

## THE ISSUE OF *THE ALIEN* IN PHENOMENOLOGY OF B. WALDENFELS

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In the situation of dynamic, information-packed world people are permanently expanding their communication horizons. Thereby, existential horizons defining the boundaries of "intimate person" (N. Berdyaev), are often being deformed, "retreating to the center" under the active pressure of the Other. Having experienced the impact of new social and cultural circumstances, modern European philosophy has undergone a division into "normal" philosophy and "extreme" philosophy. Globalization and advances in science as well make us constantly deal with the fact that phenomenologists called *the Alien*. Alien in general is a type of phenomenon that can't be ontologically explored. Thus, comprehension of *the Alien* phenomenon becomes actual for conscious awareness of contemporary world and human.

*The Alien* problem is being investigated in conception of modern German philosopher, representative of phenomenology, Bernhard Waldenfels. Phenomenology as philosophical trend, interested in the mechanisms, content, levels modes and states of consciousness, pays special attention to the motive of human "life-world". "Life-world" is a space of interaction that determines the circumstances and ways of man's awareness of his being-among-others. Every interaction is going beyond, transcending. In the act of transcendence, we find the presence of the Other. Various manifestations of alien, strangeness and otherness are the subject matter of xenology, the trend in modern phenomenology, which appeared due to the works of J.-P. Sartre, M. Merleau-Ponty, E. Levinas.

The concept of *the Alien* is a result of phenomenological transformation of existentialist concept of *the Other*, which goes back to the classical notion of *non-Self*. In contemporary philosophy *the Alien* motive is analyzed by means of B. Waldenfels' responsive phenomenology, which characterizes the *Alien* as something "extraordinary". Waldenfels, having examined the history of this issue, determined *the Alien's* locality. *The Alien* as a hyper-phenomenon, a special kind of phenomenon, is always out of reach, and, as a consequence, out of "domestication" and appropriation. Intentional rationality, a traditional instrument of classical phenomenology, weakens the radicality of *the Alien*, putting it in line with what is already known and depriving its attribute of otherness.

The conception of Waldenfels allows *the Alien* remain original. Responsive phenomenology operates with such an asymmetric categories as "claims" and "response" in accordance with the lack of symmetry between "our own" and "alien" phenomena. Reconciliation with *the Alien* does not mean its appropriation. Being in the mode of response presupposes that "question" and "claim" are always secondary: in the foundation of our own existence "the answer to *the Alien*" has been already laid in recognition of its absolute incomprehensibility and ontological autonomy.