Socio – Philosophical Creation of the Concept of “Soul”: the Experience of Postmodern Reflection

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Abstract

In the article it is noted that in the socio-historical period, the concept of "Soul" has always been quite open and controversial for various reasons for the idea of it. Even in the twenty-first century, the conceptual essence of the notion of the "Soul" phenomenon has not been fully reproduced.

The methodology of research, which leads to the consideration of the concepts of philosophical and socio - philosophical, but with the intention intentions (intention in the direction of thought) of the spiritual aura, is stipulated. It turns out that in methodological dynamism, the constant manifests itself through the triad of its components: the spiritual foundation, philosophical, social, which goes into one - the spiritual-philosophical and social, and this tendency of postmodern and neo-postmodern - is a definite futuristic point.

The conclusions state that the concept of the phenomenon of the soul functions on the verge of figurative and abstract, which is the one that is most prone to comprehensiveness. It is clear that only the "technical" side of the concept is not fully able to meet the needs of philosophizing, because it is, if it were "the cornerstone" and is a feature of postmodern, and the way out of this "closed corner of the stop" in neo-postmodern toleration - sensory consideration -emotional The basic concepts of the "mind of the soul" are the manifestation of the nature of the phenomenon of the soul, having the status of recognition through the confirmation of its authenticity, and moreover - this rekognitivnost (recognition) of the concepts of the phenomenon of the soul has the ability and the ability to recognize the "traces" of past perception, which already speaks of that , that there is an opportunity to tolerate - the concept of retention (holding) the phenomenon of the soul in the actual given point temporal, namely in true perception.

Key words: concept "Soul", phenomenon, symbol, image, text, concept.

Introduction. in the socio-historical periods, the concept of "Soul" has always been sufficiently open and controversial for various reasons for the idea of it. Even in the twenty-first century, the conceptual essence of the notion of the "Soul" phenomenon has not been fully reproduced.

Obviously, the question of the phenomenon of "Soul" is repeated from century to century and goes along the lines of the past - to future new questions about the Soul, and especially about the possibilities of its knowledge. And taking into account such views, raising the question of the spiritual direction of the phenomenon of "Soul" in conjunction with social is especially desirable today, and especially the question of the "Soul" from the side of its natural, spiritual, and social nature.

The degree of elaboration of the problem. In the history, the problem of spirituality in man - her "Soul" is sufficiently developed at different levels of social existence, but always remains an open niche - the correspondence of the existential and objectified in the forms of information comprehension of its essence. The social philosophy of the Soul is the subject of the attention of Socrates, Plato, Aristotle, Thomas Aquinas, R. Descartes, Spinoza, J. Locke, G. Hegel, P. Florensky, and many others, and in the artistic quest - its certain "visualization" is in the works V. Kandinsky, P. Filonov, P. Picasso and other artists. The fundamentals of the propositions of the "concept", which is connected with the knowledge of the spirit, and in particular, the "Soul," after its interpretation by P. Abeljar, are proposed in the works of N. D. Arutyunov, S. A. Askoldov - Alexeyev, S. G. Vorkacheva, D. S. Likhacheva, S. X. Lyapina, V. P. Neroznak, M. V. Pimenova, J. S. Stepanova and others. In fact, with regard to language and concepts - from the Christian tradition of cognition, the concept appears an important unit of cognition in general, and even that which can not be comprehended only by mental concepts, but it is possible to structure even fragments of sensory - existential.

In general, modern reflections on the "Soul" form a conception of a fundamentally different from the ontological-naturalistic vision, where the place of temporality of the archetype of the Soul, its activity on the future social determinant orientation appears. The problem of knowing the phenomenon of the "Soul" is increasingly covered in every socio-historical period, but, moreover, it is not just about the direct discovery of the nature of the "Soul," because here there is not a direct appeal to the question of death, immortality, God.

