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## EXISTENTIAL FRUSTRATION AS CRISIS OF VALUABLE HUMAN'S ORIENTATIONS AND THE LOSS OF SENSE OF THE LIFE IN PHILOSOPHY OF XX CENTURY

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It is noted that in a modern world one feels existential frustration that is caused by absence sense of being. It is indicated that satisfaction of human needs does not save one from feeling absurd of being. It also proved that modern person needs positive example to follow because this person does not have an opportunity to overthink fast flow of social and individual time. It is worth emphasizing the task of promotion of humanistic innovation for sake of maintaining the integrity and of harmonious unity of human being, society and nature. In conclusion attention is focused on ideological and humanistic innovations in sense-birthing role in the socio-political, economical, scientific and technical spheres of the society.

*Key words:* human, existential frustration, sense of the life, the meaning of being, humanistic innovation.

V. Frankl stresses that, as the world became more dynamic, developed and richer, there is a sense of existential frustration by the person. At the same time, the improving the way of life does not guarantee solving the main questions of human existence, namely, the sense of life. Rightly is the thought of V. Frankl, who says that meeting the daily needs by person does not save from a sense of the absurdity of existence. At the same time, according to the philosopher, all people are trying to find the meaning of life and try to implement it in reality, which is the main driving force of all its projects and endeavors. According to this thinker, human task is to make sense of life and the only condition of the meaning of life is a continual reflection of his life [9].

The meaning of life revealed through the meaning and significance of concepts and ideas like "freedom", "choice", "fear" and "despair" (S. Kierkegaard), "being- for- himself", "being- for-others" (J.-P. Sartre), "I-You" (M. Buber), "a person for himself" (E. Fromm), "the meaning of life as the main driver of projects and endeavors of person" (V. Frankl), "the needs of yourself", "build itself" (M. Mamardashvili), "the culture of life" (V. Bibler, E. Bystritskiy, V. Tabachkovskiy, V. Shynkaruk), "the will to the culture and the ethics of creativity and freedom" (N. Berdyaev, S. Frank, I. Bychko, P. Gaidenko), "responsible heart" (ukrainian thinkers of "executed Renaissance"), ethical and spiritual and social communication (K.-O. Apel, E. Levinas, J. Heslen, J. Habermas), ethical and noosphere cosmogenesis (T. de Chardin, A. Schweitzer, V. Vernadsky, G. Jonas). Directly to the question what is the meaning of life are turning N. Berdyaev, J. Heslen, L. Kogan, I. Troubetzkoy, S. Frank, V. Frankl and others.

Note that the Austrian philosopher V. Frankl, who made a significant contribution to the development of the concept of finding human meaning of his life, said that the lack of meaning in the human condition creates existential vacuum. The reasons for its occurrence is that “unlike animals, human instincts do not dictate what it needs, and unlike yesterday person, tradition does not indicate a person today that it has to do” [9, p. 25]. The remorse encourages the emergence of noogenetic neuroses, caused by the complexes and conflicts. But not in the traditional sense and the presence of existential frustration as the crisis of values of person. We agree with the idea of V. Frankl, that the person has an incentive to life when believes that all his actions have sense.

Like J.-P. Sartre and K. Jaspers, V. Frankl believes that the basis of self-transcendence of human existence is: “The human being has always focused on the outside for something that is not his own, something or someone: the meaning that should be taken, or to any other person to which we extend with love” [9, p. 29]. The idea, according to which human life is dominated by the desire to give, not to take. This takes him closer to the belief of Erik Fromm, who pointed out that loving people like to give and not just take. According to the position of both thinkers, the a person, who gives himself to another, is more human being and regains his human nature [10]. V. Frankl deny A. Maslow’s position that distinguishes five levels of human needs, among which the lowers are the most important, and only when they have been satisfied, the next level is actualized. However, we note that A. Maslow subsequently abandoned strict sequence of human needs, namely, from lower to higher [5]. Denying the opinion of A. Maslow, V. Frankl emphasizes that a person who believes that life is a sense of enjoyment and entertainment, at the end is frustrated semantic. The pleasure without sense brings person frustration and devastation and cynical attitude to life [9].

