The article is devoted to the analysis of substantial transformations of existential concept which has arisen within an existentially phenomenology of ontology to M. Heidegger. The relevance of a problem is that in modern philosophical journalism the corresponding concept is used absolutely in other sense. It has basic excellent from the Heidegger's semantic loading. Existence of two parallel philosophical discourses, one of which is placed emphasis on textual criticism, another - on those new horizons which is opened before thinkers owing to variations on existentials is stated. It is specified that after K. Jaspers's criticism, M. Heidegger has stopped trying a strict definition of existentials and their classifications which would turn them into categories. It is proved that only on condition of an exit out the personalism limits the concept "existentials" begins to work in a new, social and philosophical context.

Key words: existentialism; existential; social philosophy; personalism.

**Problem definition.** The concept to an existential is rather widespread in modern philosophical journalism today, but not always authors put sense in it which was assumed in existential phenomenological ontology of M. Heidegger. As a matter of fact he is the founder of the corresponding concept. In the treatise "Sein und Zeit" [Хайдеггер, 1997]. The German nationalist enters a concept "here - lives" (Dasein) by means of which he tries to unite subjectivity and an objektness, lives of the internal and external worlds which in classical philosophy were usually opposed each other. At the same time M. Heidegger considers that the description of the outside, objective world of people carries out by means of logically refined rational forms - categories while the inner, subjective world demands specific assimilation, deep experience by the person's existence. The categories, according to M. Heidegger aren't about integrated the whole which is supposed Dasein. For coverage of this integrity it is necessary to create new means which it is carried out the role by existential (ekzistentsialiya). They express modes of being life human consciousness in her merge to the world.

It seems that, M. Heidegger has accurately registered methodological loading and the place of a concept "existential" in his philosophical system. He has given the examples existing of existential: "life-in-world", "lives-with-others", "overlap-forward", "fears", "uneasiness", "care", "determination" etc. But the problem is that during theoretical streamlining the existential turn into those categories from which, conceptually the philosopher, have to differ. Therefore K. Jaspers has paid attention to this tendency M. Heidegger has stopped trying typologization of the existential and in the late works he didn't use this term at all [See: Конопцев, 2004]. However, unlike him, a concept "existential" used actively another existentialists and contents which they allocated this concept leaves far for a framework of initial. Moreover, in modern philosophical journalism the existential are understood as different from which, conceptually the philosopher, have to differ.

Therefore the main idea of this article is fixing of substantial transformations of a concept "existential" for determination of their methodology.

**Analysis of recent studies and publications.** In the previous works we tried to prove what researches existential occur in two planes. The first is presented mainly by historians of philosophy who plunge in textualism, trying to recreate, reconstruct the thoughts to M. Heidegger. Finding the place "existential" in system original the guide Heidegger's' terminology. This discourse is presented by works by A. Abdulin, Ye. Borysov, N. Brosova, A. Haharin, P. Haidenko, V. Koloyartsev, V. Molchanov, Yu. Razinov.

The second plan belongs to philosophical anthropology and social philosophy where any semantic variations on the subject "existentials", sometimes rather courageous are crossed. Creative process sometimes brings authors very far not only from works to M. Heidegger, but also from existentialism in general. As an example, it is possible to give works V. Hliebkin, R. Harifullin, T. Darrenska, S. Kopylova, V. Lietunovskyi, S. Liachchev, A. Malinov, S. Omarbiekova, Ye. Ostrovskyi, A. Pavlov, N. Petrov, N. Khramitov, A. Sharovska, D. Yarchenko and others. "I existent" substantial filling of a concept it is enriched due to attraction of anthropological, social and psychological, politological, semantic colorings.

**Presentation of the basic material.** Conceptual reproduction of the lost integrity of life is the function which the existential had to execute by M. Heidegger. They specified on special, basic establishing the constitute moments of human life, allocation in "the existential device of presence". "Word existential, - writes S.V. Kopylova, - comes from existenzia (existence), and the grammatical form of plural - "existential", "materials", "potentials". They indicate a general meaning of such terms finding a difficult system (structure, composition) of that reality is applied to. This device is "existence" initially and constantly whole structure which finds out at the same time "phenomenal multiplicity of devices" that threatens even "to cover a uniform phenomenological look on whole as such". Accordingly, terminological definition existential (as main units of existential Dasein's analytics) is caused by the...
fact that they express the most important structures of existence in their interrelation" [Копилова, 2007: 164].

