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In "*Fallible Man*" Paul Ricoeur explains that it is feeling that reveals human fragility as conflict: the self is a 'between-two.' Feeling unites the intentionality, which throws the self out of itself, to the affection through which it feels itself existing, but "by interiorizing all the connections of the self to the world, feeling gives rise to a new cleavage, of the self from the self"

By considering Ricoeur's remarks, clarify how and in what sense emotional conflicts pave the way for self-transformation

Human existence is not a substance that remains unchangeable through time. Every conflict that comes along in one's way is pivotal for shaping his identity. According to Paul Ricoeur, the man is a "self between two". During our lifetime we are being confronted with the difficulty of choosing between two things, and each decision we make, constitutes our Being. The conflicts presented to man are numerous, they can be internal, when the man makes a choice that affects his being, or external when his own beliefs and identity are not compatible with someone else's. The feeling experienced that moment - the agony, the tension- reveal the human fragility. Nevertheless, as we will see from the philosophical approach of the boundary situations - it is that feeling of tension we feel at that moment, that helps us evolve.

How can we explain this constant human need to overcome itself? According to Kierkegaard, the first existentialist philosopher, the existence finds itself in a condition of a continuous transcendence towards the Being, with the objective of finding the truth. Kierkegaard, in his effort to find his personal truth, sought an Idea for which he would be ready to live and die. He demanded, therefore, an absolute

commitment to the seeking of truth in an effort to find something stable in his life. He did not desire to anchor his thought on an objective which he himself had nor created, but on something that was growing along with him and that would remain on him even if the world collapsed. He strongly disagreed with the prevailing philosopher of his time, Hegel, who presented his absolute objective truth. Kierkegaard therefore anchors the existence to "the tree of the Idea", from which he draws stability and strength. The "request" for this Idea has to be internal because only in that case there is prospect of finding the Truth. From this point of view, every difficulty that one overcomes, shapes his identity, because overcoming it means being one step closer to your Truth. However, this journey is not an easy one. It is full of difficulties tension and anguish. These feelings are the ones that reveal the human fragility but without them, there is no change, no "trancendence".

According to Karl Jaspers, whose work is influenced by Kierkegaard's philosophy, there are boundary situations in human life, which question one self to the core of his existence. Boundary situations are the ones we cannot overcome, neither change, such as death guilt, insecurity. These boundary situations shed light like a thunder does, to the being as the man himself is transformed by the experience. More specifically, according to Jaspers an unpredictable and very serious threat for the existence is the source of a transformation of conscience. The transformation is obtained through "inner action" of a transcending philosophical thought. Only through the transcendence of the existence from the realm of the empirical world (εντεύθεν) to the realm of the metaphysical world (εκείθεν) through the philosophical vision can a man discover his authenticity and his existence. The realm of the philosophical vision appears with momentary strikes like lightnings that shed light, momentarily, on the absolute darkness, the same way a thunder sheds light on a dark night. This is why to philosophize for Jaspers means to balance within the limits of knowledge and truth.

Both Kierkegaard and Jaspers, present human existence associated to its Truth, its Being. Either in the form of constant transcendence towards the Idea, presented by Kierkegaard, or the transcendence caused by a boundary inescapable situation for Jaspers, the self transforms. At this point of my analysis, I would like to briefly refer to Panagioti Kondili's "Theory of Decision" (θεωρία της απόφασης), in which he eloquently describes that every decision that one makes, requires leaving something behind. All these decisions shape our unique identity, which is important for our survival in the world.

When we reach those limits, and we have to make a choice we feel anguish. According to Sartre, who doesn't adopt a theological approach, the man is "condemned to free" because he has to face the consequences of his actions. We shape our identity through the choices we are "condemned" to make, and we have

to take responsibility for them. And this is the tragic of human existence, that the human is lead to failure though his own actions.

Being concious of those tragic inescapable elements such as death or the realisation that we are the ones responsible for our actions, transforms the man, because it leads him in quest to connect with eternity, liberating the individual from the danger of nihilism, that is the loss of meaning. The first and weakest form of katharsis is resignation, without resitance. The second form of liberation is to view the tragic element as a necessary condition of the journey of life that will lead to the "enlightment" of the individual. The man falls in love with his destiny ("amor fatis") and starts living every experience- good or bad- to the fullest. The third one is similar to Kierkegaard's quest for the Idea. As we saw, every transcendence brings us one step close to the Idea, the being, the Truth. Therefore, Christos Malevitsis is right in claiming that the opening of conscience towards the depth of its existence resembles "a crack of freedom, a crack of self conscience" because in this way the man, even if he realizes that he is a molecule of dust in eternity to the Univerce, becomes concious that inside him resides an infinite world, the spiritual world than can be explored through a lifelong commitment to a quest: the quest of the Idea.

