

Individuation as a Key Factor in Modern Social Philosophy

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Abstract — Turning from everyday ideas about society to the level of theoretical understanding, we decide how to transform the structures forming society from pure abstractions into human experience. The key factor is individuation. The doctrine of individuation developed by K.G. Jung requires refinement, taking into account Gadamer's ideas about changes in the nature of discourse that occurred in Christianity, when the liberation of language from the ideality of meaning allowed the word to become a pure event. M.K. Mamardashvili shows how the art of verbal construction can become a way of the existence of truth and its embodiment in reality. The book is no longer an object or a thing. It is a spiritual tool manifesting structural properties of society, properties forming the social system.

Keywords — structure, structural properties, system, method, individuation

I. INTRODUCTION

According to the ordinary ideas, society is a repository of people, and the social structure is partitions isolating its "rooms". These partitions can be associated with laws that divide and connect people and exist independently of human individuals. Thus, society acts in a solid form of conditions and results, and individuals are only moments in this process. In this picture, social forms are represented as a natural environment, and people as a natural force adapted to this environment. The logic of human interactions turns out to be the logic of things, according to which people and things are compared with each other and obey certain common standards. Diversity is reduced to the general, multidimensional - to the single, and the individual - to the social. Thus, comparison releases individuals and things from their originality, creates reliable prerequisites for summing up abstracted qualities. In the foreground, there is a form of cooperation within which extensive sociality is realized [1].

In practice, this means that people are raw materials and energy required for a society that rises and acts above and behind their backs, rather than in their specific being, diversity and peculiarities. They are used for maintenance, i.e. preservation and renewal of the structure of society, and, thus, there is reduction of multidimensional diversity to a homogeneous set. The structure of society absorbs lives and activities of people. Over time, this state of affairs causes a sense of loss of common sense, logic of things, and reliable structures of practice. The active mastering of life turns out to be incommensurable with standards of familiar experience,

ordinary ideas and is perceived in crisis forms. In this regard, it can be assumed that many statements about destruction of sociality indicate disproportion of ideas about society to human interconnections, the lack of clear ideas in social philosophy [1].

II. PROBLEM STATEMENT

The disproportion and lack of clear ideas indicates inadequacy of methodological means to the mode of reproduction of sociality. It is obvious that ideas and methodological tools are changing. We are talking about changing "natural" attitudes, according to which there are things and people in their self-sufficient existence, and there are processes, connections and relationships occurring between them or "around" them. In this picture, things are stable; people and processes are treated as something external to them. However, over time, it turns out that the very possibility of society as a system depends on its reproduction, change and development, and the actors implementing these processes. Thus, a different way of reproducing social forms is planned. It requires further clarification due to formation of productive links of various forms of human existence rather than by reducing differences and peculiarities of people, their qualities, strengths and abilities [1]. The paper aims to determine the role of individuation in this process.

III. RESEARCH PROBLEM

E. Giddens, whose works are widely read and cited, in *The Constitution of Society* which he considered the most successful attempt to present the original author's concept, writes: "... within the social analysis, the structure can be described as structuring properties that "bind" space and time in social systems, properties that enable similar social practices to coexist in different periods of time and space, giving them a "systemic" form". "Having said that the structure is a "virtual order" of transformation relations, we mean that social systems, like reproducible social practices, do not have "structures", but rather exhibit "structural properties" the structure exists as a spatial temporary presence, being embodied in these practices in the form of traces of memory orienting the behavior of competent subjects" [2].

Similar ideas were expressed in the memoirs about M.K. Mamardashvili by A.M. Pyatigorsky. The idea which was often expressed by Mamardashvili is that the state in Plato's works was not a utopia opposed to reality; this state

was not a social model for Plato, because it is absolutely impossible to live in it [3]. But when we talk about the state, we must have an ideal image of social organization which should not be turned into reality. We have to create reality. This image of the state is necessary to return us to thinking; it must be kept in our memory and serve as a support in pure intelligence. This support is necessary when thinking which is required for full-fledged human existence [4].

In his lectures on ancient philosophy, Mamardashvili draws attention to the fact that the ancient Greeks interpreted the thinking and memory in an unordinary way. They distinguished between two categories of thought: the thought that is equal to a spontaneous natural phenomenon, coming to our mind or originating in it due to a structure of our language and our perceptions, and the legitimate thought. This is a thought that is generated in the space of the thought itself. It is an act of thought, after which ideas can be produced. Only this type of thinking is similar to the being [5]. Further, referring to the famous novel by M. Proust "In Search of Lost Time", Mamardashvili says that the problem of memory is not to remember something, but to create something to remember; to build in the novel that "I" which, according to Proust, is not empirically given and which is different from the "I" of the writer as a psychological character. Only then can the novel open up a space through its clutches in which the deposits of involuntary memory can be found in the form of pure memories. According to the Greeks, to generate meant to remember and create. This was a legitimate thought [6].

