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## Archaic and Civilized Forms of the Formation of Masses in the Social Space

**Andrey G. Nekita\***

*Novgorod State University named after Yaroslav the Wise  
41 Bolshaya Sankt-Petersburgskaia st.,  
Velikiy Novgorod, 173003 Russia<sup>1</sup>*

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*The article deals with the unconscious principles of existence of power in mass society and ways of their institutionalization in social space under its control. The author analyzes historical types of formalization of the unconscious alienation manifested in the establishment of models of social partnership between an individual and the authority as agents of «social contract» in mass society. Besides, there is an actualization of the problem of correspondence between a particular model of governance and a set of social institutions inculcated by it, which represent the extremes of power in the form of elite, mass, and crime as specific social spaces and their functional bodies.*

*Keywords: power, social institute, mass society, the individual, criminality, management, the state, norm, deviation, social contract, violence, divergence, convergence.*

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### Introduction

The author's reflections are connected with the socio-philosophical development of the continuity concept of archaic and mature forms of institutional regulation and optimization of the social space of mass society. In contrast to the classical Marxist notion of historical process, the article proposes to examine three main stages of the evolution of institutional models of social interaction: patrimonial relationships (family), transgressing relations (crime) and institutional violence (state power). Contemporary social context makes possible to fix an obvious setback of primary patrimonial ways of interaction and more mature institutions (etatistic) to certain intermediate amorphous state of the social

organism characterized by anarchist rejection of any general stable ways of coordination of social interactions. The emergence of crime as a phenomenon accompanying the degradation of tribal society creates a certain space, in which the models of individual and group organization inadequate to any social norms and rules are concentrated and tested demonstratively. However institutional social deviance of the crime, especially in later stages of the establishment of civilization, can fix that it remains not only an inevitable result going along with these processes, but also, in a sense, becomes the only reliable epistemological and metaphysical partner of official power in optimization and «confidential management» in the whole space of mass society.

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\* Corresponding author E-mail address: beresten@mail.ru

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### **Materials and methods**

The author's arguments are based on a comparative analysis of a wide array of philosophical, political scientific, sociological and juridical ideas embodying the basic mechanisms of formation of chief administrative paradigms and the social contexts relevant to them in mass society. In general, the problem was formulated by the founder of the institutional school T. Veblen (Veblen, 1984) in western social science, although this work had not found proper socio-philosophical development afterwards.

### **Point of view**

Since the moment of formation of the first civilizations, there has appeared one of the «old» traditions of dissociation of the social space controlled by the state government divided into two opposing spheres coexisting in parallel, which uniquely fits the paradigm of relations between mass formative society and government. The question is about the practice of unconscious distribution of the social ambience in «civil» and «militarized» parts, and the latter is institutionally represented both by army and various «power» departments.

Here it is to be referred to the whole social infrastructure created by the power for their automatic reproduction. All together they define the external limits of socially acceptable norms and vigilantly stand on guard to prevent anything socially forbidden, i.e. these institutes are to be active conductors of law as the two institutional pillars of the social order unconsciously imitated by the power in mass society.

Turning to the civilization sections of history of mass society again and again, it is possible to find out the regularity, which becomes an integral part of autarkic function of the power: it does not matter how small or large the territory is, where its protectorate is extended; it serves mainly not unsubordinated unconscious social individuals,

who allegedly have delegated the part of their liberties for optimization of social interaction, but only itself under the cover of the specified global aim.

Perhaps, that is why any historically authoritative action aimed at improving or «reform» of different areas of institutional functioning of the mass society necessarily ends with the consolidation of positions of power itself, based on the expanded reproduction of its own nomenclature reached as a result of another round of «reforms». Having passed through another farce connected with the development of dramatic descent of divine grace, the ambience of mass society is finally left alone on its own, being in a deep loneliness and numbness but still keeping belief in the imminent coming of the «messiah.»