M. Heidegger doesn't give an accurate definition of a neologism in the existential analytics "existentials". "All explicats - he writes, - the presence arising from analytics caused by attention to structure of his existence. As they are defined from existentially, we call being features of presence's existentials. They must be clearly distinguished from the existential definitions of the non-existence of dimensional beings, which we call categories... Existentials and categories are two fundamental being features. The corresponding entity needs always a different way of primary inquiry: the existent is who (existence) or (presence in the broad sense). The relationship between these two modes of life can only be said from the already enlightened horizon of the existential question" [Хайдеггер, 1997]. This fragment is perhaps the most meaningful explanation of what M. Heidegger understands as existentials, since he already uses this term to characterize of the entitative. This concept is used by him when it is necessary to emphasize the implicit, what is emotionally experienced, but rationally not defined. Perhaps, therefore, we will not find a specific definition of the concept, or differences in the concepts of "existentialism" and "existential", "existentialists" and "existential concepts" in it. But exactly the point where he stopped became the starting point for many followers, leaving freedom for conjectures and interpretations.

First of all, the historians of philosophy tried to identify the main features of the concept "existential". Firstly, the existentials differ in uncertainty, invisibility. The existentials indicate the non-existence of human experiences, but there is a subject of their concern. As an illustration, A. Abdullin writes about the existential of death as "that is implicit, but significant" [Abdullin, 2000].

Secondly, the indication of the existentials is the potential character. Designing a number of analogies "Existential-non-obvious-possible ", authors come to understand existentials human life as its opportunities (potentials). The scientists in a context existentials' write about potentiality of paradoxical tragic element (a tragic paradox, absurdity, illogicalness of life).

Thirdly, unlike "categories" which can be correlated to being revealed entity with constant. "Existentials" deal with life which is developed in time. These are forms of cognitive development of life which is adequate generalization about subjective reality, that is such generalization which are not reflected by strict scientific knowledge any more though the last sets an application existentials' framework. In other words, existentials are the main unit of thinking, carry out in non-classical rationality approximately the same role that categories - in classical. The categories fix the general framework of life in general, the existentials are used where is this framework in the subjectivity and uncertainty are shown.

"Under a heading "existential" - notes Yu. Razinov. - Heidegger deduces such determinants of being as: "people", "life-in", an arrangement, understanding, the speech, care, death, conscience, time to that similar. By analogy with Aristotelian definition of being essential structure, about any presence it is possible to tell that in the horizon of the existential possibilities it is a person (Man), has ontology structure of life - in (thanks to it can be ontic). It is defined as "where" - for example, in Likei. It is time, (thanks to which it can be antique be defined as "when" - for example, yesterday), concern, feels call of conscience, enters death, understands, located, speaks further" [Разинов, 1999].

The views of M. Heidegger had a notable influence on another classic of existentialism - J.-P. Sartre. Reflecting on the problem of the relativities "in-being-being" and "for-self-being," he tries to understand the essence of inter-subjective relations with the help of the concepts "I" and "Other". However, unlike his German predecessor, Sartre tends to interpret essence not in the spirit of cooperation, but through opposition. On the way to freedom, "I" he comes across a lot of obstacles, including awareness of the finiteness of his existence, the desire of the Other to limit his freedom owing to what the sado-masochistic game in which "I" vainly try to overcome the corporality and etc. According to Sartre, the intersubjective relationship is given to rise another two modes of being - "being-for-another" and "being-with-the-other", while the latter modus involves the emergence of a third person, a kind of outside observer, who has to track the stages of interaction "I "With" Other "and records the appearance of "intimate integrity. " The presence of such an observer with the functions of the arbitrator is necessary because none of the players of the game can in-between establish the transformation of relations with the new community.

