Sacralisation of Ideals and Values in Management of the Mass Consciousness

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The system of social management of the mass consciousness cannot ignore the importance of the "cultural" component of the society. With the formation of the "society of knowledge" and the growing influence of global trends of development, we observe an inevitable increase of the significance of the problems associated with the cognitive aspects of culture in the processes of creation and use of various social management technologies. For optimal management of the mass consciousness we need specially organized activities related to the sacralisation of values leading to the establishment of social integrity. The dialectical process of sacralisation – desacralisation of basic values and ideals should be seen as an attribute of social management of the mass consciousness. In the depths of the unconscious of a modern human the religion and mythology are "hidden" as the compensation of his "irreligion" determining ways of his existence and, thus, creating the integrity of the human soul. Sociocentric religions in their secular variations are necessary to control the mass consciousness, so we need specially planned and organized social activities related to the sacralisation of basic sociocentric values.

Keywords: sacralisation, desacralisation, values and ideals of culture, social management of mass consciousness.

Research area: philosophy.

In a socio-cultural context the management of the mass consciousness is functionally and meaningfully due to the specifics of culture, it is inextricably linked with the system of the humanities and scientific knowledge of a certain period and the way of reproduction of a particular worldview. Therefore, the most important principle of correction of models of the mass consciousness management is the idea of unity and complementarity of social management and culture in whole, the understanding of the social management system as a form of culture translation and implementation of its creative potential and the understanding of culture as the most important source of development of the human personality and the whole society. It is a particular type of culture that sets the strategic direction to the development of models of social management of the mass consciousness.

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Social management of the mass consciousness in this context is not only a factor of economic prosperity, but also a foundation of spiritual human security and society. Given the social and cultural conditioning of content of the social management of the mass consciousness, the history of management theories can be viewed as a process of formation, strengthening, crisis and change of the dominant ideal that is born in the depths of culture and receives establishment in ethical and philosophical-anthropological systems. The system of social management of the mass consciousness cannot ignore the importance of the "cultural" component of society.

With the formation of the "society of knowledge" and the growing influence of global trends of development we observe an inevitable increase of the significance of problems associated with the cognitive aspects of culture in the processes of creation and use of various social management technologies. Such problems can be considered from the standpoint of social epistemology as the processes of social construction in the context of the immediate cognitive and communicative acts at all levels and stages of realization of social technologies (Kudashov, 2012: 63). Ignoring spiritual foundations of the national culture – in the system of social control, politics, economics, etc. – is especially dangerous in the conditions of social transformation. In this connection, the problem of formation of ethical criteria comes to the fore – both for the principles of social management itself and for creation or reconsideration of new spiritual orientations of the mass consciousness by the management system.

The social management of the mass consciousness as a part of culture is also seen as a mechanism for the inclusion of certain regions and social institutions into the sphere of their influence, as a tool of geopolitics. Social institutions translate cultural values, norms, ideals and forms of reproduction of the national-cultural world. The main feature of the culture-centred model of the management system of the mass consciousness is the special significance of "spiritual and moral referents – the personalized symbols of culture, the identification with which enables spiritual growth and self-realization of a human, his education through identifying and merging with it" (Zapesotsky, 2002: 321), the recognition of the most important function of a social ideal as a spiritual vertical line of culture and a vector of creative efforts of a human. The orientation on a personified ideal means the human identification with it and, as a consequence, the actualization of its potential.

Thus, an essential condition for the effectiveness of the social management of the mass consciousness is the inclusion of referents as role models reflecting different levels and aspects of life: universal, international, cultural, national, social and personal. The essence of the social management of the mass consciousness within the culture-centred model is the formation of a "spiritual instinct" in search of the meaning of the human life and the life of society. Implementation of the meaning-oriented, identification, self-realization culture potential presupposes a conscious and purposeful improvement of the social management that, on the one hand, acts as a channel of translation and development of the spiritual experience (ideal-forming side), on the other hand, is functionally adapted to the needs of the development of an individual and society that define the institutional possibilities and conditions of socialization and personal fulfillment.