And such sacred force truly akin to that environment certainly appears. It arises in the wasteland of unfulfilled hopes, dreams and expectations of the townsfolk, undertaking the burden of unrealized human interest and thirst for existence of informal activities. At a certain point, the power suddenly begins to notice that the subordinated branch of mass society has «destructive» processes that it hasn't directly sanctioned, so it provokes a number of administrative actions for detection of the instability factor.

Its effect is redoubled by increasingly frequent interruptions of the administrative mechanism that makes the power to apply rather strict measures to prevent the threat of impending chaos. The measures are mainly expressed in strengthening of the formal requirements in relation to the social ambience, as well as in strengthening of control over execution of them. And as soon as this practice begins to materialize, the mass society, which hasn't completely lost the original relationship with archetypical roots of consciousness, paradoxically generates such kind

of unconscious reactions which allow it to find might and possibility to trans-gress the fetters of total regulation chaining the society.

As it was mentioned above, the mass society as an object of realization of power will represent some kind of totality of unconscious individuals, who consciously or more often unconsciously try to reproduce the primordial variety of nature by their unique properties. And, it doesn't matter how «perfect» the governance process could seem outwardly, it is formed on the basis of directly opposite «activity» lines that can be expressed in the definition of structure-formative principles of social hierarchy. It can be stated that the key contradiction of ontic status emerges from such cases; it characterizes fundamentally distinct ways of organization of the space of human interactions.

As far as during the development of civilization it is not only permitted, but it doesn't even have such a tendency, such situations naturally produce antagonistic social spaces, the continuous series collisions of which lead to the transformation of history of the humankind, turned into masses by the power, into inextinguishable and everlastingly blazing fire of institutional conflicts and confrontations. And that is why the way of breaking rules and norms of social interaction established by formal authority is a natural means of this confrontation.

The fact that up to date the social environment of mass society, formed as the institutional boundaries of the state, continues to emanate inadequate, in terms of power, quality and models of interaction with nature, firstly shows the crucial process of incomplete institutionalization of tribal relations that continue to generate new content even despite of the practice of civilization dictate of power lasting for many centuries. And secondly, constantly time-tested tools providing institutional «formatting» of tribal relations are used in most cases for the production of new social

models of power presentations. In this case, the content of tribal relations which is not included in the process of power's formation and perceived only at the level of «form» is, therefore, unfulfilled, although it is possible that the technologies of ruling the power has are unable to monitor and moderate it adequately. It is noteworthy that the presence of great experience of tribal organization of being in the past periodically gives so much essential inner dynamism to the chronically slipping state machine, predatorily fed with the energy of creative activity of individuals actively exploring its archetypical sources.

Thus from the point of view of the official authority, the mass society, which belongs to the authority and in spite of its solid primitiveness, is such ambience which personifies the deep unconscious fear of power of always and everywhere possible revenge of the mocked and tread down man and space of his patrimonial life. Nevertheless, despite millennia of civilization courses, even mass human and mocked world of his everyday life always were and will stay the reality of «terra incognita» organized on principles independent of intensity and moreover pretended «content-richness» of administrative pressure.

Traditionally, the history of civilization of mass society only confirms the fact that it is the norm («phenomenon») advocated by the letter of power, whereas exactly the life (the «thing-in-itself»)<sup>1</sup> is true spirit, natural and yet social environment. Nevertheless, due to its diversity, life should not and cannot meet the official standards which automatically mean its «over-stepped» (criminal) origin in relation to the standard-setting authorities. In reality of mass society, these two hypostasis of being – the official and natural – are the most distant from

<sup>1</sup> The correlation between Norm and Life is viewed in the article as the analogue of the dialectic of «phenomenon» and «thing-in-itself». This dialectic was analyzed by I. Kant (Kant, 2006) very productively.

each other and therefore reproduce themselves guided by only their own principles. Therefore, for the government both the very life and mass society as the most safe and loyal social form of its embodiment - it was originally «criminogenic» environment, so vividly described by Charles Darwin (Darwin, 1991) processes of variation and heredity, continually generating all new types of «criminal» deviations of social order induced by the Power of mass society with such difficulty.

