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TRANSGRESSION IN THE CONCEPTS OF EUROPEAN POST- STRUCTURALISM

Post-structuralism was the main factor in the formation of European philosophical thinking. As a specific philosophical trend, this trend of philosophizing at the height of its heyday contributed to the structural-disciplinary and instrumental-methodological renewal of the essence of philosophical knowledge and laid the ideological basis of postmodernism. It is also natural that the post-structuralism has had a tremendous impact on the essential content of spiritual transgression.

Keywords: poststructuralism; postmodernism; European philosophy; transgression

Introduction. The study of the evolution of the ideas of Taoist thinkers regarding the nature of mystical experience through the means of the humanities has long been exhausted and require a radical methodological update. The source of such an update is the conceptualization of the pre-theoretical, in particular mystical, representations with the help of concepts of modern philosophical thinking.

In the context of philosophical postmodernism, transgression appears as a means of conceptually overcoming the methodological reductions of traditional models of metaphysical and dialectical thinking that can formulate the latest forms of understanding the synthesis of heterogeneous elements of being. Transgression as an alternative to the static metaphysics of identity and the dualistic model of classical dialectics is a convenient means of rethinking the notions of the essence of mystical synthesis, which is a universal content component of syncretic ideological systems.

Under conditions that are currently marked by the processes of globalization, the integration of various societies into a single multicultural space, in particular, the European integration strategy of our country, the problems of understanding and coexistence are becoming actual, the solution of which is to overcome the logocentric implications of Western culture by means of transgression as an instrument of knowledge through which a person is capable and can realize that the Other is not a Stranger, but one that is capable of filling its meaning of existence.

The object of the study is the discourse of Taoist anthropomism.

The subject of scientific research is the concept of transgression as an element of Taoist anthropomism.

Methodological basis. To compare the conceptual paradigms of transgression in historical-cultural and philosophical discourses, the comparative-historical method of research was used. The system approach provided for the integrity of the analysis of

Taoist representations about transgression in general and the discovery of their philosophical content, logical foundations and interrelations.

It is noted that the eastern moral and ethical heritage developed its own specific conceptual apparatus in relation to transgression. The system analysis of the Daoist conception of the anthropomistic space and the "internal deities" is carried out. The anthropological-mystical essential feature of the phenomenon of transgression as an aspiration of a certain unlimited resource, aimed at breakthrough from a discretely deterministic world to the sphere of transcendence is analyzed. The study reveals the relationship between person and the outside world.

This plurality of identity is a point most obviously valid in Daoism, which during the more than two thousand years of its existence has evolved in close interaction with the other major traditions of China, notably Confucianism, Buddhism, ethnic creeds, and popular religion. To the present day, the religion thus consists of a multiplicity of beliefs and practices, a fact that has presented a major challenge to scholars attempting to grapple with what exactly Daoism is. This challenge, as well as the development of the religion itself, can well be understood as the continuous interaction of the two forces of differentiation and integration, the move to change in accordance with political and economic developments and to adopt ever new forms and patterns from a variety of different sources versus the urge to create stability and continuity through the establishment of belief systems, lineage lines, rituals, and valid myths.

Over the centuries, different aspects and schools of Daoism have favored different modes of sacralization and identity formation, each placing its key emphasis on one pattern and paying less attention to the others. Thinkers or literati Daoists, often working in the wake of Laozi and Zhuangzi, thus have opted to formulate belief systems, yet they were also committed to their inspiring models and their myths and followed regimens of ritually formalized self-cultivation to enhance the philosophers' concepts in their lives. The members of the early movements, Great Peace and Celestial Masters, focused on ritual patterns and behavioral models, but they also had a clear belief system – including a new level of transcendence that allowed them to experiment with new social forms and ethnic integration—and required a strong commitment of members to the group, as expressed in sexual rites and the use of confession rather than medicine to heal diseases.

Our country is at the intersection of the borders between the western and the eastern world and therefore syncretically synthesizes all the spiritual heritage of different cultures and spiritual practices. Therefore, the study of Taoist spiritual anthropomism by means of poststructuralist and postmodernist analysis is quite relevant.

