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SACREDNESS OF THE SACRIFICE

Abstract. *The article analyzes the reasons for the sacralization of the sacrifice within the mythological discourse. It is argued that the sacrifice is essentially opposed to the profane world, the world of ordinary social connections, since the being of the sacrifice presupposes the "evulsion" of the individual from this world, the loss of all significant characteristics and the acquisition of another ontological status. In the metaphysical sense, the sacral meaning of the sacrifice is that it supports the established world order or renews it. In the praxeological perspective, the sacrifice manifests itself as a sacralized form of exchange. In its essential transformation, the sacrifice is something "different" – potentially and real. Really - because the sacrifice is not already itself (what it was until the moment of choice), but something else, actually a sacrifice by its purpose. Potentially – because it is expected to receive something different, desired or necessary instead of it. Becoming a sacrifice, the individual at the same time loses his social status and acquires a special sacral modality, which is based on ontological grounds and concrete motives specific for each model of sacrifice. The meaning of the "banal" sacrifice is that it provides special conditions for the interaction of the natural and supernatural worlds. For the "high" sacrifice, the sacredness is comprehended as the necessity to obey the concretized imperative dictate of the higher forces, which has a tinge of ordeal. In the symbolic sacrifice, the "post mortal" existence, which is realized in close connection with the sacral world, has special importance.*

Key words: *sacral, profane, "banal" sacrifice, "high" sacrifice, "symbolic" sacrifice.*

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AT THE EXISTENTIALIST CAFÉ BY SARAH BAKEWELL – HERMENEUTIC REFLECTIONS ON EXISTENTIALIST MODUS VIVENDI

Abstract. *Introduction. The article is devoted to the discussion of main ideas of existentialism and the representation of the recently published book about the philosophy of existentialism by Sarah Bakewell. The purpose of the article is to analyze the existentialists' concepts and to present the principal ideas of the book, to give a concise analysis of its content and to manifest the significance of the author's contribution to the contemporary philosophical studies. To achieve the aim mentioned above we apply the methods of comparative analysis, methods of the hermeneutic reconstruction and reinterpretation, analytical and synthetic methods. Based on the latest investigations and critical reviews on the problematics of the existentialism, its contradictory concepts and a confirmation of its relevance we will attempt to reveal and to confirm the topicality and direct application of existentialism to daily people's lives, its practicality and the urgent necessity of radically different approach to its interpretation and understanding by referring to Sarah Bakewell's book. Conclusion. After reviewing the topics mentioned above it is necessary to point out that it is crucial to present not just philosophers fundamental works and its analysis but attempting to change the stereotypical image about the movement which we call existentialism. Furthermore, the author seeks to refute the established skepticism about the expediency of existential philosophy, as well as its proper theoretical justification. We consider this book to be a hermeneutic exploration which the author outlines by using a particular metaphor "existentialist café" which allows us to assert that this is an interdisciplinary investigation with brilliant analytics but without strict conclusions. A spectacular combination of perpetual*

questioning about fundamentals of existence, penetrating reasoning, an attempting of the hermeneutic dialogue, literary mastery and philosophical generalizations – everyone is invited to experience all this and more at the "existentialist café" of the mind.

Key words: Sarah Bakewell, Existentialist Café, existentialism, freedom, being, hermeneutics.

Formulation of the problem. Interest in the problem is determined by the antithetical and controversial position towards an existentialism as to a philosophical tradition, namely, a direct endeavour to discriminate existentialism in connection with the so-called insolvency of combining theoretical fundamentals to the empirical tasks, total pessimism in regards to outlook and future, immorality issues and negative impact on society, especially, post-war generations.

Analysis of the recent research and publications. Among the latest works of the foreign researchers who investigated the issues of existentialism should be mentioned “Understanding existentialism” by Jack Reynolds (2014), “The existentialism of Jean-Paul Sartre” (2009) and “Reading Sartre: On phenomenology and existentialism” (2011) by Jonathan Webber, “Living philosophy: An Introduction to moral thought” by Ray Billington (2003), “Albert Camu’s Critique of Modernity” by Ronald D Srigley (2011), “The philosophy of Heidegger” by Michael Watts (2014), “The philosophy of Sartre” by Anthony Aatzimoyosis (2014), “The Cambridge Companion to Simone de Beauvoir” by Claudia Card (2003) and many other. Among the classical works of continental philosophers and representatives of American analytic tradition, we must note “Existentialism: A reconstruction” by David Cooper, “The Existentialist reader” by Paul MacDonald, “Philosophy of existentialism” by Otto Friedrich Bollnow, Hannah Arendt’s works, books written by Lev Shestov, K. Raida, Piama Gaydenko and many others.

Purpose. The major task of our research is to analyze the fundamentals of existentialism and a transformation of its ideas in present-day realities, to distinguish the specific features of author’s understanding of existentialism, to outline the perspective and relevance of research on existential philosophy, based on the above-mentioned publication.

