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THE PHENOMENA OF “ANOTHER” IN THE EXISTENTIAL
PHILOSOPHY J.-P. SARTRE.

The article presents an analysis of the phenomena of the «Another» in the context of the teachings of J.-P. Sartre in its constitutive aspects. It was revealed that the investigation of this phenomena in the philosophical concept of J.-P. Sartre, perhaps in the epistemological, existential, somatic and personalistic aspects.

In this controversial topic for another world to modern philosophy has become one of the leading thanks to two mutually exclusive reasons. On the one hand, the complexity of communication and the rise of various forms allows to diversify the ways of communication, to open new horizons of co-existence with others, and thus to reveal new aspects of personality. On the other hand, the same processes lead to an increase in anonymity themselves subjects of communication, the other party is perceived simply as one that turns into a real Another sign when you yourself become familiar in communication, social mask. A situation, which was described by Erich Fromm in his existential contradiction: Drawn man to man with the hope of confirmation of its unique existence is opposed to fear dissolved into another, losing their uniqueness.

In this regard, the need to address the problems of others in the context of the existential philosophy of Jean - Paul Sartre, is exactly what he was able, in our view, deeply analyze the problems in connection with the existence of existential structures. J.-P. Sartre was the first who noticed ambivalence relation to the other: the desire for reunification is opposed to the alienation, the desire to resist the total subordination yourself to others.

Another according to Sartre's theory appears in the moment of awareness of their own existence. Another opens not only what I was, but also constitutes me being the new type. "Another really are different, that is, I, who am I not; We are dealing

here with the negation as a constitutive structure of being another" (Sartre, 2000, p. 231). Therefore, in order to understand all of human existence structures need to define the role of the Other in the existence of this reality.

In the epistemological aspect of the phenomenon of "Another" in J.-P. Sartre is one of the ways to overcome the solipsism, through binary opposition "self / self-alienation", which gives the experience of the existence of another. Sartre writes that all the attempts of his predecessors to explain and justify the existence of the other inevitably led to solipsism. According to Sartre, Husserl, Gelel and Heidegger, recognizing the "I" and "Another", as two separate substances, came to the impossibility of their union. Sartre goes the other way, the way by which went all the modern philosophy: to try to understand the fundamental connection and transcendence I on the other as to constitute the activities of my own consciousness.

In the existential aspect of the "Anoother" in J.-P. Sartre, in the first place, makes explicit the existence of the problem of alienation, secondly, creates these types of repressive experience as shame, embarrassment, shyness.

As Sartre pointed out, in its view other knows me from the outside considering me as a thing among things, and thereby alienate my freedom.

Being a free being, but an essential characteristic of a human person can not respond to what the other is encroaching on his freedom. Therefore, there are two types of relationship to another: first, the person may try to assimilate the being for another, merge it with its existence. Second, he can every effort is made to completely destroy the subjectivity of the other.

Views of others perceiving me, allowing me to appear in the world as a presence. However, my presence in the world is ambivalent, since my presence under the gaze of the Another is both factual and free. I have in the totality of its capacity, because my being freely. But I do not know these opportunities and can learn only through the gaze of the Another, with his eye alienates my ability. This situation is fixed Sartre's formula "I am what I am not, and is not what I am" (Sartre, 2000, p. 78). In the views of others I know of its existence, but this recognition is not a cognitive procedure . This recognition is a definite (shame, anger, pride, and so on.

d.) the experience of the simultaneous presence of each other, which is always in his presence is present in relation to, that their existence is always ecstatic.

Somatic aspect of the phenomenon of "the Other" in J.-P. Sartre reveals fundamental physicality of human existence in its time, of course, psychophysical integrity and analog.

Sartre concludes, that we infer mental states of other looking at his body. And this conclusion is possible because the body of the Other is not simply the object of the external world, but something specific related to human consciousness and form a certain totality, that we know from our own experience. So when I look at the other, I subconsciously draw an analogy between the body and the other to my own: the only reason I can conclude that now feels that the other is going through. Thus, I recognize the other is not just an object, but a man, and the human body is not just a material object of a certain mass, size and configuration, and the flesh. On the other hand, when it comes to my own body, the feeling of pain is something other than a visual sensation of something or someone who is "out there". When I say "I have a headache", it has a radically different meaning than when I say that "I see that there is a book".

So my body exists in the mode of "me". But it exists in the mode of "another". It can act for another as being "there", that is as sensually knowable object. In this case the other does not see it that is in his field of vision as the body is "mine", although it perceives the body in the mode of "his body", that is, as "another in the flesh" (and not, say, a table or a chair). The same thing I'm doing, and, therefore, "his" world of objects arranged for me around his body as the center (for example, I take it as a "master of the room", and it is something other than just "meat with bones"). This means that the body of the other never coincides with its objective; corporeality, being inseparably linked to objective, is still something else.

To summarize, your thinking about the body, (Sartre, 2000 Article 371) writes: "I exist my body - this is the first measurement of its existence. My body is used and the knowledge of others - this is his second measurement. But as I have for the other, he is revealed in me as a subject for which I - the object. It is here, in fact, as we have seen, my fundamental relationships with others. Therefore, I exist for myself, how to

know one in particular, in my very facticity. I exist for themselves, how to know the other as the body. Such third ontological dimension of my body".

Personalistic aspect of the phenomenon of "the Another" in J.-P. Sartre causes concrete relations as a specific co-beingness in the mode of love, hatred, sadism, masochism, acting versions removing the conflict between "I" and "Another."

Particular relevance in Sartre divided into three groups: the first group - love, language and masochism, the second - the indifference, desire, hatred, sadism, and the third - "co-existence" and "we".

To summarize the teachings of the consideration of the phenomenon of the Another by Sartre. It is necessary to emphasize that the figure of the Other in Sartre's phenomenological ontology plays a central role, because only after consideration of the structure of being to another, he goes to the "general theory of being", which is to explain the existence of human reality. The central role of the other is determined by the fact that it is a necessary accident by which human reality finds its human existence.

Assessing the phenomenology of the Another as a whole, it is worth noting the deep penetration of Sartre in the topic of the Another, a thorough and rigorous elaboration of the characteristics found them the existence of another. Research Sartre, laid the foundation of the analysis of other phenomena tradition, which was followed by the European philosophical thought of E. Levinas and B. Frankl to B. Waldenfels.