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LOGOS AND MYFOS. HEGEL'S PHILOSOPHY OF HISTORY AND THE COLLECTIVE UNCONSCIOUS THEORY: THE ATTEMPT OF SYNTHESIS IN THE CONTEXT OF SUSTAINABLE DEVELOPMENT

Abstract. The article discusses an attempts to concretize Hegel's philosophy of history on the basis the collective unconscious theory of C. G. Jung and his followers. The key categories connecting these theories is the notion of national spirit. In order to clarify the main contradiction of historical development, the structure of Hegel's dialectical contradiction is considered. In the world-historical process, the main contradiction is the contradiction between Logos (ideas) and Mythos (collective unconscious, people spirits). Absolutization of the universal, Logos, in Marxism or liberal bourgeois protestantism leads to the loss of national identity and/or social degradation of the masses. In turn, the absolutization of Mythos, which underlies various fascist and racist theories, leads to national isolation and stagnation. The mythology of history, based not on a concept (Reason), but on archetypes, myths and symbols, is the path to a historical dead end. Therefore, only the contradictory unity of Logos and Mythos leads countries and peoples to stable development. Not national self-isolation and a sense of exclusivity, and not dissolving in global world processes, but develop-

ment based on national archetypes and values (genocodes) in close cooperation with other countries. Thus, the worldview, which sees the source of development in contradictions, should become popular. This worldview is concretized on the modern scientific material Hegel's dialectical philosophy. according to which, "to him who looks upon the world rationally, the world in its turn presents a rational aspect. The relation is mutual". On the contrary, the nowadays rational intellect, which divides the world into parts, cannot understand the dialectical rationality of the world and plunges it into nonsense. This is the source of the emergence of popular political science theories of "chaos", "turbulence", etc.

Thus, the worldview, which sees the source of development in contradictions, should become popular. This worldview is concretized on the modern scientific material.

Keywords: dialectical contradiction, philosophy of history, dialectic and rational mind, Mythos, Logos, genocodes of national cultures.

ЛОГОС І МІФОС. ФІЛОСОФІЯ ІСТОРІЇ ГЕГЕЛЯ І ТЕОРІЯ КОЛЕКТИВНОГО НЕСВІДОМОГО: СПРОБА СИНТЕЗУ В КОНТЕКСТІ СТАЛОГО РОЗВИТКУ

Анотація. Зроблено спробу конкретизувати філософію історії Гегеля на базі теорії колективного несвідомого К. Г. Юнга і його послідовників. Ключовою категорією, що зв'язує ці теорії, є поняття народного духу, оскільки, згідно з теорією Гегеля, Світовий дух (загальне) розвивається через народні духи (особливе). Для з'ясування основного протиріччя історичного розвитку розглядається структура діалектичного протиріччя Гегеля. У всесвітньо-історичному процесі головним є протиріччя між Логосом (ідеями) і міфосом (колективне несвідоме, народні духи). Абсолютизація загального, Логосу, в марксизмі або буржуазному глобальному лібералізмі веде до втрати національної ідентичності та соціальної катастрофи. Своєю чергою, абсолютизація міфосу, що лежить в основі різних фашистських і расистських теорій, веде до національної ізоляції і стагнації. Міфологія історії, заснована не на понятті (Розумі), а на архетипах і міфах — це шлях в історичний тупик. Тому тільки суперечлива, діалектична єдність Логосу і Міфосу веде народи до сталого розвитку. Не національна самоізоляція і винятковість, і не розчинення в глобальних світових процесах, а розвиток на основі національних архетипів і цінностях в тісній співпраці з іншими країнами. Таким чином, світогляд, який вбачає у протиріччях джерело розвитку, має стати затребуваним. Цим світоглядом є конкретизована на сучасному науковому матеріалі філософія діалектичного розуму Г. Гегеля, згідно з яким, "хто розумно дивиться на світ, на того і світ дивиться розумно". Навпаки, панівний нині розумовий розум, що розділяє світ на частини, не може зрозуміти діалектичної розумності світу і занурює його в нісенітницю. Саме в цьому полягає витік появи популярних політологічних теорій "хаосу", "турбулентності" та ін.

Ключові слова: діалектичне протиріччя, філософія історії, Міфос, Логос, діалектичний і розумовий розум, генокоди національних культур.