For a model that builds positive principles of the management of the mass consciousness we can offer the following: since the mass consciousness is a product of a particular type of society, its significant positions in modern civilization are associated with the processes of the social ideal-formation. It is in the field of mass consciousness

where occurs the adaptation of the basic values and ideals of culture to the life needs of most members of society. The mass consciousness is a field of the social ideal-formation where the hidden basic values and ideals obtain an everyday nature, thus creating a kind of an "everyday frame" of social relations.

The most important factor of the social management is the need to take into account the characteristics of both the "nature" of society (such as generality of the public consciousness as a social phenomenon "naturally" inherent in the social life in the 20th century) and the nature of power itself in certain social and historical conditions. A major role is played by the formation of a social ideal as the basis of social relations in terms of such interconnections as "personality-state", "individualism-solidarity", etc. The ideal defines the requirements to the personality, to the state and to the society as a whole. It is through the ideal that a person thinks and acts. The ideal is an absolute moral principle, however, a carrier of the ideal is perceived by people not only as abstract ideas that have general and absolute properties, but also as social subjects such as a church, a state, a nation or a leader having one or other means to achieve the ideal goal.

The concept of ideals formation itself is very multifaceted, it combines emotional-religious and technological world perception, norms and styles, schemes of action, traditions and characteristic of all the levels of individual and social life. As a distinguishing feature of every culture, ideals formation is a process of preservation and change of archetypes and traditions revered by people for the ideals, management of specific social life samples reproduction in all its dimensions, as well as the process of painful parting with the ideals that stopped affecting the growth of culture. This refers not only to the culture of global civilizations, but the culture of separate peoples, social groups and individuals. Culturological and

ethnographic studies evidence that the core of any culture is sacralized system of basic ideals. The hierarchy of values includes fundamental sacred landmarks, secular patterns and traditions (a "protective belt") subordinate to them, as well as anti-systemic forces (counterculture). It is wrongful to reduce cultural integrity to only one of its components (only to religious archetype or only to secular basis), it is their unity. The process of ideals formation is a "mediator" between a subject and an object (for example, between man and nature), changing both the subject and the object.

In the process of ideals formation sacralisation process is of great importance. Hypothetically, it is possible to assume that mass consciousness, on the one hand, is a field in which processes, directly opposite to sacralisation of the basic ideals (a kind of desacralisation) take place. But on the other hand, mass consciousness is completely powered by what is created at the highest level the "cultural core" – basic ideals and, in this sense, it reproduces them and adapts to everyday life. Culture is a process of ideals formation and, therefore, one of the mechanisms of social control over mass consciousness, both artificial and natural. It is a process of directed ideals formation where sacralisation of basic values and ideals of culture occupies an important place.

Interaction of social rationality and social irrationality can be considered as the problem of the sacred content in social existence from the perspective of the role of religion in establishing the sacred bonds that are necessary for each single individual or social community to gain unity and integrity. Depending on which aspect of spirituality is the dominant, religions can be conditionally divided into egocentric, sociocentric and cosmocentric (but this does not mean that one aspect is absent in the others). In this case, we are interested in sociocentric world view, i.e.

"generic human's or any part of society desire to bring together all their scattered essential powers that are unilaterally manifested in a variety of individuals to gain their integrity and all-encompassing unity" (Pivovarov, 2000: 77). The main purpose of such a religion is social unity. Depending on its ideals, canons and relation to egocentric aspect of spirituality, it may either contribute to development and advancement of an individual, or prevent it.

Sacralisation of basic values and ideals is a characteristic difference of religious forms of consciousness. For a more complete disclosure of the phenomenon of "divine social", we will refer to the concept of "sacred": "Sacred (from the Latin "sacrum" – sacred) is everything that relates to the cult and worship of the particularly valuable ideals" (MPD: 757). In theology, it means "subordination to God". The symbol of sacralisation in this case is consecration: the ceremony as the result of which everyday mundane procedure acquires transcendent meaning.

