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**CORPOREALITY. BETWEEN THE SUBJECT AND THE BODY**

Body is the axis of the world. What does this mean? The world as the original reality can be given only through the body as a holistic, irreducible sense organ. Our body is our nearest thing and everything is given to us through it. That is why existential philosophers, implicitly absolutely different (such as Maurice Merleau-Ponty and Gabriel Marcel), are similar in this principle decision: they place body in the center of their research.

What is actually consciousness, if to perceive something, this something should be given somehow? What is the observer, if his uninterested objective glance soars above the world not even touching it? After Husserl's revolutionary philosophy the consciousness is not understood as an independent observer anymore. The root of the dualism – the opposition of the subject and the object, is eliminated by Heidegger. He used new term – Dasein to describe not classical subject, but existential.

In Merleau-Ponty's philosophy location of existence mentioned above, becomes the body. The world is given to us through the body, we are included in the world through it. Organic connection of the body and the world is perception. United in their multiplicity, the threads of perception interlock the body with the world, opening one for another. Consciousness is inseparable from the body, it also represents the density of the flesh itself (Leib). But if the mind is inseparable from «own» body, thus it is inseparable from the world and from the things which surround the body. Consciousness is a being in relation to things through the body. This definition is the entire impulse of non-classical rationality of the twentieth century.

Merleau-Ponty puts the glance on the special place in the terms of this theory. Vision, glance is a direct connection to the world, intentional tie, connecting our flesh with all the density of being-in-the-world. The glance fills us by things and things by us, serving some kind of connecting tie. Every thing is a mirror of all other things, every thing singles out and dissolves the other things that make up the global density. What is a «completed thing» if it is not the appearance, pierced with infinite glances?

An artist – both master and slave of his vision – is the closest to the truth of depth which constitutes the density of the Universe, just as the body opens up the depth of the world with the help of the glance. The artist's only object, the entire contents of his work is a vision, the experience of a glance, the mystery of visibility. The Great Artist is the one who sees better than others.

The closer you are to the «things themselves», the more true your glance is. «Things themselves» that is what opened together by painting, eyes, and body. That is what ties them together. Turning to painting, Merleau-Ponty finds a visible example of his own experience of thought. And this experience is worth listening: to be able to see means to be able to be.

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