As for democracy, Mamardashvili argues that it cannot be given from the outside; we need "democratically forming bases" represented by subjects of democracy from which it can develop. The main condition of democracy is "self-movement of law-forming thought" rather than institutions created according to democratic laws. This law does not have a visual form, it is not an object that exists by itself. It is a condition and a ground for any objects and phenomena. According to Heraclitus, the people must fight for this law as for the walls of the city, and only then something can be crystallized as democracy [6]. Thus, for the existence of democracy, a law-producing pathos is needed, when a sufficiently large number of people are able to reproduce conditions of life in the laws. This is a phenomenon called the Greek polis [6].

The most adequate term to nominate the above-mentioned law is the Latin word "principium" which has a Greek analogue "αρχή" ("basis" or "origin"). Giddens writes that if structural properties are perceived as something hierarchically organized, the most deeply embedded ones are structural principles [2]. Thus, Giddens and Mamardashvili reproduce the same system of thought. We would like to draw attention to some translation inaccuracies in the Russian editions of the work by Giddens.

Page 59 of the 2005 edition (the same inaccuracy was found in the 2003 edition): «...структура, как образец социальных отношений, **существующий** (*put in bold by R. Yu.*) в определенное время и в определенном пространстве...» [7]. Instead of the word *существующий* should be used, because the existence at a

certain time and in a certain space is attributed to the structure, rather than social relations. This translation version can be used in the works referring to this fragment, as for example in the article by V.E. Kemerov "The keys to modernity - in the methodological shifts."

The inaccuracy could be attributed to a simple misprint, because at the beginning of the next paragraph, on page 69 of the same text, the author says: "Структура... существует вне времени и пространства..." [7]. However, some other translation inaccuracies distort the author's thought. For example, the author says that social practices *обладают* структурными свойствами [7], but Giddens says that they only manifest these properties [2]. Thus, there is a violation of a specific hierarchy, implied by Giddens, because you can only have what is lower in status.

Giddens says: "This does not prevent us from considering structural properties as hierarchically organized from the point of view of the spatial and temporal expansion of practices ..." [2], which was translated as "Это не мешает нам представлять структурные свойства **в виде** (*put in bold by R. Yu.*) иерархически организованной в пространстве и во времени протяженности практик" [7]. This view, according to which structural properties are identified with social practices, was hardly characteristic of Giddens' thought, because his initial methodological prerequisite was separation or differentiation of the concepts *structure* and *system*. This separation was absent in the teachings of supporters of functionalism, among whom the concept "structure" was very popular. However, according to Giddens, it was not possible to find a definition which would meet the requirements of scientific social theory [7].

According to Giddens, both adherents of functionalism and their critics – representatives of structuralism - paid attention to the concept "function", ignoring the ideas about "structure". Thus, this term was usually used in its generally accepted meaning. The concept "structure" was associated with a skeleton of the living organism or with a building frame and considered as a spatial-temporal "modeling" of social relations and phenomena [7]. Although, according to V.E. Kemerov, T. Parsons and his followers did not reduce people to the logic of things. They abandoned the naturalistic understanding of sociality. The logic and its methodology remained the same: "agents (actors) are not subjects of reproduction and changes in society." Therefore, functionalism did not manage to interpret the concept *transformation of social systems* [1].

According to Parsons, sociality of an action implies that interacting individuals adapt to the norms and standards. This served as one of the important causes of methodological criticism of his ideas [1]. According to Giddens, this approach does not eliminate the dualism of the subject and object, since the "structure" acts as something "external" to human activity and is the source causing restrictions on the free initiative of an independent subject [7]. In general, according to G. Ver, since Aristotle and Plotinus, Augustine and Late Antiquity, the issue of revival of the initially abstract general in the individual, or the issue of individuation was presented and discussed in various forms and from various positions. This issue is one of the issues of Western European philosophy and

cultural history. Confrontation of the individual and society, personal and social existence was perceived and is being perceived more and more acutely [8].

One of the main theorists who studied individuation is K.G. Jung. In his psychology, the principle of individuation means the entry of the general into the individual and identification of the nature of the individual. Jung recognizes the value of awareness remaining in the unconscious parts of the personality which must be subjected to conscious selection and criticism. Thus, individuation is significant for education, self-recognition and psychotherapeutic practices. In the latter, treatment is a method of dialogue between the patient and the therapist during which they try to understand products of the unconscious. The wider the consciousness becomes due to integration of spiritual contents, the deeper a person can take root in reality, and the more responsible he becomes. It can be argued that the concept "structure" in Giddens' social theory corresponds to the concept "archetype" and in the Jung's analytical psychology. Giddens initially differentiated the concepts "social structure" and "structural properties", and Jung distinguished between "archetype" and "Archetypal manifestations." The archetype, being an unconscious preliminary form attributed to the inherited structure of the psyche, has no image, and therefore is unrepresentable [9].