Presenting the main material. To begin with it is necessary to mention that the book by British author Sarah Bakewell “At the existentialist café” is considered to be not just one of the latest investigations in existentialism but as one of the most intriguing ones. It is believed that existentialism came out of fashion, not fulfilling the expectations of the “lost generation”, especially because this kind of philosophy wasn’t created only within academic auditorium. The fascination of young rebellious people with existentialism who took these ideas as a call to protest against the current regime and the order of things cause a conflict of generations and a misinterpretation of its fundamentals later on. “From the mid-1940s, ‘existentialist’ was used as shortland for anyone who practised free love and stayed up late dancing to jazz music” [1, p. 12]. But what does it mean for philosophy to come out of the fashion when fashion is a simulacrum according to the views of postmodern philosophers? When philosophy becomes a tool of ideology in purpose to justify a current social movement, it distorts the moment of serving and dedication, the fundamental potency in which it reaches self-fulfillment. The author takes this challenge and explores all the depths of the existentialist mind.

The story begins with the moment which can be described as the birth of existential movement near the turn of 1932-3 in the Bec-de-Gaz bar on the rue du Montparnasse in Paris where three young philosophers were discussing important issues at that time. It is a traditional view that existentialism’s classification is quite relative first of all because some of thinkers refuse to be called existentialists depending on the controversial popularity of existentialism as a fashionable elite movement, especially in France. So we are going to follow another traditional approach which let us connect these philosophers with major issues and topics they were discussing. Also we distinguish the existentialism (Existentialismus) which is completely French phenomenon and philosophy of existence (Existenzphilosophie). A term “existentialism” was founded by Jean-Paul Sartre and firstly appeared in his famous book “Being and Nothingness” (1943). After publishing his book “Existentialism is a Humanism” (1946) which became an official manifesto of existentialist movement, there were a lot of

misinterpretations and confusion who belongs to this movement. Thinkers like Karl Jaspers and Martin Heidegger were wrongly included in this movement as the most prominent representatives. “As Sartre’s thesis, “the existence precedes essence”, means nothing more than person’s ability not only to know their essence but also to independently build, create, while existentialism according to Jaspers, is only a scientific philosophy that is incapable of answering questions about sense” [2, p. 29]. So the major distinction occurs on the basis of different starting positions, namely in existentialism – the existence precedes the essence, in the philosophy of existence – an existence is a way to contemplate the essence.

Among the principal themes, we must note the topics of death, choice, freedom, being of the individual, absurd, authenticity and anxiety. To begin with, it is necessary to point out that the cornerstone of existentialism is a human being as a whole who is dependent on 1000 circumstances (Nicolai Hartmann). “What matters is the self’s experience; anything else is a distraction at best and a violence against the human at worst. I am not an object for others to cathect, a collection of neurotransmitters and chromosomes, a repertoire of behaviors, or an information processing unit; I am an experiencer, an actor, a chooser – a whole and unique person in the world” [3]. Besides the fact that existence is the main concept of existentialism, it is also one of the most complicated ones for theorizing. First of all, existence is not something you can be explaining to yourself, it cannot be rationalized like a Geometric Theorem, it can be only lived individually, other words, this is the only place for creation of the Self. Moreover, the philosophers claim that there are no external forces controlling humanity, there is the only liberation of the self-delusion of one lonesome individual among many other people. The wrath of God or an ideal are not suppressing a person any longer, so a human being is free to go even the wrong way towards a new Self.

Sarah Bakewell starts the discourse with the consideration of what existentialism is. Thus, the most essential features for the definition are: 1) Existentialists concern themselves with individual, concrete human existence; 2) As a human I am whatever I choose to make of myself at every moment. I am free – and therefore I’m responsible for everything I do; 3) An anxiety is inseparable from human existence itself; 4) Despite the limitations, I always want more: I am passionately involved in personal projects of all kinds; 5) Human existence is thus ambiguous: at once boxed in by borders and yet transcendent and exhilarating; 6) An existentialist who is also phenomenological provides no easy rules for dealing with this condition, but instead concentrates on describing lived experience as it presents itself; 7) By describing experience well, he or she hopes to understand the existence and awaken us to ways of living more authentic lives [1, p. 34]. Following author’s interpretation, we can conclude that we are called to live that way we consider to be the right one without attempting to satisfy with other people’s idea of who we are. All in all, a ready-made existence is not accessible for anyone.