ЛОГОС И МИФОС. ФИЛОСОФИЯ ИСТОРИИ ГЕГЕЛЯ И ТЕОРИЯ КОЛЛЕКТИВНОГО БЕССОЗНАТЕЛЬНОГО: ПОПЫТКА СИНТЕЗА В КОНТЕКСТЕ УСТОЙЧИВОГО РАЗВИТИЯ

Аннотация. Сделано попытку конкретизировать философию истории Гегеля на базе теории коллективного бессознательного К. Г. Юнга и его последователей. Ключевой категорией, связывающей эти теории, является понятие народного духа, поскольку, согласно с теорией Гегеля, Мировой дух (всеобщее) развивается через народные духи (особенное). Для выяснения основного противоречия исторического развития рассматривается структура диалектического противоречия Гегеля. Во всемирно-историческом процессе главным является противоречие между Логосом (идеями) и Мифосом (коллективное бессознательное, народные духи). Абсолютизация всеобщего, Логоса, в марксизме или буржуазном глобальном либерализме ведет к утрате национальной идентичности и социальной катастрофе. В свою очередь, абсолютизация Мифоса, лежащая в основе различных фашистских и расистских теорий, ведет к национальной изоляции и стагнации. Мифология истории, основанная не на понятии (Разуме), а на архетипах и мифах — это путь в исторический тупик. Поэтому только противоречивое, диалектическое единство Логоса и Мифоса ведет народы к устойчивому развитию. Не национальная самоизоляция и исключительность, и не растворение в глобальных мировых процессах, а развитие на основе национальных архетипов и ценностях в тесном сотрудничестве с другими странами. Таким образом, мировоззрение, которое видит в противоречиях источник развития, должно стать востребованным. Этим мировоззрением является конкретизированная на современном научном материале философия диалектического разума Г. Гегеля, согласно которой, “кто разумно смотрит на мир, на того и мир смотрит разумно”. Напротив, господствующий ныне рассудочный разум, разделяющий мир на части, не может понять диалектической разумности мира и погружает его в бессмыслицу. Именно в этом заключается исток появления популярных политологических теорий “хаоса”, “турбулентности” и др.

Ключевые слова: диалектическое противоречие, философия истории, Мифос, Логос, диалектический и рассудочный разум, генокоды национальных культур.

Target setting. Hegel's philosophy of history has a powerful scientific and heuristic potential, which, in our opinion, is not sufficiently demanded by researchers. For this, Hegel's philosophy of history needs to be concretized by modern scientific theories, in par-

ticular, the theory collective unconscious of Jung of and his followers. The dialectic combination of the Hegelian Logos and the Jung Mythos will make it possible to highlight the main contradiction of the historical process, the understanding of which can play an

important role in developing mechanisms for sustainable development.

Analysis of basic research and publications. In recent years, the topic of the collective unconscious and Hegel's philosophy of spirit has become popular in scientific literature [1–6]. But in these articles and books the most important problem has not been solved: how can we dialectically combine the collective unconscious theory with the philosophical system of Hegel? How to include the scientific material of this theory in the categorical system of Hegelian philosophy? Which category in this synthesis will be the key, on the basis of which this synthesis can occur? In our opinion, this category is the concept of the national spirit – Volkgeist.

The purpose of the article. On the basis of the refined national spirit concept, we will show that the main contradiction of the socio-historical process is the contradiction between Mythos and Logos, the collective unconscious and the idea. Then we consider some of the most important conclusions from it.

The statement of basic material. At first we consider the source and the driving force of development – the Hegelian dialectical contradiction. Then we look at the dialectic of Mythos and Logos in world history. In conclusion, the significance of this dialectic for social practice in the aspect of the sustainable development theory of will be shown.