Some religious scholars consider the process of sacralisation as an integral part of any religion (pantheistic, theistic or atheistic). In sociology, as a variant of broader interpretation – by E. Durkheim – the concept is used to denote natural-historical foundation of human being, its social nature and is opposed to the concept of individualistic (selfish) existence. In any case, the church and the state develop specific methods and means by which they convey sacred values to people, consecrate them and protect against infringement. Legal system, education, art (and in the middle of the 20th century – beginning of the 21st century – advertising, mass media and PR) play a major role in it.

A view on religion as an organizing social principle is also found in other specific scientific studies, most often – in ethnographic ones. Researchers believe that myth originated from

ceremony; it could be changed, while ceremony remained unchanged. Religious and political institutions belonged to the same general social traditions. Violation of sacred traditions was a crime against the state, as it led to undermining of the society foundations. Religious institutions include ideas about gods, their relationships with each other and with man (these ideas were the basis of the ancient sacraments). Through the texts of prayers it is possible to learn about the titles (i.e. about the place of gods in the social system and their functions) that people endowed their gods with and about the language. Sacred are the places, objects or animals that are in close proximity to gods, thus, requiring special reverence by people – this conception plays a very important role in the religious social institutions development.

M. Eliade did not address the issue of when the moment of awareness of manifestation of the sacred by a human comes, but he collected a lot of evidence showing the constant presence of sacralisation in culture, the connection of sacral objects with everyday human experience. He emphasizes that sacralisation is an essential part of culture. This conception is rather description than analysis. In M. Eliade's book "Patterns in Comparative Religion" categories of the French sociological school of E. Durkheim that saw the social mechanism of distinction between the "sacred and profane" behind the multiplicity of religious experience are the main ones. Eliade attempts to explain the "connection between the dynamics of the unconscious, the way it is manifested in dreams and imagination, and structures of the religious Cosmos" (Eliade, 1999: 25). He believed that religion is primarily associated with the experience of the sacred. The unconscious compensates for "atheism" of modern man, determined his modes of existence (thus creating integrity in the human soul). That is, religion and mythology are "hidden" in the depths

of subconscious. The process of desacralisation "pushes" the sacred into all the deeper layers of the human psyche.

It is possible to get rid of the modern world crisis, its fear of the absurdity of being and despair, by overcoming historicism and realizing one's own being out of history. In this case, a specific historical person will become a hero and a particular event – a myth or a legend, "the world is created not once, but from time to time." The phenomenon of the sacred and the process of sacralisation in M. Eliade's conception corresponds to the model of cosmocentric world view, taking into account the dialectics of Cosmos (as an infinite number of forming cosmic forces) – Chaos (destructive, but always defeated). The thinker separates mythical cosmogonic period as an era that separates the sacred and the profane in time, which became an important step in understanding of the "historical" and in the formation of historical science (the era of Initial Creation itself, due to its completeness, became the prototype of History). Social and economic changes and historical events by themselves are insufficient to explain religious phenomena, but they discover new ways of existence, new world views and endowing the world with religious and sacred sense.

The main content of the principles of philosophical and religious, philosophical and sociological and ethno-religious approaches within the context of the basic values and ideals sacralisation problem as one of the mechanisms of social control over mass consciousness includes the following. Opposing the spheres of the sacred and the mundane plays a very important role in the establishment of managing social institutions. This important characteristic of the sacred object, as "otherness" in relation to social reality, not only isolates but also elevates. The "initiates", elected intermediaries between the human world and the world of gods and spirits get special power over

people. They are the ones who have the powers and abilities (kratophany) that allow regulating the rhythm of public life, building the systems of values relations in the mass consciousness of a particular society.

Thus, it is possible to identify the following aspects of sacralisation of the basic values and ideals of culture:

1. Social aspect that is manifested in the formation of social institutions (on the basis of the "secular – sacred" opposition), spatial-temporal hierarchy and social organization and allocating certain social roles to individuals, as well as playing a definite role in society unification.

2. Historical and cultural aspect that defines features of a particular social integrity and that is manifested in the form of certain symbolic structures.

3. Worldview aspect (that combines ontological and axiological aspects) which characterizes the features of a particular social group mentality and is actualized in the individual and collective psycho-emotional experience, when the sacred acts as a method of sensuous experience, an important part of human's spiritual life.

