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CONFRONTATION BETWEEN OBJECTIVE AND SUBJECTIVE WORLDS IN MARTIN HEIDEGGER'S BEING AND TIME

Abstract

Irrespective of irreversible civilization progress and high level of scientific-technological development, the issue of interrelation between existence in the society and individual's existence became problematic and ambiguous.

Many people have considered the issue of existence in philosophy. This word implied something original, origin of all other existing, but Martin Heidegger (1889-1979) seeks something essentially different. Hence, he has to use the term "being" [existence] attributing a new meaning to it. His main goal was clarification of the essence of existence. Philosophical vision of the mentioned problem is of critical necessity for our today's life, as reappraisal of values has caused numerous unresolved problems to our society. The issue of responsibility for the world, whether consciously or unconsciously, became very significant. Regarding the above, it would be interesting to look through, one more, the points of Martin Heidegger's "Being and Time" providing significant findings and views with respect of the issues interesting for us.

At the society's scale, the life always progresses in certain direction and with certain orientation, i.e., follows some ideals. In addition, the life is history, i.e., all guiding ideals are the temporary ones. Orientation of our life is based on our understanding of the existence system – the way we understand the existence system, is the way we apprise the values, is the orientation of our life. Consequently, Martin Heidegger reasonably regards that "understanding of being" is the fundamental characteristic of individual, as understanding of essence of being always changes and is understood in a new way, as long as individual always orients and "builds" his life, named by the philosopher as *existenz*. Only individual is determined by *existenz* or certain understanding of being. Individual is eternal being – this means that it is the only creature in which the being is open. Therefore, analysis of the individual's internal structure, individual's being or *existenz* must elucidate the access to being. Individual's being can be described not by the categories but rather by existentials. Existentials are the characteristic of the individual's being. They include: care, solitude, fear, dread, man's existence etc. The types of being in the world of eternal existence: participation in something, making something, processing or caring about something, use of something, abandoning or losing, initiation, realization, judging, discussing, assessing, determining...

keywords: existence, a person, subject, object, Understanding the presence system, Absence, mass society, freedom



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Martin Heidegger, in his "Being and Time" characterizes *existenz* of the specific human individual, based on the substantial confrontation between the objective and subjective worlds. In his opinion, any individual existence is always related with some external truth (unlike the animals). The individual possesses and comprehends "his existence", his autonomy, character, difference from all that "is not my". According to Blaise Pascal (1623-1662), "Man's greatness is in power of thought. This is the thought that makes us great and not time and space, where we are lost" (4.32). Due to this thought, "cogito" is formed, determines self within the individual, person. Individual, existing world of the things and other people, should comprehend the fundamental issues of his existence. Primarily that he is "thrown into the world". He, as such, is not determined in any way, he has no any order and sense. Secondly, he should apprehend that the fact of his existence, as such, the fact of existence in this universe, namely, in given time and at given place, in given family, in given social environment, results not from the conscious choice but on the contrary, it is "externally imposed" existence. It, with its nature, is absolutely random and "absurd". Thirdly, the individual should see that he exists due to himself and for himself. Fourthly: while the individual needs the other individuals, in certain sense, he is bound to live with them (cohabitation) and collaborate with them. In reality the situation is different: everyday relations with them is not pleasant for him, moreover, collective life prevents from true, real existence and finally, the individual should apprehend that he is mortal, temporal. And this temporality is not temporality of the individual only, this is temporality of "all". His existence will end once.

A specific individual cannot receive his/her ready sense of the things from the universe, neither that of the events in his/her life and in the universe. He/she receives only that sense that he/she has attributed to the world. Individual's existence is in his/her being, namely, the only thing my existence is, is that what exists and that what exists, determines everything (1.70-75). The fact of my existence, as such, also does not mean for me anything different, save that I can arbitrarily explain my such being, it opens different

ways before me, gives me numerous opportunities. And the choice I make it is up to me. Namely, I am free and alone (1.70-75). Jean Paul Sartre (1905-1980) has made similar statements. In his view, the only lawmaker, the only source of all values and moral assessments is a human individual only. "There was only me: I alone decided to commit Evil; alone, I invented Good. I am the one who cheated, I am the one who performed miracles, I am the one accusing myself today, I alone can absolve myself; me, the man" – we read in his dialogue with "Good Lord". In Sartre's view, "my existence is the sufficient guarantee of god's inexistence and vice versa: if there exists the human, god cannot exist and if there exists god, then the human is nothingness" (5.161); Based on the worldviews of Martin Heidegger and Jean Paul Sartre, we can conclude: I, without others' help, have to determine my attitude to the universe and the other people, into which I found myself thrown and this includes the main difference between the subjects' world and human world.