The above determines the relevance of studying the problems of Taoist anthropomism through a detailed consideration of its main components, the decisive of which is the transgression, which serves as a fixing phenomenon of the passage of an impassable boundary between the possible and the impossible.

The paper explores the concept of transgression in the context of the history of philosophy on the basis of the analysis of the primary sources as one of the

methodological guidelines for the personality transformation of man. and the main trends of socio-cultural transformations of transgression are investigated, the main ones are the innate powers of the human body, defined as internal deities, which are embedded in the system of covarian fields of the human body.

The study clarifies and justifies the concept of spiritual transgression in the context of Taoist doctrine. In addition, in addition to the traditional representation of the Taoists, the transformation of such a concept in Western European philosophical thought is considered.

In this paper the main historical milestones of the development of philosophical thought in the context of the propagation of ideas of spiritual transgression are explored. Based on the philosophical achievements of Zh. Batay, M. Fuku, M. Blascho, J. Derrida, the concept of Tao is singled out as the basis of the categorical apparatus of Taoism.

The role of spiritual transgression in the ideas of anthropomic Taoist philosophy is systematized and generalized. Particular attention is focused on spiritual practices as an applied aspect of the implementation of the concept of spiritual transgression, inherent in Taoist doctrine.

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Throughout history, Daoist communities have been open to others and have welcomed outsiders and non-Daoist ways.

Daoist temples, therefore, often were and are community temples; Daoist offerings have included blood sacrifices in adaptation of popular practices; Daoist hand gestures and incantations have integrated Buddhist mudras and mantras.

Daoist rituals of salvation of the dead have been similar to Buddhist and popular practices; and even the uniquely Daoist practice of sending announcements, petitions, and memorials to the To delineate a Daoist identity through ritual, scholars must examine the rites for their uniquely Daoist aspects.

Thus, for example, Daoist ritual gestures can be described as unique in that the different parts of the hand are correlated with different aspects of the cosmos, and even though the gesture may have an Indian name and imitate Buddhism, its cosmic meaning and impact on the universe are strictly Daoist. Similarly, there may be offerings of pigs and other animals during a Daoist *jiao*, but they are placed far away from the most holy activity.

The ritual banquet, moreover, in Buddhism enacts the welcome that a host extends to his or her guest; in Daoism it is an audience with the celestials. And, most importantly, the Daoist priest becomes, for the duration of the ritual, a celestial officer, his or her task the conveyance of formal orders to the heavenly administration. In all these ways of forming Daoist identity, specific concepts, images, metaphors, and symbols play a pervasive role, constructing a valid network of ideas and a flow of narrative to show how to be Daoist in this world.

The post-structuralist concept of transgression was used as a means of historical and philosophical hermeneutics of Taoist anthropomist discourse, which allowed the horizons inherent in Taoist thinking to overcome the binary-linear model of dialectics.

The interpretation of various forms of mysticism in the context of anthropomism reveals the possibility of revealing the ontological dimension of the subjection of mystical experience, identifying the semiotic nature of that imaginary universe, which must be internalized and create the transcendental space of inner contemplation as a phenomenological basis for the formation of mystical experience.

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ТРАНСГРЕСІЯ В КОНЦЕПТІ ЄВРОПЕЙСЬКОГО ПОСТ-СТРУКТУРАЛІЗМУ

Постструктуралізм виступив основним чинником формування європейського філософського мислення. Як специфічна філософська течія, цей напрямок філософувань на етапі свого розквіту сприяв структурно-дисциплінарному і інструментально-методологічному оновленню сутності філософського знання та заклав ідейну основу постмодернізму. Цілком природним є й той факт, що постструктуралізм здійснив колосальний вплив на сутнісне наповнення духовної трансгресії.

Ключові слова : постструктуралізм, постмодернізм, європейська філософія, трансгресія

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Постструктуралізм виступив основним фактором формування європейського філософського мислення. Как специфическое философское течение, это направление на этапе своего расцвета способствовало структурно-дисциплинарной и инструментально-методологическому обновлению сущности философского знания и заложило

идеологическую основу постмодернизма. Вполне естественным является и тот факт, что постструктурализм совершил колоссальное влияние на сущностное наполнение духовной трансгрессии.

Ключевые слова: постструктурализм; постмодернизм; европейская философия; трансгрессия

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