Insufficiently lit parts of the problem. One of the most relevant and insufficiently solved questions is the formation of the concept of "Soul" in the context of its socio-philosophical interpretation and suggestion.

The purpose of the research is to consider the origins of the socio - philosophical conceptualization of the "Soul" phenomenon and to identify their specifics. To substantiate the way of creating the concept of "Soul" based on the experience of postmodern reflection.

The main content (research methodology). The methodology of this review leads to the consideration of the concepts of philosophical and socio-philosophical, but with the intention intentions (intention in the direction of thought) of the spiritual aura. The ideas of K. Jung

include an infinite conceptual force that is genetically subject to affirmative consideration on the part of the elements of the concept, and this action is reduced to the general conceptualization of the Soul as a phenomenon [1].

In order to indicate the situation, there is a need to note that the concepts of the phenomenon of the soul before the genesis (emergence and further development), namely, the course and the action of thought about the concepts of the phenomenon of the soul, begin with the temporal "to the thought" of this phenomenon, which according to J. Deleuze and F. Guattari are tolerated with the following logical sequence: "The concept is supposed to be - not like one concept has the ability to refer to others, and as all concepts in general send references to some non-conceptual understanding." This state of the concept, in the temporal format, is already evident - as it is not a concept, and it has an outline of the phenomenon, that is, in a situation where the concept of its development has already crossed its boundaries and becomes a subject point, it is probably the temporal future of the concept, but that the question of planeness, whether planned or planned in the given situation, the manifestation of the planned planned tolerates in the opposite direction - when the concept almost rejects the "veil" subjective. The noted "polymorphic (multidimensional) curiosity" of philosophical thought is a special and inherent feature of the neo-postmodern, which includes the most recent solution to the phenomenon of the soul [2].

With such methodological dynamism, the constant manifests itself through a triad of its components: the spiritual foundation, the philosophical, social, which goes into one - the spiritual-philosophical and social, and this tendency of postmodern and neo-postmodernism - is a definite futuristic point. The course of philosophical thought in its genesis has the form of uncertainty boundaries, even though the position of thought when the corresponding logical constant is created, and in this variant - the search for the point of logical stop, but scares the state of logical technicism. And what about novelty, then its definite revolutionary nature is actually limited only by the illusion of the existence of another semantic reality, and in the end, the "search game" is just a search for a new one.

Consideration of the methodology of the main philosophical and social conceptual approaches to the phenomenon of the soul is to establish the corresponding results, namely, in the research established an act of searching for a "new" method for identifying the foundations of the nature of the soul, its eternal mysterious nature and the principles and laws

of its action in society, the result the above-mentioned searches using the methods of empirical and theoretical research became the act of spiritualization, which naturally leads to the search for the "method of the soul", during the study revealed the possibility of introducing a concept point the phenomenon of the soul is a temporal point of the neo-postmodern, which allows in the future to explore certain aspects of the phenomenon of the soul in the form of concepts, the format of the study of methods of cognition of the soul was completely saturated with all the penetrating comparative effect of the comparative method, which was used in tandem with other methods (historical, eclectic, dialectic , approximation, analysis, reconstruction, neo-postmodern synthesis) and in their various tolerances, the above-mentioned results appear in the basis for the further course of research in the act of the philosopher ko-social conceptualization of the phenomenon of the soul. Moreover, the use of the imperative method conceptually includes introspection acts of introspection (look inside), which already as a method allow to have an idea about the essence of the soul derived from the status of the phenomenon, that is, about its pure structure.

In our opinion, there is an option where the renewed genesis of the concepts of the phenomenon of the soul is possible only as a socialization of spiritual intrinsicity (the concept of intransitivity of the phenomenon of the soul), that is, the socialization of the spiritual inner experience, and then anti-theatrical (the discovery of opposite definitions) - acts as "a game in life - in life ".