But from the point of view of a social individual, any attempt of the authorities to channel and formalize the model of its institutional and industrial functioning also indispensably brings about internal protest and can be interpreted as a «criminal» attack against his identity and the «inalienable rights». Therefore it is a very strange way how the classical civilization opposition of «rules» and «deviation» resembles the vicissitudes of relations between «phenomenon» and «thing-in-itself».

In terms of power, the name of mass society as the originally criminal environment, as well as what it, in most cases, estimates the imperious management as a form of criminal violence, shows the beginning of an era of their «full» and «equal» communication. But we should not forget that both the authorities and mass society personalized by hierarchy of institutions are always «thing-in-itself» for each other, i.e. unknown and therefore frightening «shadow» space, the scene of centuries of unconscious institutional terror of the «High Contracting Parties» in respect of the rest mass of social individuals, who, as the fates decree, do not fall into the ranks of «figurants».

This means that all agents of mass communication, whether the participants of the «big game» in terms of R. Kipling (Kipling, 2007), or disparate and unequal shapes «the great chessboard», from the standpoint of Z. Brzezinski (Brzezinski, 1998), evaluate each other as only conditionally «existing». And

because they stay together in the same social space may be «set aside» by the party at any time, which instantaneously has the largest «gaming» chances.

However, to ensure that social communication in mass society was still successful – at least for some period of time – all the participants have to perform the procedure of formation of representative «bodies-phenomena», which will be officially lobby the interests of each of its part of the electorate. Thus, a global civilization dialogue is a form of social communication of state power and it is formed and inculcated institutional and organized crime as a communicative power poles between which, within the parameters of «action» or «omissions» given by the power, the presence of social individuals as atomic carriers of «thing-in-itself» is structured.

Such a scenario of social «cognition» in mass society is epistemological matrix of «social contract» (Hobbes, 1991, Locke, 1988; Spinoza, 2003, Rousseau, 1969) between the unconscious bureaucratic power and the unconscious crime institutionally «organized». Contract gradually covering practically all accessible social space of mass society by its jurisdiction, which, depending on a particular configuration of interests of the participants of this agreement, alternatively relates to their jurisdiction.

Thus, both the criminality and the power in the coalition unconsciously represent violence in all its social range available at the time. Typically, the power most fully reproduces itself precisely in those institutional environments that are officially intended to formalize the space of mass interaction of their unconscious subjects. Significantly, in the authoritative opinion of futurists and social fantasts (Asimov, 1990; Mumford, 2001, Orwell, 1992) in the future organized criminality will become an institution claiming to all social spheres, because, like official authorities, it will reach a level of alienation from the mass society

and natural environment shading it, where its influence spreads to almost all the space of violence / control.

Typically, as it was repeatedly pointed out, the leading ways of implementation of such a redistribution of social space of mass society is the need of formal compliance with the formal laws, rules and regulations, presented both to the very institution and the contingent of social individuals as its components. The set of external regulations transmitted by power, besides the other things, allows the system of private interest to be strengthened, which is represented in the processes of atomization and fragmentation of the social space. It promotes for the formal model of preparation of the world into institutional parts are widely advocated and actively implemented samples of loyal and therefore desired social behavior in mass society.

It is not surprising at all that in terms of centuries of strong extinction of individual learning and creative activities, such a «sublimatively active» and «efficient» opponent of the regime is crime just as the leading and most informally organized unconsciously breaking social force. Proved during the centuries «hogging» of civilization «herds» of individuals and social «combining» their institutions, «consumer» efficiency crime described with the well-known proverb «The dog that trots about, finds a bone» depends on an informal ability to orient in the dynamics of real life processes worked out by its agents.

However, having jealously and carefully replaced the contents of life in marginal, lawless, and criminalize everyday life, the power simultaneously sentences itself to eternal communication (with the same form of the mass unconscious interaction it produces), necessarily turning into its own «intoxication» of administrative «heads» because of so coveted social formality. In the struggle for their own

institutional health authorities have to accept crime as an equal subject of «social contract», a responsibility of which will be indicated by the ability to simulate the social dialectic of form and content at least.