We want to draw attention to one important detail in Jung's theory: although he writes that the requirement of the Christian sacrament of baptism means a turning point, which is of paramount importance in the spiritual development of mankind and that the idea of baptism draws man from archaic identity with the world and turns man into a superior creature, the concept "archetype" was derived from observations that the myths and tales of world literature contain repeated motives. These motives can be found in fantasies, dreams, deliriums and delusional ideas of modern people [9]. Thus, by positively assessing the role of myths in unconscious mental processes, Jung's ideas become similar to Schelling's ones based on the role of myths as a kind of revelation. However, it seems to us that pre-Christian thought and Christian discourse have not only external differences.

G.G. Gadamer specified this idea. In Christianity, the idea of incarnation is closely related to the problem of the word: "The word became flesh." However, incarnation of God is not introduction into the body, as in some pre-Christian teachings, where God appears in the human form retaining supra-humanity rather than becomes human. In the Platonic-Pythagorean schools of philosophy, the concept "reincarnation" also means perfect otherness of the soul and body, and in all its reincarnations the soul retains its "for-itself-being". On the contrary, Christian thought implies some completely different, mysterious relations of unity, whose theological interpretation is a doctrine of the Trinity. This secret is reflected in the phenomenon of language, because in order to explain the Trinity Unity, Christian exegetes rely on the relationship of human thinking (inner speech) and words (verbal communication) [10].

Although Christianity solves its theological tasks using the Greek thinking apparatus, it nevertheless opens up horizons inaccessible to antiquity. When the Word becomes flesh, the

Spirit finds its ultimate reality. This means that the Logos is finally liberated from its purely spiritual nature which was its cosmic potentiality. Thus, liberation of language from its immersion in ideality of meanings which allowed it to become an object of philosophical reflection, occurred along with inclusion of the historical in the sphere of the European thought: in contrast to the Greek logos, the word is a pure event [10].

The intellectual experience of M.K. Mamardashvili is of interest. Just like Jung, he considers individuation as a way of realizing what we experience. Due to this, a person can emerge from the darkness of impressions, existing customs, social structure, culture, darkness of his own "I." By following this path, everyone can reunite with the non-verbal root of his irreplaceable personal vision, through which we germinate into real existence and unity with other people. Mamardashvili offers a completely different way of individuation and manifestation of structural properties in our being. He draws attention to the fact that M. Proust, like many others, understood that the art of verbal construction is a way of existence of truth, its embodiment in reality [11].

This changed ideas about the act of reading. It turned out that the book is a mirror put in front of the path of life which is corrected by the reflections in this mirror, and depends on what is in your own soul; i.e., the book is a spiritual tool rather than an object or a thing. The act of reading is self-recognition, recognition of our life path, life test in fragments of what is read. It turns into an existential event of our life. Reading expands our inner experience, our consciousness. We are able to make changes in the world and in people [11].

IV. RESEARCH PURPOSE

Systems and things often do not fit into any framework determined by human. Human subjects are in a variety of interactions, in a polyphonic interweaving of connections and dependencies. An "Other" is social individuals, social communities, cultural and natural systems, generalized characteristics of being. The purpose of the study is to define individuation as a way to develop forms of cognition and thinking which reveal and develop forms of co-being rather erase them while ensuring co-existence of the subject with other subjects and systems. It turned out to be necessary to transfer the concept "individuation" from the psychological plan defining interaction as direct communication into a wider ontological plan.

V. RESEARCH METHODS

Having distinguished between two images of society (relying on everyday ideas and formed by the consciousness characteristic of theoretical thinking), we enter a space where it is possible to reproduce that system of thought that was characteristic of famous philosophers, from ancient times to the present day. Having entered this space, we perceive texts that captured the structure of thought as that which reflects our own state, and actualize these texts, turning them into a tool of self-understanding. Thus, we describe and demonstrate, apply individuation as a methodological tool used to understand modern society.

VI. FINDINGS

1. Turning from everyday ideas about society to the level of theoretical understanding, we decide how to transform the structures forming society from pure abstractions into human experience. The key factor is individuation

2. The doctrine of individuation developed by K.G. Jung requires refinement, taking into account Gadamer's ideas about changes in the nature of discourse that occurred in Christianity, when liberation of language from ideality of meanings allowed the word to become a pure event.

3. M.K. Mamardashvili shows how the art of verbal construction can become a way of existence of truth and its embodiment in reality. The book is no longer an object or a thing. It is a spiritual tool manifesting structural properties of society, properties forming the social system.

VII. CONCLUSION

Today it becomes clear that the image of modern society and its trends can be developed and represented using new methodological tools of social sciences. Individuation as a key factor in modern socio-philosophical methodology transforms social systems oriented towards the extensive processing of substances and energy into the systems using the qualitative potential of human activities.

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