The main content (Discussion). From the birth story of the Soul problem, one can distinguish the following. So, with regard to the concept of the power of the phenomenon of the soul, where the nature of the sources of this power is determined not one-sidedly, Lucretius Car says: "The forces of the soul, along with the body, always grow ... spirit and soul are closely linked together ... and they represent one and the same essence" by the way - the power of the phenomenon of the soul directly and completely correlates with the power of the phenomenon of the soul. The position borrowed by Lucretius Karr that "the soul is born with the body" definitely tolerates and confirms the idea that the soul is genetically as the spiritual basis of the body and possibly matter in general has the opportunity to have a scientific status, and in the rest, a scientific verdict in the form of concepts, namely - matter - the earth - and when it is filled with the soul, it is also filled with the spirit [3, p. 79].

F. Nietzsche has a characteristic of the ugly soul, and he makes an approach to explain through art, namely, "The art is set too narrow boundaries, if they require that only a well-ordered morally balanced soul should have the right to express it. ... there is the art of a ugly soul, along with the art of a beautiful soul; and the most powerful actions of art - the ability to shake the soul ... - perhaps, best of all was able to do this kind of art "[4, p. 107].

An ugly soul is one that does not converge with any associative form, because as everything is visible, it has some kind of imagery, and the image of the invisible soul must have some kind of impulse, one of them is the action, that is, the soul is recognized in action. An ugly soul, having in its nature a systemic failure, compared with a figurative soul, cultivating it as a complex, - an ugly soul independently regulates the general relaxation of the aura of one's soul, but it is not yet the final verdict for the soul. The question of whether there is some kind of variability in concepts from ugliness to imagery and vice versa, then the answer will be - yes, it all depends on how temporally this process will delay one position or another, before that and the general goal of socializing the phenomenon of the soul - to action . The ugly soul in its basis tends to surface, because it is deprived of figurative content, that is, it has no clear image, although ugliness has the ability to have some kind of imaginative toleration.

The approach to the "Soul" in K. Sakovich presented by him, tolerates it - such as: "Anima est actus corporis physi potentiam vitam habentis (soul is the actual state of an organic physical body with the ability to live)" and it is the "actual state of the soul "Brings to memory of the Ukrainian ethnos to the national kinship and its consciousness [5].

The German word "soul", Seele, through its Gothic form Saiwal, writes K. Jung, is closely related to the Greek term meaning "moving", "iridescent" - something like a butterfly flying from flower to flower love In the Gnostic typology, the "spiritual man" stands between the "spiritual" and, finally, those low souls who have been roasting in hell for all eternity. Even a completely innocent soul of an unbaptized newborn, at least, lacks a vision of God. For savages, the soul is the magical breath of life (hence the "anima") or flame. The non-canonized "sayings of Jesus" correspond to this: "He who approaches me, approaches fire". According to Heraclitus, at the highest levels, the soul is fiery and dry. Vital animated essence. The soul is the life principle in man, that which lives from itself and causes life. Then God gives Adam the breath of life so that he becomes a living soul. To have a soul means to

be at risk of life, because the soul is a demon - the giver of life, whose elf play surrounds the person from all sides.

In the concept of C. Jung, the understanding of the Soul is based on the idea that the human consciousness has not yet reached an acceptable degree of integrity. Among people whose consciousness is at a level of development that is different from ours, the "soul" (psyche) is not felt as one thing. Without a doubt, even at the so-called high level of civilization, human consciousness has not yet reached an acceptable degree of integrity. There are many symbols, which by their nature and origin are not individual, but collective. These are mainly religious images [1].