A). The structure of the dialectical contradiction. The myth of the triadic structure of the dialectical contradiction *thesis – antithesis – synthesis* is widespread. However, Hegel never used these terms and the structure of

this contradiction is more complicated. “In point of form Logical doctrine has three sides: [a] the Abstract side, or that of understanding; [b] the Dialectical, or that of negative reason; [c] the Speculative, or that of positive reason” [7, §79]. The abstract side is the immediate unity of the concept (A), at the negative stage it is divided into opposites ($-A$, $+A$), and at the speculative stage the contradiction is resolved and unity is restored in a higher form ($\pm A$). In connection with this basic structure, three things need to be remembered. First, the second moment of the dialectical conceptual movement is a contradiction between the two sides ($+A$ and $-A$), which mutually condition and deny each other. Secondly, the abstract moment (A) should not be confused with the second side of the contradiction ($+A$). Thirdly, synthesis is the unity of opposite moments ($+A$ and $-A$) and the immediate identity (A) [8].

Thus, the basic form of the dialectical method consists of three points (unity, division or analysis and synthesis) and four terms. In “Science of Logic” Hegel describes it so: “this negativity is as self-sublating contradiction the *restoration* of the *first immediacy*, of simple universality; for the other of the other, the negative of the negative, is immediately the *positive*, the *identical*, the *universal*. In the whole course, if one at all cares *to count*, this *second* immediate ($\pm A$) is *third* to the first immediate (A) and the mediated ($-A +A$). But it is also *third* to the first or formal negative ($-A$) and to the absolute negativity or second negative ($+A$); now in so far as that first negative is already the second term ($-A$), the term coun-

ted as *third* ($\pm A$), can also be counted as *fourth*, and instead of a *triplicity*, the abstract form may also be taken to be a *quadruplicity*; in this way the negative or the *difference* ($+A$ and $-A$) is counted as a *duality*" [9, p. 746].

Doubling the middle is that moment that cannot be understood with triad of *thesis – antithesis – synthesis*. It is important to note that since separation arises from the initial unity, the dialectical contradiction is a contradiction within the same subject, which is the source of its self-movement and development.

In relation to the entire philosophical system of Hegel, this contradiction will look like this.

Hegel's philosophy is objective idealism. The World is the Spirit (Idea, Concept). First, the Spirit develops its logical categories, then it is objectified into Nature (space), and into History (time). Therefore, "Logic" is the first, abstract-universal point. Then the logical idea is self-negated (alienated) into Nature, which is studied by the "Philosophy of Nature". Nature is opposed by the Spirit, who has acquired the existence of being (the natural

body). The synthesis of the logical Absolute Idea, Nature and Spirit takes place in the Absolute Spirit. "Thus, the transition from logic to nature is the first negation, the path from nature to the mind is the movement of the return to the first moment – the negation of the negation. Finally, the Absolute Spirit is the synthesis of all moments. The system has a circular structure, its last point coincides with the starting point, but now it has a new value. The Absolute Spirit is a logic that is recognizable in all nature and history" [8].

B). Dialectic structure of world history. By analogy with the above scheme (fig. 2), we construct the dialectical structure of world history.

Hegel's concept is the unity of the universal, the particular and the singular. The universal basis of world history is the World Spirit, the people spirits are special, and individuals are singular. Humanity is the nations and the World spirit accomplishes the development through the development of the nations, the national spirits. Hegel described the general scheme of world history from the World (abstract-universal) Spirit to the Absolute

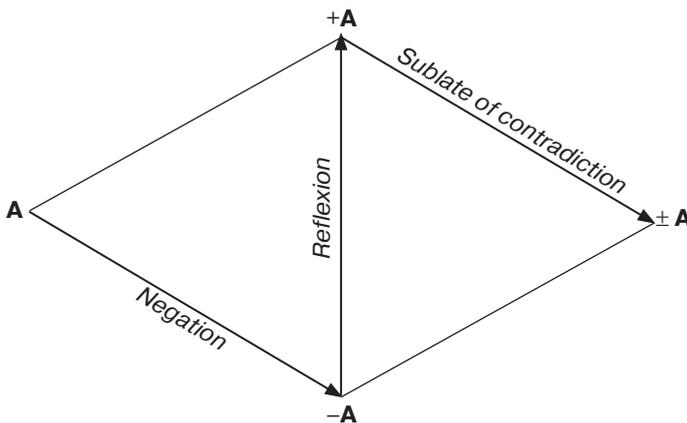


Fig. 1. Structure of dialectical contradiction [8, p. 115]