The subjects simply "are", as they are characterized with passiveness. There exists only human, as active subjectiveness, whose life is the choice of opportunities. He chooses what he wants and acts so as he wants. Individual's substance must be opened. The he opens his self and others. The human can be defined from the outside only as "nothingness", "inexistence", as he representative of nothingness. As Dasein "existence" is not simply mundane things but it expresses existence that is mine.

Hence, in Heidegger's opinion, the individual is simply projection of his conscious choice. And his world – it is "meaningful nothingness". Subjects are seen by the individual not as the objects of his "metaphysical reflection", but rather as the objects of his manipulations, as existence subordinated to him. Our knowledge about the nature and all that belongs to the externals is only the result of our striving to use the subjects.

Martin Heidegger's existentialism is undoubtedly the reaction to the human, turned into the subject, diminishing of his role to the role of the "mole of subsurface labyrinth". Human's role to the mole's one was reduced by vulgar naturalism of behaviorism. This is the reaction to bourgeois – empiric sociology and sociological naturalism, regarding human personality as the element of common, many-sided social system, which is response to logical positivism. And logical positivism attempts to describe human world by means of the categories of certain sciences. It is, also, the protest against the scientist theory of the universe, according to which, scientific-technological revolution automatically eliminates all moral problems of the contemporary individual (5. 166-167).

Martin Heidegger, in philosophical language, admits the mechanism of action of contemporary civilization revealed by the sociologists and amorphization of the masses characteristic for the live of the "mass society", resulting from random, amorph gatherings where the real ties and rue freedom are liquidated, difference between tastes, visions and individuals' positions. The philosopher describes this mechanism that "dispels in the sea of banality" the individual's existence. Martin Heidegger shows how all above causes moral, ideological and ethical-life collapse. How all above makes human aspirations trivial and overall, leads the individual to disappearance and, in addition, rejection to the human values.

Martin Heidegger names the coexistence of individuals with the term "Das man" (impersonal). This is a simple form of existence, where the individual passively accepts averageness, perpetually repeats accustomed actions, words and gestures. Therefore, he loses his personal individuality, loses it in daily anonymousness. He accepts this cliché form of life as "eternal", "natural" and never questions it. On the contrary, he feels himself peaceful and happy.

Certainly, this seeming peacefulness of the mass society, conformism, allows the individual to conceal from himself that he is "thrown" and "alone" in this universe. Briefly, the sense of dramatism in the individual is caused by the feeling that once, he has to leave this world, he is doomed to eternal care and he is independent in his choice. As Heidegger wrote, the individual's permanent attempts to escape from the freedom, reality existing in him, though the individual can be awakened from this sleeping life by the death of the friend, demonstrate his solitude and absurdness of existence. Then arises angst that separates from the power of "man", distinguishes from the others and then, our existence opens all truth of the life.



Both, true life and escape from the truth comprise two opportunities of the mankind, as the individual is always able to make choice and grasp his self or, on the contrary, lose his self. Therefore, for Martin Heidegger there are two modes of existence: 1. True existence and 2. False existence. In false existence the individual gradually loses his fundamental consciousness. And true existence is courage to undertake responsibility. The true individual is that, who acts not as externally determined does not make decisions externally conditioned but rather is free in his choice and conclusions.

Only true human is free, in full sense of this word, as he knows that he is alone and is doomed to death, he is free, as he is not subject to the influence of impersonal, he does not think about externally imposed categories. He clearly understands that his steps express only his self and nothing more, that true relationships with the others is impossible in his daily life and only coexistence is possible.

Certainly, Martin Heidegger clearly understands that an individual needs the other ones for his biological existence. An individual desires to relate with the other one in some aspect, desire co-existence but the basis of his actions and desires is egoism, satisfaction of his self. And the purpose of the individuals' associations is to use the individuals for satisfaction of their aspirations as well. Each of them regards the other as the means, rather than as the purpose. As the author asserts, true relationship is impossible, only coexistence is possible. The examples of true collaboration, love and self-dedication are very rare and existed only in certain cases (natural disasters, family or personal tragedies). If an individual desires to live the true life, he should escape the "mass" that is similar to the human collective. An individual should maintain the kind of true life.

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