In fact, C. Jung believed that ontogenesis repeats phylogenesis, the emergence to the surface of consciousness of symbols of the past era meant for him to return the unconscious to this moment of the development of the collective soul. The concept of the Soul among primitive tribes emerges from the fact that man has in addition to his own "forest soul." And that this forest soul is embodied in a wild animal or in a tree (druids), with which this or that person has some mental identity. In a number of tribes it is believed that a person has several souls at once; such faith reflects some primitive ideas that each person consists of several interconnected but distinct entities. This means that the human psyche is far from complete synthesis, on the contrary, it is too easily prepared to disintegrate under the pressure of uncontrollable emotions. From the concept of the Soul, from the methodology of C. Jung, it follows that in the study of the Soul, the word "projection" does not even fully fit, since nothing from the soul is thrown out of its limits. Rather, on the contrary, the complexity of the soul - and we know it as such today - is the result of a number of acts of introjection. The complexity of the soul grew in proportion to the loss of spirituality of nature. A person likes to believe that he is the master of his soul. But as long as he is not able to control his moods and emotions or to realize the myriad hidden paths through which unconscious factors sneak into his actions and decisions, man will not be the master of himself. These unconscious factors owe their existence to the autonomy of archetypes. But the general underestimation of the human soul is so great that neither great religions, nor philosophies, nor scientific rationalism expressed a desire to look at it twice. The existence of something in our soul is recognized only if it contains somehow conscious content. We can talk about the unconscious only to the extent that we are able to ascertain the presence of such contents. In the personal

unconscious it is mostly the so-called emotionally colored complexes that form the intimate mental life of the individual [1].

In our opinion, the entire scheme of filing the concept of the Soul in conditions - its figurative perception is the most appropriate and understandable and looks more or less abstract, but is on the verge of figurative and abstract.

As to the main directions and goals, the phenomenon of the soul having passed its point of creativity (creation) is in a state of recreation and neo-repression. And recreation and neo-repression with the prefix "a" in nature, reduces the soul to the rest of the naughty, in order to control it from the outside. These features of utilitarianism were noted in the 20th century by R. Bart, he writes: "... utilitarian (utility) psychology puts all the states that are experiencing consciousness behind the quotes, and claims, at the same time, to explain the actions of man with some initial deduction of its inner world, it postulates "soul" - judges a person as "consciousness", but first of all, meaninglessly and comfortably describes it as an object "[6].

Given the phenomenon of the soul, according to Yu.G. Legenko, is determined in her being and in her co-existence with other phenomena, hence the reflection with all. The derived concepts - creations, recreation, neo-repressions, as well as concepts of being and co-existence confirm the temporal-conceptual essence of the phenomenon of the soul of Ukraine, from which the concept of its freedom is determined, the differential ontology of which must have and reflection in the Absolute, because the soul does not have and can not be lonely It is the attraction for the unity of the phenomenon of soul and spirit - "and it creates a tense field of spirit, psychic, humanity ... such a recreation - this is, indeed, a unique world, a unique space - and spiritual and spiritual" [7].

It is possible to draw attention to the fact that it is precisely for such a course that we determine concretely all the known concept elements of the phenomenon of the soul, and so - the main connecting elements and highways that create order and give effect in the aura of the soul - the concepts of the spiritual foundation, and the concepts of matter, - the first and second create social concepts that temporally are in the field of its existence-action under the condition of temporality in action and existence. And so, what spiritual concepts can be in the concept of the phenomenon of the soul? An unmistakable answer can be that all that is filled with (sanctified) spirit, and more specifically, the spirit itself, as all present (let's call it a space), that is, the spirit around, plus all the concepts - elements that are filled with matter and

they act according to spiritual laws, are consecrated -the matter of inspiration, it is likely that a person should be attributed to this series, because the soul is given to it - as, the basis and not the element of human action, or the reason given to a person is motivated. Such, this position is ideal, rather it is an exception, but it is, and all this should be directed. The actual concept of a gift, as a relief, has its temporal and temporal image in conceptual and pre-conceptual, the latter - the potential of the soul - a concept.