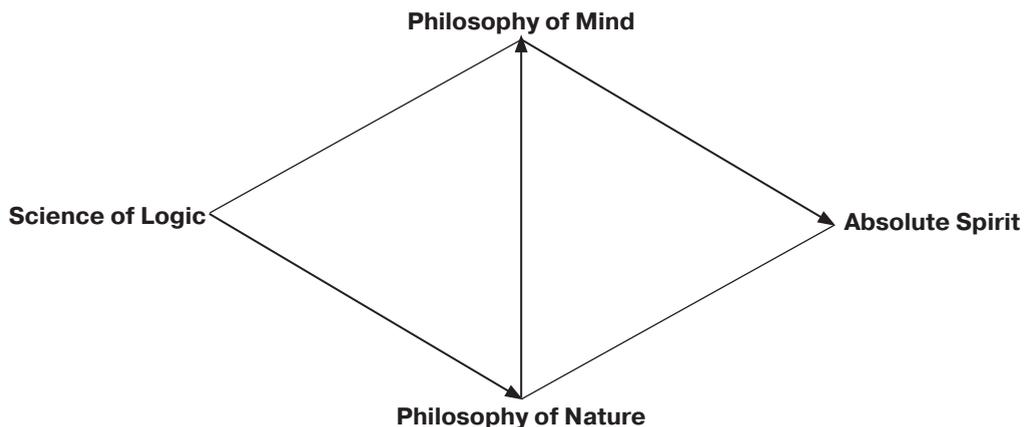


Fig. 2. **Enciclopedia of the Philosophical Sciences** [8, p. 124]

(specifically-universal) Spirit through national spirits. “The spirit of a people involves the necessity of nature, and stands in external reality (§483); the ethical substance is infinite within itself, but for itself a particular and limited substance (§549 and 550) and its subjective side is encumbered with contingency, unconscious custom, and consciousness of its content as a temporal asset, standing in relationship to an external nature and world. But it is the spirit thinking within the ethical substance that sublates within itself the finitude that it has in virtue of being a national spirit, in its state and the state’s temporal interests, in the system of laws and customs. This thinking spirit ascends to awareness of itself in its essentiality, an awareness, however, which itself has the immanent limitation of the national spirit. But the thinking spirit of world history, when it sheds these limitations of the particular national spirits as well as its own worldliness, grasps its concrete universality and ascends to awareness of the absolute spirit, as the eternally actual truth in which rational awareness is free for itself, and necessity, nature

and history are only servants of its revelation and vessels of its honour” [10, p. 249–250].

The people spirit of determines the national mentality that underlies national cultures and values, which ultimately “programs” the history of nations. And Hegel repeatedly emphasized that the development of the World Spirit from natural necessity to freedom lies through the development of national spirits, that the history of every nation is unique. Therefore, social institutions created by one national spirit cannot be transferred to the soil of another national spirit. But in the time of Hegel, almost nothing was known about the individual and collective unconscious and his reasoning about national spirits was abstract. Later, in the second half of the 19th and in the 20th century, conditioned and unconditioned reflexes, archetypes and modes of the collective unconscious were discovered, and a lot of work was done on measuring the national cultures values. It was understood that the natural, innate principle plays a huge role in the life of an individual and entire nations. One of the pioneers of trans-cultural

value measurements, Geert Hofstede, called his main monograph “Software of the Mind”. But the discovery of the unconscious, Mifos does not mean the abolition of the mind, the Logos. A person, knowing himself, can highlight the shadow side of his psyche, subordinate it to the light of reason. The founder of analytical psychology, C. Jung, called this process *an individuation*. But Jung and his followers focus mainly on individuals, not groups and communities. Therefore, the knowledge of the collective unconscious peoples with their archetypes, modes of imagination and values (i.e. genocodes), remains relevant. Hegel, on the basis of his dialectical method, proposed a general way of solving this problem; further work would be to concretize it.

In essence, the people spirits that defines national mentalities is Mythos, a collective unconscious with its archetypes and values. Mythos, in turn, is denied by Logos, ideas created by great people. As a negation of negation, the Logos is the personified, embodied World Spirit. One of these spirits was a contemporary of Hegel, Napoleon. And finally, the World Spirit, Mythos and Logos find their synthesis in the Absolute Spirit, that realized itself through the consciousness of the creators in art, religion and philosophy, the highest fruits of world history.