Considering the major ideas of Sartre’s existentialism, it should be noted that “fundamental choice or project is both individuating feature of existential ontology, the factor that distinguishes consciousnesses among themselves, and the totalizing aspect of human reality that renders it thoroughly responsible for its situation” [4, p. 88]. According to philosopher, freedom is a matter of choice as much as the person takes a responsibility for his or her actions despite the total uncertainty of the outcome and future. Authenticity is an idea which requires an unstoppable process of becoming, mastering of the Self on daily basis and daily choices. Furthermore, “if we defined man’s situation as a free choice, with no excuses and recourse, every man who takes refuge behind the excuse of his passions, every man who sets up a determinism, is a dishonest man” [5, p. 386]. For Sartre, the whole world is a phenomenon and the way how it appears to a man in his or her everyday experience is pre-determined by existence, in other words, an existence is interpreted as a pre-rational structure which provides the unity of consciousness.

Viewing early Heidegger’s philosophy of Dasein, it should be stressed that “even while rejecting the traditional philosophical virtue of clarity, he was adamant that he was a philosopher, and that there was nothing merely literary or playful about his language. His purpose was to overturn human thinking, destroy the history of metaphysics, and start philosophy all over again” [1, p. 62]. It is well-known fact that Heidegger’s manner was quiet different, destroying German syntax, he was

seeking and following the essence in every word, making a path to a forgotten Being through ordinary sentences and metaphysical abstractions. It is important to emphasize that under Dasein (the being-here), the thinker means not just a mortal being, but also a pure presence before any rational definitions, specifically, a being which is interpreted as a time. “His starting point was reality in its everyday clothes, yet he also spoke in Kierkegaardian tones about the strangest experiences in life, the moments when it all goes horribly wrong – and even the moments when we confront the greatest wrongness of all, which is the prospect of death” [1, p. 71]. Heidegger’s mind was deeply occupied with a philosophical transformation of vision of a human being and a hermeneutic interpretation of the essence, which shows itself to a man in its everyday authentic existence. A truth is an unconcealment of things which can be seen and revealed through contemplation of the essence. “If there were no Dasein, there would be no being to whom things might be revealed” [6, p. 99].

Analyzing Simone de Beauvoir’s activity and writings, it should be stressed that she is interpreted not just as a philosopher but, first of all, as the closest person to Jean-Paul Sartre. Sarah Bakewell very vividly depicts the history of their relationship and how it affected their lives. As a philosopher, she was concerned with the tragedy of the human situation, an absurdism of social norms which shouldn’t influence or determine people’s choices. Following Sartre’s thesis about a freedom to choose the life, she used to think that freedom equals responsibility despite the fact that any situation we live in is deeply ambivalent. “The Second Sex” is widely known as a pioneer of feminism was written by Beauvoir as an experiment she personally defined as “applied existentialism” (Sarah Bakewell). “Beauvoir used philosophy to tackle two huge subjects: the history of humanity – which she reinterpreted as a history of patriarchy – and the history of an individual woman’s whole life as it plays itself out from birth to old age” [1, p. 208]. The task of a woman is to become one, being completely free in expressing femininity as a social, psychological and biological differences.

Maurice Merleau-Ponty who Sarah Bakewell named a “dancing philosopher” was researching in problems of perceiving a phenomenon. He wasn’t looking for an essence of existential despair but was interested to know how we can act and perceive things the way they are. “What does it mean to write with a pen, or to walk through a door? These actions are almost impossible to describe or understand fully – yet most of us perform them with the greatest of ease, day after day. This is the real mystery of existence” [1, p. 230]. He interprets an experience as an always bodily one, claiming that the body is a way for subjectivity to meet the world. Perceptual consciousness is a place where a person and a world are in dialogue. Eventually, the most important thing that provides a reciprocal perception is the language. The language forms the fundamentals individuals have in common despite the fact it causes even more misleading interpretations and conflicts in human coexistence.

Albert Camus’ philosophical views were different enough from all the thinkers involved in the existentialist movement to make him an extraordinary philosopher. For Camus, the world is totally irrational and something a person will never be happy to deal with. All of us were thrown in this space without a permission or a desire to be born to be doing ungrateful Sisyphus’ job. An absurdity of life is a key concept of his philosophy. “If we keep going, it must be on the basis of accepting that there is no ultimate meaning to what we do” [1, p. 150]. All we have are an assurance of death and our Self. There is no Ultima Thule, there is no predestination, there are only an impulse of rebellion and a freedom which is hard enough to live with, being seriously responsible. If life is senseless, full of absurd, the only option person has is to protest against it. Consciously taking an unbearable duty of living is to be a hero in a hopeless place.