In our opinion, the existential vacuum brings people the feeling of senseless existence and encourages aggressive attitude to the world. Spiritual emptiness is filled with such simulacra of life as booze, drugs, sex, aggressive behaviors and other. A human being try to achieve simulacra happiness, which is the result of rejection of the search of the meaning of life. All these forms of illusory existence indicates the loss of meaning of human life, as evidenced by the proliferation of aggressive behaviors.

We agree with V. Frankl that “... in the existential vacuum a sexual libido comes into force” [9, p. 33]. Philosopher correctly observes that “human sexuality – is more than just sexuality, it is the extent to which on human level acts the carrier of out sex, personal relationships” [9, p. 34]. Thinker denies the positivism of “bare” sexual desire, because, in his opinion, the source of love desire has to be a love charm of another person. Sexual desire, without amorous mood, ravages soul and creates a cynical attitude toward the other person and the world in general [9, p. 204]. However, V. Frankl stresses that “a person, who seeks for pleasure, slips away from it” [9, p. 55]. The philosopher believes that pleasure can not be the goal of human life because it is the result of achieving life goals. A person must first find and make sense of their lives and after “... the need of social position or the desire for power, on the one hand, and the pleasure principle, or, in other words, striving for pleasure, on the other – are derived from the basic human interests – his desire for sense” [9, p. 57]. The result of this desire of sense is a self-actualization of person that is a consequence of intentionality of human life.

V. Frankl stresses that today we meet sexual inflation that, “... like any inflation, including money, is the other side of the devaluation. Sexuality becomes less valuable, like less human” [9,

p. 34]. The same time, D. de Rougemont says: "Glorification of sex is a constant and a rational moral profanity in XVII century". He emphasizes that "our passion degrades and forces us to degrade" [6, p. 222]. And the output is to "accept the terms arising from the conflict of mind and body. It means to try to overcome them, do not destroy, combining this two antagonistic forces. Let the spirit come to help its body and find its resistance and let the body obey the spirit find a peace" [6, p. 226]. So, the interest of postmodern philosophy into the problem of human body is not a fad but a desire to find existential resistance, to decipher new social and historical characters, to decode new ambiguity. Thus, a person deprived of love desire, trust that "happiness can be achieved mostly through money" [6, p. 264]. D. de Rougemont as M. Heidegger believes that happiness depends on the state of being, rather than ownership. Simulacra phenomenon of love now is the entertainment industry.

In particular, in his book "Society of shows" Hi Debord pointed on one of the characteristics of our society, which is the power of spectacles, plays, images. The basis of the governance technique is modernized show. One of the major problems of our time is a "policy – show", "justice – show", "medicine – show" etc. [2]. Today people are experiencing the defeat of freedom and generalizes conformism, money and power – idols for many in our day. We are witnessing the defeat of "wisdom". We can't directly watch our "being-for-death". We shall agree with the conclusion of C. Castoriadis, the author of "Bureaucratic society", that western culture is doomed to vacuum of the contents and to test freedom. Modern person does not know whether he wants to be free, or do not know what to do with this freedom [9, p. 224].

J. Russe says: "The entire loss of all sense, unlimited growth of consumerism, terrified flight from the bare vacuum marks – the crisis of culture, education crisis, the decline of society, transformation of freedom to a bare sign of emptiness – how to understand these diverse changes and these crises, these numerous faults and breaks?" [7, p. 226]. According to D. de Rougemont, the situation today draws its roots from pre-Decartesian times, "... from mental categories to rational hierarchy of main values". So "...myth unfolds its power where moral categories disappear – beyond good and evil, in the destruction of the sphere of morals" [6, p. 199]. Philosopher points out that Decartes "... the separation of mind and body led to the division of human beings into the mind and sex" [6, p. 200]. So, let's step away from the exaltation of unrequited love, which we encounter in oksytan, Petrarca's and Dante's lyrics. Recall that M. de Sade tells the world about the tyranny of the flesh, unknown by F. Petrarca. Universal irony replaces enthusiasm about another person.

