The Foundations of Social and Personal in Archetypes in the Concept by K. G. Jung: A Phenomenological and Semiotic Presentation

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Abstract

The article discusses the concept of "archetype" on the basis of the provisions of CG Jung and draws attention to the ideas about archetypes that function in society. It is indicated that in modern theoretical and methodological positions of research, an amendment to the archetypal foundations of society and the possibility of studying it on the basis of identifying leading archetypes is essentially declared. On the basis of the phenomenological and semiotic approaches, attention is paid to methodologically determined ideas: the human dimension of the archetype; about archetypes prevailing in the "average" person; about the model of the "main" archetype.

In the generalized conclusions are presented the results that the archetypes have a social and personal in their grounds, and act as carriers of the meanings of the collective subject. Archetypes not only reveal and explain the existence of the world and man in it, but also create a certain emotional background. The mood of individuals and society immerses the consciousness of people in the general semantic and informational flow, which determines their involvement with those events and phenomena that are of particular importance for them and are contained in the archetype. Awareness and selection of archetypes allows you to analyze the stability of society in various crisis conditions and changes. The archetype representing the personality and social consciousness enables the design of social reality. In the context of defining the sustainability of social development, archetypes can be used. The need for rethinking and identifying significant archetypes is indicated, as the current state of social relations needs to develop a new holistic view of the forms and methods of interaction between social and unique being.

Key words: archetype, leading archetypes, archetypal foundations of society, symbol, sign.

Introduction. In society, the archetypes accompany the vital activity of society and man, have social and personal in their grounds, causing their polyvariance. At the present stage of research, it has been revealed that certain sociocultural values of society have an "archetypal" character, and culture contributes to the development of stereotypes, norms and rules that are passed down from generation to generation and support the existence of man and society. There is a preservation of the most valuable norms that promote equilibrium, and archetypes have this ability.

The relevance of the appeal to archetypes is connected with the fact that archetypes most significantly influenced and continue to influence the development of the personality and

social consciousness, causing the formation of archetypical social structures of social relations.

The current state of social relations needs to develop a new look at the forms and methods of interaction between social and unique being based on the identification of archetypes in their foundations.

The degree of elaboration of the problem. In the modern studies, the theoretical propositions of K. Jung are confirmed and it is emphasized that it is possible to describe the personality and the peculiarities of the public consciousness and to analyze the social reality. In M. Mark, K. Pearson, it is noted that every society hides the leading archetypes. In the work of Yu. V. Filippov, I. N. Koltsov, the presence in society of basic archetypes, which constitute the “quintessence of the national-historical myth, is noted. In its functioning, the archetype of T. Mann passes into the inheritance of generations, traveling among nations, and there is a timeless scheme, an eternal formula. Some researchers S. Gatal'skaya, N. Fry suggest using the term “archetype” as the quintessence of mythical collective experience. The concept of cultural archetypes is presented in the work of A. V. Lubskey, the concept of the "social archetype" by Yu.M. Plyusnina.

In general, according to modern researchers, the archetype manifests itself as the accumulation of social experience, and in existing studies an attempt is made to create, above all, a projection of the identity of a social space based on pragmatic relations, which, in essence, hides the essential characteristics of archetypes for both humans and for society itself.

Insufficiently lit parts of the problem. The necessity of rethinking the archetypes in a new social and philosophical manner was revealed, revealing in the theory of CG Jung their phenomenological and semiotic ideas, which reveals both the

The purpose of the study is to examine the archetypes of K.G. Jung and identifying their socio-cultural characteristics. The disclosure of the foundations of the social and personal archetypes in the space of phenomenological and semiotic representation.

The main content (research methodology). In modern theoretical and methodological positions of research, an amendment to the archetypal foundations of society and the possibility of its study on the basis of identifying leading archetypes has been significantly declared.