J.-P. Sartre almost does not use the concept of "existential", but actually he fills the concept of Heidegger with new content. In the book "Genesis and Nothing" [Capmp, 2000], which was conceived as an own variant of constructing a phenomenological ontology, the content of existentials is considered through the prism of psychoanalysis purely in an individualized sense. At the level of collective Sartre comes out in his other work - "The Critique of the Dialectical Mind", where he tries to describe the "removal" of the contradiction between "I" and "Other" at the macro level, that is, in history. An ideal of his elementary social formations are "anarchist groups", each member of which seeks freedom for itself and for all. Thus, personalized orientation to man as a lonely, abandoned creature, whose existence was exposed by existentialism as possible modes of being, was overcome in classical existentialism. If the existentials characterize a certain existential state that is directly related to the experiences of the individual, then, from the late Sartre, these restrictions resemble the barriers of a dam that is easily destroyed by existentialism that extends beyond its own borders.

The variations on texts by M. Heidegger and J.-P.Sartre, as well as S. Freud and K. Marx, on the one hand, enriched the existentialological discourse, but on the other, he diversified and complicated that there was little left of the original content of the concept. Existentialism is associated with archetypes of collective unconscious, or with conscious patterns of behavior and communication. This concept separates from its textual ground and leaves the limits of historical and philosophical discourse, turning as a result of meaningful transformations into an independent element of contemporary anthropological and even sociophilosophical systems.

Spreading and refining the list of existentialists the researchers mention S. Kierkegaard who singled out loneliness, death, fear, faith, hope as fundamental human experiences; L. Shostov, who considered it like loneliness and fear; G. Marseille, who considered solitude, death, faithfulness, faith, hope, love; A. Kamyu, who called solitude, truce, absurdity, freedom; V. Frankl, who added to this list spirituality, freedom, responsibility. Sometimes in philosophical publicism there is an identification of existential with virtues in their antiquity ((temperantia), rationality (sapientia), stability (fortitudo), justice (justitia)) and Christian (faith, hope, love) variants [Омарбекова, 2012]. Swiss psychologist Medard Boss distinguishes as existential spatially, temporality, originality, co-habits in the common world (being-in-the-world), mood, historicity (historical memory), mortality (being-to-death).

Another variation can be found in the publications. But in general, the existential is characterized by antimony,
Сходство обусловлено как сходством форм сознания, так и сходством форм рациональности. Определение "смыслов" в контексте философии культуры позволяет рассматривать их как единицу индивидуального опыта, каждая из которых формирует свою уникальную концепцию жизни. В этом контексте философия культуры рассматривается не как просто утверждение существования, но как формулирование целей и задач, которые предъявляются к индивидууму в определенной социальной контексту. Это позволяет говорить о философии культуры как о форме проникновения в суть и смысл индивидуального опыта, которое является основой для формирования личности и ее развития.
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ЗМІСТОВНІ ТРАНСФОРМАЦІЇ КОНЦЕПТУ “ЕКЗИСТЕНЦІАЛ” В СУЧАСНІЙ ФІЛОСОФСЬКІЙ ПУБЛІЦИСТИЦІ

Стаття присвячена аналізу змістовних трансформацій концепту “екзистенціал”, який зародився у межах екзистенційно-феноменологічної онтології М. Гайдеггера. Актуальність проблеми полягає в тому, що в сучасній філософській публіцистичній відповідь на цей поняття виходить з відомих в іншому смислі та має принципово новий спотворений відхід від спроб строгої дефініції екзистенціалів та їх класифікації, якб и перетворила їх на категорії. Демонструється, як сучасні дослідники відходять від підкресленого індивідуалізму екзистенціалістів, інтерпретуючи останні як “соціально обумовлені ціннісні вузли”, “квінтесенції смислів, цілей, притягнення людей”, світоглядні конструкції, що a priori задають параметри людського існування в світі. Доводиться, що лише за умови виходу за межі персоналізму концепт “екзистенціал” починає працювати в новому, соціально-філософському контексті.

Ключові слова: екзистенціал; екзистенціалізм; М. Гайдеггер; персоналізм; соціальна філософія.

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