The problem today, according to D. de Rougemont, that "... despite of all intellectual and sensual refinement, glut, one of the deepest human needs remain unsatisfied – the need to suffer. The social body don't knows it and believes that it can laugh about it, quickly exhausts itself and disappointed" [6, p. 202]. Philosopher states that "... the spirit through active cruelty keeps suffering that it prohibits to feel by heart" and someone who is not experienced by suffering with love suffering can not be kind [6, p. 202].

Passion, as observed D. de Rougemont, is seeking other avenues of expression as "... personal sex relations stopped to be an ideal place for the realization of passion" and found them in war and politics [6, p. 252]. Thinker quotes the book Adolf Hitler "Mein Kampf" ("My Struggle"): "Most people – he writes – reveals a large number of female figure in the spiritual life, theirs thoughts and actions are not determined by pure reflection and sense – impressions. Masses of people don't rejects abstract ideas. Easier is to get it's attention by feelings... At all times the force

of most violent revolution based not on the idea of declaring scientifically proven idea, but on the immoral and true fanaticism and true hysteria" [6, p. 254].

So, as you can see, the attraction of ideas of Adolf Hitler among young people shows that people feel the emotional hunger and for its satisfaction can come up with a form of activity or follow other people who will fill her soul. Sense – is nothing more than the possibility of filling their lives with meanings, the form of structuring their time. Today's person refuses from the reflection about today's life and thus, according to E. Levinas, enters the totality We.

Controversial is a thought of V. Frankl, who believes that "... society of wealth creates the excess of free time, that provides an opportunity for reflecting the organization of life but, in fact, more strongly promotes the existential vacuum" [9, p. 41]. This view of the philosopher we do not support, as the presence of free time promotes the transformation of mechanical workers in the free being who can distinguish time for family, love, creativity, empathy, etc. Thus, A. Toffler points out, human being today can transform social life in general. For example, he emphasizes that today in the West and the U.S. people spontaneously form a numerous groups. "In Detroit, there are about fifty "bereavement groups" aimed to help people suffering after the loss of a relative or friend. In Australia, an organization called GROU unite former mental patients and "nervous person". Now it has branches in Hawaii, New Zealand and Ireland. In 22 states created the organization "parents of gays and lesbians" aimed to help those who have homosexual children. In the Great Britain "association of depression" has about 60 branches. Everywhere create new groups – the "narcotics anonymous", "black lung association", "fathers without fathers", "widow to widow" [8, p. 239].

People share tips, reliance on own experience, provide support for people who suffered. Such groups form not only regional but also transnational association. A. Toffler says, that "this movement rebuilds the structure of socio-sphere. Smokers, people, who prone to suicide, scammers, victims of throat disease, parents of twins, lovers to eat well and other similar groups form a dense network of organizations that are consistent with the family, characteristic of the Third Wave and its corporate structures" [8, p. 239]. They are clearly show the emergence of global civil society. In addition, some of the world's largest and wealthiest corporations – with their technological and economic reasons – accelerate the emergence of this type of free person. However, V. Frankl draws our attention to the fact that a person can have "... the overabundance of free time as a result of unemployment". Thinker said that the unemployed can get a sense of inner emptiness and existence [9, p. 141]. Simone Weil in the work "Rooting" emphasizes the need for labor – is one of the key conditions for person's existence. [1] The person who is unemployed, feels the absence of social significance and is facing the loss of sense of life.

According to V. Frankl, human being can not be imposed with meaning of life. "... It is impossible to give meaning, they must be find" [9]. Everyone, in particular, is in the realm of meaning of life – from love, child's care, work, faith in God and others. V. Frankl suggested that "... we live in a century in which we feel the losses of senses". However philosopher contradicts his previous thesis and says: "Every day and every time offer a new meaning, and everyone expects a different meaning. Meaning is for everyone, and for each there is a special meaning" [9, p. 39]. If you translate the term "meaning" into Ukrainian language as "sense", V. Frankl misunderstand the nature of the sense of human life, as the sense of life – it's a stable metaphysical and cultural formation, and only meanings have dynamic nature and can really be changed every day. I suddenly can want to visit my friend, help another person to go to the mountains, want to discover new art or artistic inclinations. That is the meaning of my life.