Based on our research concept, we pay attention to the methodologically determined ideas: the human dimension of the archetype; about archetypes prevailing in the "average" person; about the model of the "main" archetype. Analysis of the phenomenological unfolding in the consciousness of the archetypes of the collective unconscious, built on the basis of the study of culturological theory K. G. Jung, and the logic of thinking that is predetermined by her, according to S. A. Malenko, allows "to formulate a series of conclusions that justify that using the concepts" unconscious ", "conscious ", "archetype ", "experience of consciousness ", Jung interprets the archetype not so much as a characteristic of the external ideal-material world, how much its human dimension, condition and mode of existence of the collective unconscious that is immanent to man "[1].

It is possible to characterize different cultures, considering "average" individuals with characteristic archetypal sets, in which each figure has its own priority. At the same time, the archetypes prevailing in such an "average" personality will be characteristic of this culture as characteristics of the mass consciousness. Studying social reality, it is possible to explain existing social processes in more detail, using the theory of archetypes and the model of the "main" archetype present in each culture, as well as to predict the reactions of various civilizations to crisis states.

The main content (Discussion). A certain historically established system of archetypes covers many aspects of the collective subject's life activity. The concept of cultural archetypes, according to A. V. Lubsky, is based primarily on the ideas of K. Jung's "analytical psychology", L. S. Vygotsky's "cultural-historical theory", J. G. Cooley's "symbolic interactionism", as well as ideas about culture as a value-symbolic system and spiritual intention of human activity. In his archetypal psychology, D. Hillman believes that "there are no fixed archetypes, they are the fruit of the imagination of the unconscious" [2, p. 38].

Noting that every society conceals the leading archetypes, M. Mark, C. Pearson especially emphasize that the more invisible the archetype, the more it influences the way people live. A certain historically established system of archetypes encompasses many aspects of the collective subject's life activity [3]. The work of Yu. V. Filippov, I. N. Koltsov notes the presence in society of basic archetypes that constitute "the quintessence of the national-historical myth": the archetype of the earth, the archetype of kinship and the archetype of the religious-ideological [4, p. 161]. According to Yu.M. Plyusnina, one of the most important consequences of the concept of "social archetype" is the refusal to discuss the problem of levels of social organization and the recognition of the impossibility of social evolution in a progressive or regressive type. The concept allows for changes in the social structure, described as historical phenomena [5].

Based on the concept of K. G. Jung found that communication in the social structure passes through the collective unconscious and is expressed through archetypes. Manifested in the imaginative series of cultural heritage through art: mythology, poetry, painting, architecture. Myths, dreams, visions, rituals, neurotic and psychotic symptoms, works of art contain a significant amount of archetypal material and represent the best source of our knowledge about archetypes. It is assumed that the collective unconscious contains many archetypes [4].

The archetype K. Jung defines as an image of the general collective experience of mankind, by means of which it unites all living, living and not yet living people according to some common parameter. The selected parameter can be considered as an order parameter within a culture, which becomes the basis for self-organization and development or, conversely, destructive processes in society. Accordingly, archetypes become a kind of indicator of the cultural relationship between society and the environment [3]. An archetype is a universal mental form (idea) containing a significant emotional element. This mental form creates images or visions in ordinary waking life corresponding to certain aspects of the conscious situation.

In his theory, C. Jung was able to see the system integrity in the experience of all mankind, denoting the concept of "collective experience of mankind" and its structural units

in the form of archetypes - "the most primary" or original types or structural elements of consciousness. Differently, these structural units, he designated as "primary models". Archetypes became the primary fundamental carriers of meaning in culture. Two regions of the unconscious, personal and collective, are of great importance for a person. "It (the unconscious) contains possibilities hidden from the conscious mind, because it has a subconscious content, all that has been forgotten or unnoticed, as well as wisdom and experience of innumerable centuries settled in its archetypal organs" [7].