C). The main contradiction of world history. The main contradiction and the driving force of history is the World Spirit’s internal contradiction between the natural people spirits and Ideas, the irrational part of the psyche – Mythos and thinking – Logos. Hegel defined the sides of this contradiction as follows: “Two ele-

ments, therefore, enter into the object of our investigation; the first the Idea, the second the complex of human passions; the one the warp, the other the woof of the vast arras-web of Universal History.”[11, p. 23]. Passions are associated with unconscious instincts, reflexes and archetypes. Archetypes underlie their opposites – ideas [12]. The bearers of ideas and passions are people. But the creators and executive of great ideas, in which there is a universal (Logos), are great people whose vocation is to be “trusted representatives of the World Spirit”. “For that Spirit which had taken this fresh step in history is the inmost soul of all individuals; but in a state of unconsciousness which the great men in question aroused. Their fellows, therefore, follow these soul-leaders; for they feel the irresistible power of their own inner Spirit thus embodied” [11, p. 16]. Note that the contradiction, the struggle and the interaction between the Logos and Mythos exists on the individual level: the struggle between reason and passion, desire and duty, temptation and conscience is the main contradiction of the moral development of man. Therefore, from ancient times comes the call: “Know yourself”, realize the reason for your actions and passions, turn the irrational into rational.

In the World history the main contradiction between the national spirits that emerge from the kingdom of nature and the ideas (Logos) is the source of development. But since the archetypes of the collective unconscious are the natural basis of ideas, any idea that has value in the people life must be based on its archetypes, cultivated on its native soil of the collective un-

conscious. Therefore, knowledge of the national culture, peculiarities of historical development, values of the people is absolutely necessary for researchers and politicians. But these same politicians, in order to advance fruitful and progressive ideas, need to have an idea of a single world historical process, the foundations of which were laid by Hegel. That is, the dialectic of the universal and the particular must be observed. Otherwise, ideas based on national archetypes will form the basis of the theories of national superiority and exclusivity and lead to confrontation with other nations.

Thus, the contradiction between Mythos and Logos is the main contradiction of history. The basis of a full-fledged historical process, the social life, must be the unity and struggle of these opposites. If there is a rift of contradiction, isolation of opposites, then the life-giving thread, which leads to the Absolute Spirit and the highest achievements of historical progress, is lost.

But the dialectic of Hegel's main historical contradiction was misunderstood and perverted. The followers of Hegel, on the basis of rational, analytical thinking, separated the peculiar moment of the national spirit from the universal, the World Mind, and laid it at the base of nationalist ideologies. The rapid development of ethnography, the study of national cultures, the teachings of Freud and Jung led them to absolutize the natural component of the people soul. They began to see the mechanisms and driving forces of history in national myths, archetypes and symbols. From here came the theories of independent civilizations of Danilevsky and Spengler, the *blood and*

soil philosophy of fascism and racism. The most recent example is A. Dugin's "Noomahia", with its three logos fighting with each other. In fact, this *mythology of history* is the conceptual basis of the theories of social regression, degradation and simplification. Dugin and his followers are scared of rapid social and technical progress and cannot dialectically explain the profound contradictions generated by this progress. Therefore, they seek consolation in the past, sing the Inquisition and the caste system, the darkest and darkest times in history and call for a return to the late Plato — the most modern philosopher in their view [13].

This mythology of history, based not on Mind, but on archetypes, myths and symbols, merges with its opposite — liberal cosmopolitan social theories, which absolutize not the special moment, but the universal moment, Logos. According to these theories, peoples are formed exclusively by social relations and they have no special substrate (i.e. the national spirit). Therefore, national and racial characteristics that are important at the initial stages of history disappear over time under the influence of social relations. Examples of this approach are Marxism and liberal bourgeois globalism (for example, the F. Fukuyama's theory the end of history).

The Hegelian concept of the national spirit is dialectical. The World Spirit — Reason, as the universal, rules history. His goal is Freedom, the spirit's awareness of the laws of external and internal (unconscious) nature and, thereby, liberation from them. But the universal does not exist by itself, it exists in unity with the particular (peo-

ples) and the individuals. If the goal of the universal (the World Spirit) is freedom, then freedom cannot be understood abstractly, from the point of view of individual nation, for example, the Anglo-Saxons with their theory of liberalism. The concept of freedom, while preserving its basic essential points, will be different for other nations, since freedom begins with the awareness of the Mythos of a people, its genocode. And then, taking into account this genocode, the whole life of the people will be built.

