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TRAGEDY AND PROTEST OF ABSURD AS A RESPONSE TO INITIAL CONTRADICTION OF EXISTENCE

Absurd is traditionally understood in philosophy as another existence, but this phenomenon and its concept has not received proper ontological apprehension. In the author's opinion, it is unfair, because absurd is manifestation of other of existence, which includes a reference to existence itself. This means that absurd can be called non-existence not only in the sense of "nothing", but in the sense of "existence without essence". The phenomenon of absurdity in the form in which it is represented in the culture of XX century, in the opinion of the author, corresponds to this Platonic concept. This, in turn, means that the absurd as a philosophical concept and absurdism as art direction and guidance for outlook of a modern person does not apply to the philosophy of non-existence, death of culture. The author suggests that absurdity arises as another existence, which existence requires for its being. Thus, absurd, which allegedly denies existence, appears to be able

to approve it in the modern world even more than the classical ontology.

If absurd is viewed as worldview guidance for a person present in the world, but not as direction in the art (i.e., as a worldview rather than aesthetic category), it becomes clear that the absurd behavior reveals the absurdity of the situation. Human response to the absurdity of life as nonsense recreates absurdity, but double negation leads to the approval of the sense of human existence. The human existence (but not simple pointless existence) is asserted using the absurd in a situation where it is impossible to assert it in other ways.

There is still foregoing research on the topic. In the author's opinion, in the analysis of the ontological dimension of absurd interesting seem such features of absurd as its correlation with religion, wonder of the world as the beginning of philosophizing, transcendence, alienation and so on. These aspects make the prospect for further development.