Based on the analysis carried out, it is possible to single out that the structural components of the collective unconscious are called differently by K. G. Jung: archetypes, dominants, original images, imago, mythological images, behavioral stereotypes. Archetypes are not necessarily isolated from each other in the collective unconscious. Pay attention to the need for it. that as archetypes K. Jung identifies complex states of consciousness that are inherited and reflected in mythological symbols. The main characteristics of the symbol are character, figurativeness, generalization and ambiguity. It has many meanings that can be interpreted in different ways, lost and reappear. According to C. Jung, a symbol is "this is a name or images that can be known in everyday life, but have a specific added value to their usual meaning" [6, p. 16]. The symbol of C. Jung has two main functions: it represents an attempt to satisfy a frustrated instinctive impulse; embodies the archetypal material. One of the roles of the symbol is impulse resistance. If the energy is distracted by the symbol, it cannot impulsively discharge itself. Since the archetype is a symbolic formula, the symbol of danger itself and of its overcoming by Jung is associated with the symbol of renewal, God-birth, "creeping out" from a limited space. In particular, Jung points to the Greek myth, according to which the hero, coming out of the belly of the whale, takes along with himself his parents, and all those who were previously absorbed by the monster [6, p. 129]. Describing the archetypal symbols, CG Jung described them as "the possibility of some more wider, higher meaning beyond our immediate moment of perception and a hint of such a meaning" [6, p. 278].

In general, based on the conceptual provisions of C. Jung, it is possible to single out the foundations of the social and personal archetypes in the space of phenomenological and semiotic ideas.

Social archetypes associated with the idea of a collective or impersonal unconscious. The concept of a collective or supra-individual unconscious - one of the most original and controversial will accept the theories of the personality of C. Jung. This is the most powerful and influential mental system, and in pathological cases it overlaps the I and the personal unconscious. Racial memories or representations are not inherited as such: rather, we inherit the possibility of re-living the experience of previous generations. They act as predispositions forcing us to react to the world in a certain way. The collective unconscious is the innate, racial basis of the whole personality structure. It grows I, personal unconscious and other individual acquisitions. What a person believes is the result of his experience is essentially determined by the collective unconscious, which has a guiding or selective influence on behavior from the very beginning of a person's life. "The form of the world in which it is born is already innate as a virtual image" [2, p. 188]. This virtual image becomes a specific perception or idea through identification with the objects of the world corresponding to it. The experience of the world is largely shaped by the collective unconscious, but not completely - otherwise, neither variations nor development would be possible.

The individual personality of C. Jung is a product and container of generic history. Human beings in their present form are shaped by the cumulative experience of previous generations, going back to the unknown roots of humanity. The bases of the personality are archaic, primitive, natural, unconscious and, possibly, universal, that is, there is a racially preformed collective personality selectively penetrating into the world of experience, modified and developed by the experiences that have arisen. The individual personality is the resultant interaction of internal and external forces.

So, as the archetype itself has a symbolic and ideally-informational nature, K. Jung and his followers believe that the dominant figure is manifested in the individual personality, despite the fact that all the figures are represented in the personality structure as in the personality theater [1]. The ability of the symbol to represent the lines of personal development, especially the search for integrity, plays an extremely important role for C. Jung. Symbols are representations of the psyche. They not only express the wisdom accumulated by mankind - racial and acquired individually, but they can also represent levels of development far ahead of the present state of humanity. Symbols indicate the fate of man,

the highest evolution of his psyche. The knowledge contained in the symbol is not directly known to people; to find the message contained in it, you need to decipher the character.

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

Archetypes not only reveal and explain the existence of the world and man in it, but also create a certain emotional background. The mood of individuals and society immerses the consciousness of people in the general semantic and informational flow, which determines their involvement with those events and phenomena that are of particular importance for them and are contained in the archetype.

Archetypes, according to K. Jung, have a symbolic nature. The archetypes are the heroes of the epic, and the phenomena of history, the features of the national character. Thus, the archetype acts as a prototype of a collective subject.

In K. Jung's theory, any person acts as a plural, as an aggregate of other personalities, as a theater of archetypal figures, as the main system-forming elements. In a society that consists of individuals united by various social ties, archetypes are distinguished that characterize the basic parameters of order. Awareness and selection of archetypes allows you to analyze the stability of society in various crisis conditions and changes.

Prospects for further research. Socio-philosophical analysis of the bases of archetypes, based on the concept of them in the concept of CG Jung, causes the need to continue research, since social systems are most stable, the values of which are based on archetypes for the longest periods, and when based on them social stereotypes of relationships and relationships in society.

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