"Archeology" of the phenomenon of the soul has the property to direct and form separate elements in the genesis of the spiritual, holistic understanding of the spiritual constancy, and this intimate connection of the phenomenon of the soul with the spiritual all-acting forever, and understanding it even at the level of feeling "something" existing and incomprehensible completely completely tolerates himself. The presented act of knowledge appropriately tolerates through "ingenium", or the intention, which O. Khoma mentions in his work on the accumulation of intransigence. " Yes, ingenium lat. (inflexibility) is the power of the soul, or the intention, with the help of which the soul goes beyond its limits and develops from unknown to knowledge. So, ingenium explores the unknown "[8].

On the basis of distinguishing different positions and subcorporations of the Soul, we establish that thoughts and sentiments in some marginal situations have the ability to act within abstractions, for example, the same concept, and today the concept is already a concept. And this means that the concept is temporally - it is mediated by the last set of points in a point, and the theorem of the whole temporal is reduced to a single point.

The method of eclecticism with its supposed deliberate "fragmentation" and in fact has the features of superiority, since it, on the one hand, is capable of removing certain stereotypes, it is clear that if necessary, and on the other hand it is precisely the fact that stereotypes have the property of updating for the introduction of the newest, that is - that formed during the whole history of the knowledge of the phenomenon of the soul has the property as a tendency to update the more recent vision of the subject of research. The very process of study, with the ability to be filled with certain structured statements, eventually acquires the qualities of the neo-eclectic, sometimes it is the transition to the supposed truth in judgments, and sometimes the unpredictable, which eventually raises new questions, and opens up new ideas. It is clear that at the same time, everything is superfluous to reject and there is only the rest of the true - structured for the soul, then - spiritual and in terms of

content and in essence, which corresponds mainly to the tasks for the person - to harmonize the spiritual and the bodily.

The concept of suffering of the soul raises the question of whether it is an integral part of the universal concept of the phenomenon of the soul, it is necessary to answer - yes, because it is part of the whole community of souls. And it is impossible to avoid the concept of abstractness of the phenomenon of the soul, and since the question is too complicated, and if we assume that there are some aspects of the soul in the soul that are not even given or impossible to imagine, then it is clear that one needs to be satisfied only with the knowledge of that that they only have the opportunity to exist.

The use of the approximation method (nearest or approximation - the replacement of some objects by others) allowed "closer acquiescence" of the presentation of the basic philosophical and social aspects of the conceptual moves of the phenomenon of the soul, which increasingly led to the true nature of the phenomenon of the soul, and in this act the very concept as a concept - "Phenomenon" again manifests itself not as a whole phenomenon, but as an "incomplete phenomenon", because the phenomenon is already more open, and the course of the approximation method is already - a counter-phenomenological one. In the course of the study, the manifestations of a number of other concepts of "virtues of the soul" - the concept of "soul search", "soul search", which in the field of the phenomenon does not formally provide an answer as a hint, but already there is an answer to the process of action, which is also socially -philosophical course not only at the level of thought, but also the last in action, in what appear the acts of the moves of conceptualization in one position of the phenomenon of the soul, which eventually leads in the end to the vision and action of the "pure soul".

In the same way it seems that the concept of the phenomenon of the soul functions on the verge of figurative and abstract, which is the one that is most prone to comprehensiveness. It is clear that only the "technical" side of the concept is not fully able to meet the needs of philosophizing, because it is, if it were "the cornerstone" and is a feature of postmodern, and the way out of this "closed corner of the stop" in neo-postmodern toleration - sensory consideration -emotional

The novelty to which came the neo-postmodern is the act of life itself, that is, that the concept of the phenomenon of the soul was alive and constantly changing, but should be

varied toward worthy virtues in temporal. Then in such a concept there will be a concept - "honor" - as honesty - virtue and - "faith" - as faithfulness - faith - trust, all of which are its virtues, under the influence of which the "aura of the soul" - shines in affairs the phenomenon of the soul. Already in terms of postmodern sensuality, more and more took its natural position, and on the other it could not be, because the emergence of postmodern itself itself owes the need to establish harmony. An application that the postmodern did not cope with its main task, or coped with it would be partially true, and the thesis - because postmodern if not fit into the temporal allocated to him is also true, but if in this regard to speak the phenomenon of the soul in general and about the phenomenon Souls are separate, then between these two phenomena tendency similarity in the laws and principles of existence.