Conclusion. Consequently, considering this issue, it should be pointed out that existentialism as a philosophical tradition requires a rethinking and a radical change in its interpretation. It is worth noting that the relevance of the ideas of existentialism is determined by the fundamental inexplicability of the nature of the human being, as well as socio-cultural transformations, which deepen the conflict of the human situation in the post-industrial world. In other words, today’s modern technologies, economic, political transformations, identity issues are

putting human existence under question again. Despite the impossibility of adequate explication of the existence as a concept, hermeneutic self-expression of existence, appears to be a heuristic attempt to overcome excessive theorizing of this notion (M. Heidegger). It should be emphasized that the ideas of classical existentialism are relevant and coherent with modern anthropological research, and can also be applied in the field of interdisciplinary sciences. If even, according to the researcher, existentialism as a cultural movement belongs to the past, then it is still as philosophy can cope with a completely practical mission. Existentialism can be for a modern man to be liberated in the same way as for men and women in Europe, torn by war [7]. Thus, the existential paradigm of the continental philosophy of the 20th century, In the reception of a British researcher is primarily a practical philosophy that defines the interpretation of its fundamental concepts, for example, to the intentions of M. Merleau-Ponty or M. Heidegger. Let's notice the tangible influence on such a state of affairs of the traditions of American pragmatism and analytic philosophy, in particular, in connection with the use of the principle of trust (N. Wilson, W. Quine, D. Davidson and D. Dennett). In addition, the decay of existentialism as a social movement is justified by its time, but its truth as a personal lifetime commitment for anyone who chooses to do so is a greater undeniable contribution for minds.

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В ЕКЗИСТЕНЦІАЛІСТСЬКОМУ КАФЕ САРИ БЕЙКВЕЛ – ГЕРМЕНЕВТИЧНІ РЕФЛЕКСІЇ НА ЕКЗИСТЕНЦІАЛІСТСЬКИЙ MODUS VIVENDI

Статтю присвячено розгляду ключових ідей екзистенціалізму, принагідно до останньої опублікованої книги про екзистенціальну проблематику авторки Сарі Бейквел (2016 р.). Розглянуто смислогенеративний характер екзистенції та евристичність концепцій екзистенціалізму у процесі

смислоутворення картини світу людини. Проаналізовано взаємозв'язок герменевтичного принципу діалогічності розуміння та екзистенціалістських концепцій, визначено корелятивні моменти у інтерпретаціях проблематики Сари Бейквел та традиційного тлумачення екзистенціальної проблематики, зацентовано увагу на актуальності концепцій екзистенціалізму та їх релевантності сучасним антропологічним дослідженням.

Ключові слова: Сара Бейквел, екзистенціалістське кафе, екзистенціалізм, свобода, буття, герменевтика.

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РЕЛІГІЙНИЙ СВІТОГЛЯД ЯК ПРЕДМЕТ ФІЛОСОФСЬКОГО ОСМИСЛЕННЯ

Стаття присвячена одній із важливих сучасних проблем – проблемі релігійного світогляду. Аналізуються процеси формування та становлення релігійного світогляду, його зв'язок з філософською проблемою співвідношення «матеріального» й «ідеального», з соціальними і загальнокультурними процесами. В зв'язку з особливостями формування свідомості людини розглядаються й такі її характеристики, як «ілюзорність», «фантазія». Особлива увага приділена «перетвореним формам» світогляду.

Ключові слова: людина, свідомість, релігійний світогляд, життя, діяльність, соціум, ілюзорність, фантазія, природа, культура, цінності.

Постановка проблеми. Стан сучасного суспільства характеризується достатньо широким спектром нових проблем. Однією з них є формування планетарного, глобального мислення, що є вільним від соціальної примарності, створення науково-обґрунтованого механізму орієнтації діяльності людини на основі дійсних зв'язків і взаємовідносин. Сьогодні Україна потребує кардинальних змін – коли замість віри в авторитети та гасла приходять наукові доведення і висока культура мислення, де ідеологія як необхідна сфера духовної діяльності виражає та захищає інтереси не окремих політиків, соціальних груп, а ідеї цілого людства, тому що у створенні загальнозначущих людських цінностей є гарантія збереження та розвитку як людини, так і суспільства. У сучасному соціумі відбуваються корінні зміни існуючих стереотипів і догм, що безпосередньо стосуються світоглядного аспекту суспільної свідомості. Починається переосмислення сенсу життя, пошуки нових ідеалів або повернення до старих традицій; формуються гасла щодо очищення загальнолюдських цінностей від ідеологічних нашарувань; звучать заклики щодо повернення релігії її позитивного характеру, надання церкві можливостей більш активно втручатися в життя суспільства, одночасно йдеться про те, що тільки релігія може формувати моральнісний ґрунт людини, її світоглядні позиції.

Аналіз останніх досліджень і публікацій. Питання релігії й свідомості аналізувалися як у працях вітчизняних, так і зарубіжних авторів – Ж. Бодрійяра [1], В. Горського [2], Е. Дюркгайма [3], О. Капиці [4], Л. Конотоп [5], С. Кримського [6], Е. Фромма [7] та ін. При цьому, слід зазначити, що певні дослідники зверталися до релігійної картини світу – К. Леві-