

## **CONCEPTUALIZATION OF THE SITUATION: SITUATION AS A TYPE OF SYMBOLIC SPACE**

The most significant theories of the situation and the situational approach were proposed in the 20th century by K. Jaspers (die Grenzsituation), M. Heidegger, J.-P. Sartre (“Situations”), R. Rorty (contingence approach), K. Popper (laws of situation). As a first approximation, we define the situation as a field of co-equal interaction of a person with the environment, circumstances, objective conditions. Situation is a spatial and temporal reality of meaning. The situation is not so much a natural-historical as a semantic reality. The unity of semantic connections binds fragmentary situations into a historical universe. It is this semantic relation that breaks and expands the boundaries of the situation. Let us formulate several principles of situational vision

1. "From a personality point" principle. This principle means the primacy of personality, existential situation, situation of self-being" and the secondary nature of any external circumstances and conditions.

2. Principle of “primary historicity”. Axiological and ethical dimension of primary historicity was clearly explained by K. Jaspers.

3. Principle of the “limit-boundary situation” (die Grenzsituation). Limit-boundary situation is transcendent-immanent, noumenal-phenomenal unity. The fact of the presence of the threat of physical, moral death does not create Grenzsituation. Only when a person in crisis, limiting conditions discovers a transcendent world for himself, only when a different plane of being shines through the situation – "existence", the noumenal world of human freedom and selfhood, outside of everything objective, only then does the situation become Grenzsituation (limit-boundary).

"Situation – Act" architectonics. Semiotic explanation: an act is a text, and the situation (context of an act) is silence, a dumb question, the answer to which is an act. The basic silence of the situation is a challenge for a special type of rationality - situational reason (J. Habermas, A. Loy). The construction of acts of thinking in the aspect "situation - act" suggests the primacy of the question and the secondary nature of the answer. We can distinguish two poles of reason: Situational reason (J. Habermas, A. Loy) – Facticity of reason: the ability of the subject of moral-rational act to discover in the empirical world (here and now) the intelligible world of moral laws [1].

Fundamental characteristic of the situation is the freedom-facticity unity of the situation. A situation is a mode of existence of a "concrete material a priori" or "a priori scene". The concept of an "a priori scene", and consequently a dramatic description of the situation, is proposed by the German philosopher Thomas Rentsch in his work "The Constitution of Morality. Transcendental Anthropology and Practical Philosophy" [2]. The facticity of the situation is not empirical, but transcendental. The facticity of circumstances is empirical, the facticity of the situation is transcendental. Transcendental dimension – realm of ethics. Playing on the "a priori stage" is an act of individuation. And only such a responsible game/ performance is a condition for the possibility of a collective ethical-cognitive relationship of individuals. The dramatic, theatrical, connotation of the meaning of the term "situation" (situation-scene, performance, role playing) is significant. Situation as a tragedy, drama, comedy...Here the space of fate and destiny perspective opens. Person appears as a Parson-age in the theater. It is possible to build a typology of situational existential roles: role-tragedy, role-farce, role-coercion, role-mission, the role-vocation (Beruf)...

The situation carries the potential (intrigue) of the event. A person does not "get into" a situation, he or she outlines it, constitutes it, comprehends it, foresees it (foresight of situation). The ethics of effort in a situation push apart the "viscous" heaviness of the world and creates place for an individual act of freedom. A situational act is always an act of individuation/ self-being: in a situation, a person is faced with the specifics of the structure of being, where it is necessary to reproduce each time anew what a person considers values, morality and culture. We can also single out the most important constitutive procedures of the situation as a topos for the act of individuation: interiorization and immanentization, situational-personal interiorization of the meaning of major civilizational cultural-historical conflicts and immanentization of general ethical norms in our own individual semantic field. The architectonics of the situation is determined by basic isomorphism/ homology of the personal situation and the fundamental situation of our era. Situation-ethos is the space of ethical initiative: risky, irresistible to moralistic dictates from out-side.

A situation is a special type of symbolic space. Only in the space of the situation the procedure of a kind of situational phenomenological "epoche" can be carried out. I remind that Hellenistic Epoché (epokhē, "cessation", suspension of judgment, "withholding of assent") was transformed, rethought in Husserl's phenomenology. Through the systematic procedure of "phenomenological reduction" one is thought to be able to suspend judgment regarding the general or naive philosophical belief in the existence of the external world, and thus examine phenomena as they are originally given to consciousness. In the space of the situation, all naive obvious assumptions, prejudices, first of all, self-evidence of metanarratives (geopolitical and historiosophical temptations) should be suspended (bracketed or put out of brack-

et). An epoche in the situation of an ethical act is not only and not so much an epistemological procedure as an existential one. After all, phenomenology itself postulates the unity of cognition and experience of the consciousness of the subject, whose disposition is the space of everyday life (Lebenswelt).

The situational epoche does not mean a complete rejection, negation of the objective content of socio-cultural being, the value-normative dimension/ realm/ kingdom of culture. It is rather a certain «breath holding», a clear understanding that in the space of a situation it is impossible to simply take ready-made formulas, scenarios, stamps of social behavior, personal communication and ethical action. This is a question how to use general common values and norms in the uniqueness of real personal situation (biographical situation).

### References

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