In particular, V. Frankl and E. Levinas believe that conscience is organ of meaning in life and that it keeps people in the field being in sense. However, conscience, according to V. Frankl, can disorient a person because people can not say whether it is able to make sense of life. Philosopher urges people to be submissive, and therefore more tolerant to the choice of another people [9, p. 39]. Conscience is more ethical than ontological concept, and it is doubtful that a only conscience is the key of sense of human existence. We with the considerations of this thinker that the person is responsible for the meaning of the life [9, p. 43]. However, V. Frankl emphasizes that there is no freedom without responsibility as "... freedom if its implementation is not tangent to justice threatens to escalate into tyranny" [9, p. 68]. We support this idea, because people really free to choose the meaning of their existence. However, they can be as constructive as destructive, devastating. We believe that life is filled with meanings that constitute different forms of the meaning of life. V. Frankl is a humanist, who believes that the tragic triad – the suffering, guilt and death, which is the negative side of human existence, can also be transformed into something positive. However, the philosopher observes that "... in life there is no situation that really would be devoid of meaning, and suffering also has its meaning, but it makes sense, when you become another" [9, p. 41].

V. Frankl emphasizes that person can find his reliance in life, not only in the present but also in the future. "Without a fixed reference point in the future people, in fact, simply can not exist" because it is structured today based on the future, focused on it [9, p. 141]. Thus, the meaning of life is also aspirations into future, faith in it. Analyzing the experience of being in concentration camps, the philosopher concludes that the loss of future extremely negative impact on the process of making sense. In our opinion, the reason is that people unable to product the meanings of existence, which is the foundation of meaning in life. According to V. Frankl, when the human being losses "the future", he losses the whole structure of his life, his inner timetable, the experience of time [9, p. 141]. Controversial is his opinion that a person who does not see the point of support in the future, can lose spiritual support, because at the beginning of the twenty-first century human being lives in a very dynamic time, which does not allow to think about future that requires balance, stability and order. We support the arguments of the philosopher that in any emergency situation, a person decides itself [9, p. 143]. V. Frankl concludes that person "... is a being who decides what it is. This creature, who invented the gas chambers, but a creature that was in those gas chambers with head held high, with a prayer on his lips" [9, p. 155]. Spiritual life, profound erudition can strengthen the faith in the absolute sense of being that inspires confidence in sense of human life. A person who is capable of understanding life events, realizes that it is free to choose meanings of life.

According to Jacques Lacan, a human being of the twentieth century is not defined and therefore, does not require a finding meaning of life only because it is satisfies by the field of meanings, which are the generator of life principles. According to the French thinker, the "I" can be represented only through others, and "I" is not stable [3, p. 84–85]. Therefore, Another contributes identity "I" and greatly effects on the formation of meaning of life of "I". Modern person needs a positive role model. It lives in a dynamic time and not able to think about rapid flow of social and individual time. In the other turn, the philosophical vision of Jacques Derrida admits that the wandering person in our world does not think about the sense of life. The person exists in the realm of meanings that can be changed, repeat, transformed. Life without meaning is a human being of our age, but it is able to fill the social being with meanings.

So, humanitarian sciences should extrapolate to the world the humanitarian innovation for integrity and harmonious unity of persons, society and nature. The life of person and society in XX –XXI centuries requires innovative solutions that can be produced by the humanities. A worldview role belongs to humanitarian innovations in socio-political, economic, scientific and technical spheres of society. The lack of humanistic meaning in modern life encourages to interdisciplinary and trans disciplinary humanitarian and scientific knowledge and the development of integrated projects of social life.

*Author's translation of the article*

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