Moreover, the polarity of the secular and the sacral determines the two fundamental dialectic forms of being and ways of existence, associated with such essential social processes as sacralisation and desacralisation of the basic cultural ideals. Due to the importance of the sacralisation concept, the analysis of social governance of the collective consciousness requires clarification of the sacralisation process as accepted by today's social philosophy.

Since the late 19th century, the concept of secularization in Western sociology has begun to be regarded as positive social desacralisation, emancipation from religion and the institution of church, domination of the secular way of existence in the world. The "profane", "civil"

religions, such as the cult of money, success etc., gained much more importance. Functionality, utility, scientism, rationality came on top of the new value criteria of the modern society, thereby affecting the distinctiveness of symbolic and religious concepts. The sacred as associated with worshipping the major ideals of the cosmocentric religions has been driven out more and more, forcing multiple researchers to speak of "marginality" of the religious movements in the 20th-21st centuries, the "distantness" of the religions from social life and the protest against the existing system. It is an aspiration to break free from traditions and seek for "new" sense, as sacral values transform at every stage of their development. The modern stage of social development is characterized with the co-existence of a large number of sects (which keeps growing) alongside with the "traditional" world religions, the basic principles of which are exposed to transformations as well.

Therefore, desacralisation is a process of losing the sacral sense of the cosmocentric religions' values with the simultaneous process of sacralisation of the egocentric and sociocentric religions' values. The process of sacralisation-desacralisation of the basic values and ideals should be regarded as an attribute of the process of social governance of the collective consciousness.

In the depth of the modern person's unconsciousness religion and mythology are "hidden" as a compensation of their "non-religiousness", determining the ways of its being (and bringing integrality to the person's soul). The desacralisation process "drives" the sacred deeper into the underlying layers of the person's psyche. According to modern concepts, a myth is a positive logical structure (and unconsciously performed logical operations) that relieves the major contradictions of life, bringing the rational and irrational in the experience and consciousness of the early people into an integral whole. This

way we may speak of the need for dialectic relations between the two ways of being, two ways of existence, able to relieve the contradiction of one-sided perception of the world and its social processes in the collective consciousness (i.e. bringing only the sacral or only the secular dimension to the fore). A human being itself is an ambivalent contradictory creature, connected both to the finite, changing world of nature and the transcendent, ideal, eternal, divide world at the same time. Such aspirations as self-sacrifice and self-affirmation are inextricably intertwined in the human personality.

Therefore, the basic content of sacralisation as a social process can be articulated at its best with the dialectic approach, taking the ambivalent nature of the phenomenon into account. The process of sacralisation-desacralisation of the basic values and ideals of a culture should be regarded as one of the mechanisms for social governance of the collective consciousness, including the following stages (after the concept by Pivovarov D.V.):

1) Ideology formation;

2) System of psychological conviction of the people in the genuineness and infallibility of the ideology;

3) Certain signs and symbols as incarnation of the sociocentric values;

4) Presence of a special organization intended to support sacralisation of certain values and ideals;

5) Presence of a special system of ritual actions as the practical aspect of the process (Pivovarov, 2013).

Within the sociocentric world view, a sacral object is the one that emerges inside the society; in their turn, the values incarnated in the object provide the collective consciousness with a set of strategies for life, activity, and decision making. For example, these are cults of a selected social class leader, a nation, a

selected race, a political party, a state, money, technology, a respected scientific theory (Neo Darwinism evolution theory). For the veneration of a selected social object to become a religion, it needs to reach mass level and become stable, enhanced with a specific ideology, organization with its rituals and symbols. A significant role in key value recognition is played by formation and establishment of some moral, sociocultural and legal standards. Maintenance of the situation that has formed in the society, of a ruling social group's values dominating in the collective consciousness (in the modern world these are, first of all, financial and commercial structures), and weakening of destructive tendencies in the society are the major functions of social governance. The diapason of sacred objects in a sociocentric world view is pretty wide: from a certain individual to the humankind as a whole, from a general notion of "artificial nature" (technology, social institutions) to a separate object of its structure. In this case the boundaries between the sociocentric, cosmocentric and egocentric religions are blurred when the cult of the humankind concentrates on a certain personality or widens to the entire macrocosm. The majority of Russians call themselves Orthodox Christians, though the Orthodox religiousness of modern Russians is so vague and unstructured from the organizational, dogmatic and ideological points of view, that all criteria of measuring it and all the figures they may provide are, in fact, conventional (Filatov, Lunkin, 2005: 41). Traditional religiousness is replaced with some privatized religiousness, "assisting" an individual to survive and achieve their goals (Kargina, 2005: 60).