But in this sense, the criminality as a subject of «social contract» cannot certainly be regarded as a social force identical to society. The criminality is the unofficial-official social institution, which has taken upon itself an originally impossible burden for the government in the form of permanent, everyday and accordingly routine, «dirty» control over the real, far from being relevant to the principles of authoritative and bureaucratic varnishing of reality with «contents» of functioning of a social individual and direct space of its massed everyday life.

In this regard, in the terminology of classical psychoanalysis, the criminality is the «vestibule» between «conscious» power and «unconscious» mass society. In the reality, together with «power's department», the criminality acts as something like buffer part analogical with structure of government power. The criminality functions due to transformation / socialization of individual needs and interests to acceptable and safety form of the mass for the power. Therefore the criminality primarily emerges in the condition of weak or nearly «absent» power. On the one hand, it shows itself as the form of self-regulation of social ambience of mass society; on the other hand, it seems to be a reaction of substitution for absence of proper level of regulation and administration and also a relatively «informal» institute of self-government of the very mass society.

That means that the «institutions» of the criminal community produce the current primary selection, screening and classification of the variety of contents of everyday functioning of social individuals for preliminary pre-conversion according to «concepts» and the following

retranslation of them into institutions of power for the subsequent formalizative preparation in the form of those very regulations, rules, articles of Law, and sections of Code. That's why the criminality can conditionally be attributed to the social forces that are in «opposition» to the authorities. At the same time, it acts as effective analogue of overly bureaucratic institutions of local self-government and an actual «representative» of flows primarily socialized content, forwarding them to the Form personalized by the state machine.

Thus, the criminal in general and its middle part and top leadership in particular truly represent some kind of civilization modification of «two-faced Janus, one side of which is directed to the unconscious «masses» of social individuals, and the other side – to no less unconscious bureaucratic power. It carries out the function most important for formation and maintenance of the illusion of social stability, translation of «outside» requirements of the masses into the jargon of «concepts» firstly, with their subsequent transformation into a set of «outgoing» laconic official words «creatively» fulfilling the dictionary of administrative «Newspeak». The same is true for the reverse side of social communication, where the criminal layer translates another «outgoing» bureaucracy generated in the bowels of power system into the language of «concepts» first and later «authoritatively» popularizes among the masses of «the producers» as an «unwritten» law of their unconscious mass functioning.

Unfortunately, written history of the humanity cannot give us enough evidence to show that the rules of moral regulation of social interaction have always been the result of «continuous improvement» of patrimonial ways of organization of human society. All that today we call morality as a system of social norms and historically preceded the law is the result of relatively late literary and politico-religious

interpretations of the practice of taboo to the social consequences of various life forms of human behavior and its communities, characteristic of the matriarchal and patriarchal culture.

Fairy tales, myths, legends and stories as literary works have been created as a result of implementation of the «social order» in the primary intelligible form of ideological socialization rooted in the depths of the descent being of the next generation incoming to the life. And it is a significant fact that the practice of sign design of ancestors' experience in written documents corresponds to the beginning of the era of institutional divergence expressed in mutual unconscious alienation and relatively self-institutionalization of power and criminality. What actually occurred was an urgent need to arrange the historical conditions for the release of a mass society to the level of the new «social contract» between the government and criminality, which initially were concentrated in the moral norms.

At the same time, the later state-imperial imposition of those conditions in the form of law indicates the end of the period of «disunity and vacillation» and the beginning of the era of institutional convergence of these subjects of social relations, gradually fixing the laws and codes. Thus, morality and law were the main historical, inheriting each other forms of «social contract» between criminal and power.

Having based on them, the power, firstly regulating all social space of mass society by means of morality and then with the help of law as a method of delimitation itself and the rest of the social organism, once again strengthened its institutional. Besides, it finally formed a hierarchical framework of modern social system of mass society, and additionally secured itself with laws and codes both from the townsfolk and criminal encroachments on its sacredness, permanently reproducing religion as one of its

most important domestic ideological organs. However, the criminality itself, in trust of authority patronizing development of any social content, in fact, is only just the same similar social institution, which power produces from itself to optimize creative control over institutionalized space of mass society.

