offered as a methodological line to use not a monologue but a dialogue. Existential philosophy is intended both to professionals and mass reader [8].

Tern "existentialism" is used in two ways in modern philosophy. Referring to the works of E. Mounier and A. Shlegeris we see interpretation of existentialism as a special type of thinking, which is treated as an accentuation on the ways of development of intuitive comprehension of human spiritual experience and its concrete existence, as personality-type confessional statement. This type of thinking is not unique to existentialist philosophy, but also shows up such different philosophical trends as personalism,

"philosophy of life", philosophical anthropology, etc.

There is also a second version of the understanding of the term "existentialism". Here it is treated as one of the largest areas of the twentieth century philosophy, which appeared right before the First World War in Russia (philosophy of L. Shestov and N. Berdyaev), later in Germany (concepts of Heidegger, Jaspers and others) and during the Second world War in France (Marcel, Sartre, Camus, and others) [4: 755].

Assuming that all previous philosophy, which considers a man as an abstract scheme, "has outlived its usefulness", existentialists paid their attention to the living acting man. Existentialists see a man as a creature that exists in the world and cognizes the world through the prism of his personal existence. Referring to the works of philosophers such as J.-P. Sartre, A. Camus, K. Jaspers, M. Heidegger, and G. Marcel, we can see that the existentialist conception of man is based on the recognition of the primary role of defining human existence (which is essentially opened and unknown), on the understanding of freedom as the only permanent attribute of the human being and connection of freedom with responsibility, anxiety and choice [2: 140].

According to N. Abbagnano, problems of philosophy are focused on the understanding of human existence; not on human itself but rather on a specific unique individual who must take responsibility for its own destiny and history. A man becomes a man in the true sense only when he confronts a question of being. In contrast to the things that are always identical to themselves, people have the ability to go beyond its original boundaries. A Man as existential is directed toward transcendence or being.

As it was mentioned above, existentialists see a man as a creature that exists in the world and cognizes the world through the prism of his personal existence. Existence, according to existentialism, is that main thing that defines a person. An important principle of the philosophy of existentialism is that a man makes himself a man, and no external force is responsible for that. Negative existentialism considers human existence through the prism of inauthenticity, abandonment in the world, and consequently, the fundamental impossibility of achieving authenticity of existence. Therefore, the acquisition of authentic existence is denied at all, or is assumed breaking through the being and is necessarily accompanied by tragic moments of human life (the horror, despair, anxiety etc.).

The central notion of the existentialist doctrine of man (in a "negative" and in a "positive" variation) is existence, which is defined as an insubstantial specifically human way of being in the world. It represents uniqueness as well as the problem of each person. Existentialists connect true existence with the phenomenon of freedom, with the recognition of the freedom of another person next to the personal freedom. Speaking of freedom existentialists mean unlimited freedom of choice. An important principle of the philosophy of existentialism is that man makes himself a man, and no external force is responsible for this: the man is always in the making, is always responsible for what he is doing to his life. So the freedom and responsibility take the main place in the system of values of existentialism. According to representatives of the "philosophy of existence"

personality itself forms its own relationship with the world and chooses ethical rules, makes the moral choice - those are the acts of free creativity [8: 1304].

Many ideas were perceived by followers of existential philosophy as postulates, but N. Abbagnano didn't agree with the pessimistic outlook of existentialism and decided to change the context of this philosophy. His project Abbagnano called "positive" existentialism, since it was based on an optimistic interpretation of a person and the problem of human existence. Italian existentialists have tried to create the basis for any positive ideals that a man could find and a basis for the orderly and healthy being [2: 56].

It is important that N. Abbagnano tries to consider a particular individual in his real life, in its interaction with the world and other people, and takes a goal to give to the individual the visible marks of behavior in everyday life, in specific situations.

First of all N. Abbagnano refuses from the negative interpretation of existence. N. Abbagnano insists that the essence of human nature is that it is equally as stable unchanging as it is changeable and mobile. Philosopher treats the existence as "possible opportunity" [5: 202]. The reason of such consideration was the reduction of human life to its problematic. The possibility N. Abbagnano sees as a search aimed at founding the limits of the possibility. The limits of existence determining its temporality are birth and death. View of existence should be turned on itself. Existence is its authenticity in the freedom of choice. That is why for N. Abbagnano existence - the only possible horizon for understanding of the man's freedom [1: 302].

Further, the freedom for the philosopher is a movement, by which existence returns to its original nature, realizes this nature and with this knowledge can actualize the real existence. Freedom is in human nature, in the fundamental structure of man. The problem of freedom confronts man only when he is serious about the possibility of his existence and decides to be free consciously. But freedom can not be understood on the basis of nothing and transcendence, and on the basis of the problematic. World and existence reveal each other in an existential act - the act of understanding between people.

Coexistence with other people always presupposes respect of the person to another person, the recognition of his individuality. Each person, according to Abbagnano, needs another person [1: 98]. N. Abbagnano promotes the confidence in human potential. He believes that there are numerous examples where a person was able to realize its potential, to subdue external inauthentic world. In particular, the Italian philosopher, speaking out against stereotypes "negative" existentialism, is trying to revive faith in science and scientific knowledge, which are very important for human life in the future. However, the demonstration of the limitations of human possibilities is some kind of power of necessity which N. Abbagnano calls fate, and the inevitability of which we often have to accept.

A man by nature is the difficulty, uncertainty. When a person realizes the difficulty of his existence, he can be finally realized as a person. Everything that surrounds a person is a possibility so it is necessary to learn how to do the right

choice from a variety of options [3: 129]. Positive existentialism teaches a man to choose the best and most sensible option each time. The right choice is the choice that leaves a possibility to choose in the future. However, this position gives us an infinite number of equal opportunities and N. Abbagnano understands it and inputs the concept of necessity - the so-called fate. As a result, the fate of a man depends partly on himself, and partly he has to take it for granted.

On the whole, we should say that in the positive existentialism the idea of the existence of man has the same relative character, as in the concepts of negative representatives of existentialism. Also, even though the positive existentialism has attempted to reform the negative context of existential philosophy, yet it hasn't fully overcome the tragic worldview of classical existentialism.

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