The instability of the modern Russian society requires active effort to make up a new system of values. The moment the sociocentric worldview emerges is when this or that society finds itself in need for integrality and solidarity; in such a situation, religion finds support in intuition, some

factors and rational-ideological proofs. It brings both advantages and disadvantages: on one hand, the society reaches its integrality; on the other hand, it opposes its integrality to that of the other social communities.

As an example of a "selected nation" idea, let us study "Russian idea" and "American idea". The image of Russia connecting Asia with Europe, the East with the West, of the unique and harmonic alloy of the opposite cultures influenced the idea of the "great Russian nation" in the people's consciousness. The Slavophiles and the Westernizers came up with their own options of the further development path for the great Russia, combining all the best of the Western and the Eastern cultures. Their positions differ in the questions, whether Russian culture is completely formed and mature, and whether the uniqueness of Russian culture is caused by its constant interaction with the foreign cultures. The questions were suggested to resolve in the three models for the further development path: and exclusively "unique", independent, Russia's own way; orientation to the West; orientation to the East. At a certain moment of time, one of these principles may be put to practice. "Being politically recognized and sacralized in the Russian people's collective consciousness, this or that mystic-geometric ideal is resistant against rationalistic criticism, conditioning the historical zigzag of our cultural development (Pivovarov, 2003: 80). Of course, being intolerant to any other world view, this idea cannot be supported by all members of the society as it is.

"American idea" is similar in its appearance, though different in meaning; it can be introduced as follows. American nation is made up by immigrants, the most active and agile people. The blood of any average American is a quintessence of generic blood of the entire humankind, all the people of Earth. It is the USA that is the centre of all the modern "universal" culture open for

everyone, synthesizing the experience of all nations; that is what causes its universality and potential for endless development. This idea is powered by the whole US state apparatus. For instance, such two Christian churches as Baptist and Methodist gain the greatest support (the presidential office is usually occupied by their representatives, with the exception for Catholic John Kennedy). History and culture of other countries are hardly taught at American schools etc. It becomes evident that the idea of the USA as the centre of world culture is very disputable.

It brings us to the following conclusions:

1) The sacralisation-desacralisation process is one of the mechanisms for social governance of the collective consciousness;

2) Sociocentric religions in their secular variety are essential for governing the collective consciousness;

3) Therefore, it requires some intentionally planes and organized social activities connected with sacralisation of the basic sociocentric values;

4) A peculiarity of Russian sociocentrism model is continuous fluctuation of its development vector within the triangle of the West – the East – Uniqueness.

The person's ability to go beyond his/her everyday existence, to create a different spiritual reality is embodied in forms of the collective consciousness, one of which is religion. Religion sacralizes the social ties which make the society an integrated organism. E. Durkheim wrote: "There is a choice to be made between God and society. Here I will not consider the arguments in favour of this or that decision; both are close to each other. Let me add that, in my opinion, this choice is not very significant, while in a deity I only see a society transfigured and symbolically conceivable" (Durkheim, 1995: 337).

The process of forming an ideology meets such property of the mass consciousness as the need for the guiding force, the supreme idea embodying the collective goals and aspirations in images, slogans, etc. It is this system of sacralized ideals and values, symbolically presented to the mass consciousness, which solves many of its problems, such as the need for unity, stability and belonging to a particular social group. The desired state (e.g. sense of integrity) in this case is reached due to the focus of the mass consciousness on the present, on the moment of "Now". Psychological means of persuasion in the truth of this or that amount of sacred ideas imply hidden (manipulation by means of infusion, hypnosis, etc.) and public (propaganda, rational arguments, etc.) effects, thus being the method of interaction with the mass consciousness, which is implied by the very nature of this phenomenon. Social mass events create conditions for unity and convergence of people on the basis of common interests and activities. The society is formed along with the formation of its values. Collective values form ideals, which are fixed in things, images (such as logos), written or spoken formulas, animate or inanimate beings. It is this stage of sacralisation when language is generated to control the mass consciousness.