### Conclusion

Thus, the «social contract» described by the author firstly allows to delimit the scope of social responsibility and, secondly, to structure and formalize the process of sewage flow of individual breaking of the social norms of industrial and institutional functioning of the individual in mass society, in which the criminality as the most active subject of the contract provides the procedure for positioning the primary social relations, creating levels of hierarchy, placing downward within its jurisdiction.

The intensity of such an unconscious connection between power and criminality in the mass society manifests itself, depending on the emerging social order partners in the institutional re-division of the world. Proliferate and strengthening rule of necessity came to seek and follow the institutionalization of the social forces that will be able to «reliably and with good» rollback «to serve as permanent crucified or reviving the victim» (Girard, 1982) for the opportunity to participate in the sharing of «social pie» the sake of public welfare and social cohesion: it is because power produces criminal.

At the same time, institutional strengthening of the criminal also invariably gravitates to find existing or commencement of new, specialized, formal institutions, lobbying them to private, corporate-criminal «interest, forcing the government to sacrifice its monopoly on the representation of interests for the sake of the divine within their designated territory recreate

the dramatic story of the creation of the world: by this way criminal produces power.

Unfortunately, author's thoughts are confirmed by actual evidence both in post-Soviet Russia and in the most important western countries. This is reflected in the strengthening of trends related to the alignment of government priorities for the maintenance of the prison system. Here at least the data referred by F. Fukuyama: «A referendum in California in 1994 was approved by the Reform of prison sentences. Shown on the screen of crime has become more real than reality itself. This unrealistic «reality» has caused such public concern that the budgets of the University of California fell, and swelled the prison. [...] The number of students is reduced; the number of inhabitants of prisons is growing. By 1995, prison budgets in California double exceeded university's budgets and state costs per prisoner is four times higher than the per student «(Fukuyama, 1999).

In this case, against the backdrop of the triumphant world carnal sin, presented by the gregarious and formal unbridled savagery of the criminal world, the official state power has always surrounded himself with a halo of greater holiness, compared to the time when the crime was only a private initiative in the fight for a romantic «golden age» out of the institution freemen. These realities once again point to the incontestable fact that the described two pillars of a mass society unconsciously cut out on one institutional template and introduced a social space for the same script.

One could say that «the sleep of the management mind» and an inability to reach all the available social space at the same time and generate a «social beast» with which the authorities need to renegotiate periodically those «secret protocols» to the «social contract», allowing once again close the imperious-criminal outline around the mass society. Therefore,

current state and corporate power by virtue of historical necessity must be submitted at least two essences.

Firstly, it is the official part realized the declaration and the formal introduction of the principle of subordination under its control in the social space guided by the authority and power of law. Secondly, informal part – the need for the existence of which is associated with the

immediate organization of real, everyday social life of individuals in the unduly formalized, institutional space of state power. Therefore, the development and ideological «tuning» of the scripts of institutional cooperation between the two parties of power composes for today the sole object of «social contract», called upon to put in order the well-known «criminal» chaos of yet unformalized elements of human activity.

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## **Архаические и цивилизованные формы массовизации социального пространства**

**Некита А.Г.**

*Новгородский государственный университет  
им. Ярослава Мудрого  
Россия 173003, Великий Новгород,  
ул. Большая Санкт-Петербургская, 41*

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*Представленная статья посвящена рассмотрению бессознательных принципов бытия власти в массовом обществе и способов их институализации в подконтрольном ей социальном пространстве. Анализируются исторические типы формализации бессознательного отчуждения, выражающиеся в установлении моделей социального партнерства между индивидом и властью как агентов “общественного договора” в массовом обществе. Кроме того, актуализируется проблема соответствия конкретной модели управления обществом и набора насаждаемых ею социальных институтов, представляющих, экстремумы власти в виде элиты, массы, и преступности как специфических социальных пространств и их функциональных органов.*

*Ключевые слова: власть, социальный институт, массовое общество, преступность, управление, государство, норма, отклонение, общественный договор, насилие, расхождение, конвергенция, бессознательная детерминация социальных процессов.*

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