In our opinion, the situation of modernism, in its revolutionary experiments, gradually, and sometimes not seen for itself, began to increasingly seek to deal only with the terrestrial interpretation itself attributed a verdict of distorted and inadequate completion. Such experiments always have the appearance of utopia, though, the initial ideas were and are in fact progressive, but of course the unnatural games lead to distortion, and the "shell of the obscurantist" is invisible - "the sky is hidden".

And so, on the plane of studying the phenomenon of the soul, at this moment, it is necessary to state the emergence of a concept that manifests itself through the method of conceptualization, namely, the concept of an agreement, for its clear vision was represented as a "point", because another representation in a more complex form will complicate the conceptual review. And since pure concepts do not follow the "verdict" of postmodern, according to J. Deleuze, J. Guattari,

and to that pure concept in this situation we are not interested, then the concept "point" is the most expedient, and he at this stage of the study is in a state of no light or dark point. The study represents us, as noted earlier, - the point in which the points are - these are points-concepts in the point-concept, and they are in order to distinguish them, by agreement in a tone. That is, some are light and others are dark. In this situation, it is impossible to do without imagery, and in the present situation, the image of the concept - a point unifying and in it the points are dark and bright. Further, by agreement light points will reflect - good virtues, and dark points - not good, it is clear that everything is due to the detection of the concept of the phenomenon of the soul [8]. Presented in the first stage, the variability in the

concepts (while still altogether, but it is clear that all the concepts are uniquely different) will in future acquire a multifaceted sound as much as possible, but it must be remembered that the easier it is to represent a concept, the easier it is to perceive and understand it. The nature of the concept was deliberately and unconsciously represented by philosophical thought throughout the history of philosophy, and it was in a peculiar way that the philosophy of postmodernism, which was tolerated by the idea, was not a relapse-transformational plagiarism, but rather a fully-fledged synthesis with elements of novelty.

We agree with T. Hundorov that solving the problem in the search for concepts through the conceptualization of logical methods and displaying logical thought in the text is the most ideal option, since everything can be fixed in a word that best reduces to the original in thought. So the text is fixation, and before that not only fixation, because it has something that does not forget it, and another such option - "Textuality often has a magical subtext, because it fixes the transformability of the image, and yet to that" exalted ", the higher mode of life that it is programmed by the aesthetics of "honesty with oneself" leads to faith, the movement in worthy future is precisely because of an idea as a truth recognized only by the soul [9].

Conclusions. On the basis of the analyzed material it is possible to make certain generalizations and conclusions.

All concepts of the phenomenon of the soul, having a single unitary spiritual basis, manifest themselves as an unparalleled and important part of it, that is, each concept thus creates the uniqueness of the color of the soul.

The connotation of the philosophical and social genesis of the phenomenon of the soul manifests itself as a self-regulating system which is completely patterned with a spiritual motive.

With any variational approach to the concepts of the phenomenon of the soul, constant invasion, as the basis of the existence of the soul and its nature, which asserts the truth of the soul, is followed.

The basic concepts of the "mind of the soul" are the manifestation of the nature of the phenomenon of the soul, having the status of recognition through the confirmation of its authenticity, and moreover - this rekognitivnost (recognition) of the concepts of the phenomenon of the soul has the ability and the ability to recognize the "traces" of past perception, which already speaks of that , that there is an opportunity to tolerate - the concept

of retention (holding) the phenomenon of the soul in the actual given point temporal, namely in true perception.

Prospects for further research. Attention to the concept of the Soul should be extended, since the most appropriate and understandable looks, although more or less abstract - Text its space of manifestation, balancing on the verge of figurative and abstract with the attraction - to the sign definition.

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