With the collapse of the USSR and the dualistic world order, the century of ideologies has replaced the century of nationalism and the revival of national cultures (S. Huntington). The World Spirit has entered a new phase. The processes of westernization and modernization began to develop. And in many cases, social reforms led by Western experts in the third world and former communist countries ended in failure. This happened because the idea of freedom was embodied in them in isolation from the national spirits of these countries. On the contrary, in countries that combined modernization with the traditional values inherent in these people, there was a rapid social development (Singapore, South Korea, Taiwan).

D). On the way to a dialectical worldview. The main contradiction of history applies to the history of philosophy, as its part. Hegel's philosophy was the highest achievement of the centuries-old process of development European philosophy. It represented the unity of Logos and Mythos based on the Logos. But this unity was still abstract, "in-itself," due to the histori-

cally limited nature of modern Hegel science. Therefore, the World Spirit in the form of Hegelian philosophy at the next stage its development, after the death of Hegel, took the path of self-denial: rational Hegelian philosophy was opposed to irrationalism: intuitivism, philosophy of life, existentialism, philosophy of the unconscious. Schelling, Schopenhauer, Nietzsche, Spengler, C. Yung, G. Durand and others made a great contribution to the philosophy of Mythos. Almost at the same time, the philosophy of Logos emerges, in the person of left Hegelianism, and later Marxism and neo-Marxism. Being embodied in political regimes, these philosophies clashed on the margins of the Second World War. Historian E. Carr noted that in the battle of Stalingrad two schools of Hegelian philosophy came together in a mortal battle. In this battle, the Marxist Logos defeated the fascist Mythos. But when fascism was defeated, the Bolshevik Logos, in the absence of its inner opposite, the Bolshevik Mythos began to decimate until it lost its present existence with the collapse of the USSR.

But let's move on to modernity. The religious stage of human history ends. World and traditional religions are increasingly losing their influence. The world is becoming very complex and contradictory, and from the standpoint of rational thinking, absurd and chaotic. Occult and mystical trends, the development of mythical and symbolic thinking, are growing everywhere. From the side of Logos, in addition to neo-Marxism, all sorts of scientific directions are developing — cosmism, transhumanism, etc., which absolutize scientific achievements and

make a kind of computer machine out of man. There is a painful formation of a new worldview connecting Logos and Mythos, and Hegel's philosophy should become the basis of this synthesis. As in the time of Hegel, but on a richer empirical material, the mind dialectically connects opposites, artificially broken by the rational intellect: science and religion, the idea and archetypes, logical and mythical, rational and irrational.

Conclusions and prospects for further research.

1. Theories of local, independently developing civilizations of Danilevsky, Spengler, Dugin and others, based on the isolation of Mythos from Logos and the absolutization of the first, and mythology of history as a whole are untenable.

2. The world historical development is a universal process, accomplished through the development of the particular — the countries and peoples inhabiting them. Therefore, the development of people spirits and national ideologies is inevitable.

3. Freedom, among other things, including the awareness of the genocode of a given national culture. Since the genocodes of national cultures are special, the concept of freedom is not universal, but nationally specific.

4. Absolutization of the universal moment (Logos) and its separation from the particular (Mythos) leads to abstract cosmopolitan theories of development (world communist revolution, global bourgeois democracy, etc.) and social catastrophes.

5. The basis of stable socio-cultural and economic development, which is impossible on the path of self-isolation

from world development, is harmony between the universal and the particular, Logos and Mythos. Therefore, the development of a method that combines national development with global development is the most important task of national elites.

7. The World Spirit, developing to the Absolute Spirit through the development of people spirits, unites humanity on the basis of the contradictory unity of Mythos and Logos. Therefore, the worldview of global development is the philosophy of the dialectical mind, which sees in contradictions the source of development. The worldview of rational thinking, eliminating contradictions, plunges the world into chaos and endless confrontation.

Further work consists in concretizing the theses expressed in the article, and in the first place, the concept of the national spirit.

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