Social management of the mass consciousness is inextricably linked with the process of forming the image of a leader. The image of a leader often plays the role of a religious symbol in the civil religion, with such attributes as omnipresence, immortality and perfection of a supreme being. The personification of power is a feature of Russian political culture. The power as the absolute, as some inherent value has been always fetishized and sacralized, the domineering forms of fetishism matched the general cultural evolution. For the mass consciousness the mere presence of a visual image of the holy things was enough to establish their validity. The mass

culture is based on a written, and especially on a visual image and a spoken word. The mass consciousness can most yield to suggestion during the periods of transition, when stability and security of the existence are in danger or when there is an opportunity to meet the needs (for security, self-expression, belonging to the social community).

The formation of ideals is an essential aspect of social management of the mass consciousness, which is proved by that fact repeatedly noted by the psychological science: a person has a "need" for ideals and values that give meaning to his/her life and which implement all his/her actions and attitudes. If social management does not consider the need for sacralisation of some human values in the society, the processes of sacralisation will emerge spontaneously, for example, in the form of apocalyptic consciousness, fascination with "magic" as a way to resolve existential problems of being and acting, along with new inexplicable and "frightening" phenomena" of the "unspelled" world.

The peculiarity of the process of sacralisation-desacralisation of our time is the formation of the basic set of values of the mass consciousness through the media, advertising in the mass culture, in politics. It is connected with the most important property of the mass consciousness of the post-industrial society, which is the possibility of its existence in a "dispersed" form: social management of the mass consciousness is implemented "through" television screens, computer monitors, through the press, radio and other media and means of communication, when personal contact of individuals is unnecessary. Moreover, the Russian audience is more accustomed to expect analysis and evaluation of facts from the media rather than impartial information, which is especially important in connection with the "expansion" of automated communication systems. The need for further interpretation and evaluation is also determined by the negative effects of modern ideological pluralism.

Therefore, broadcast sensuous images and formulas "structurize" and organize speech, thinking and worldview of people in quite a certain way. On the other hand, the ideals and values cannot be "invented", calculated absolutely rationally to control the mass consciousness and thus to solve the question of what kind the ideal's content would be best to "impose" on these or those social groups to solve specific political or economic objectives. Power itself is not a purely rational mechanism, it is also a rational-irrational unity of its institutions. The mass consciousness is also "involved" in the process of sacralisation-desacralisation of the basic ideals and values of culture, as a part of the sprawling "protective belt" of culture, which includes secular samples, traditions and standards up to the level of everyday casualness.

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Сакрализация идеалов и ценностей в управлении массовым сознанием

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Система социального управления массовым сознанием не может не учитывать важности «культурной» составляющей жизни общества. По мере становления «общества знания» и возрастающего влияния глобальных тенденций развития с неизбежностью будет усиливаться значимость проблем, связанных с когнитивными аспектами культуры в процессах создания и использования различных социальных технологий управления. Для оптимального управления массовым сознанием нужны специально организованные действия, связанные с сакрализацией ценностей, ведущих к установлению социальной целостности. Диалектический процесс сакрализации – десакрализации базовых ценностей и идеалов – необходимо рассматривать в качестве атрибута социального управления массовым сознанием. В глубине бессознательного современного человека «скрыты» религия и мифология как компенсация его «нерелигиозности», определяя его способы существования и тем самым создавая целостность в душе человека. Социоцентрические религии в их светской разновидности необходимы для управления массовым сознанием, поэтому нужны специально планируемые и организуемые социальные действия, связанные с сакрализацией базовых социоцентрических ценностей.

Ключевые слова: сакрализация, десакрализация, ценности и идеалы культуры, социальное управление массовым сознанием.

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