

On the Contents of the Protest Conscience in Russia

Lidiya Ingnatyevna Kirsanova and Olga Alexandrovna Korotina

Vladivostok State University of Economics and Service, Vladivostok, Russia

Submitted: Jan 14, 2014; **Accepted:** Mar 2, 2014; **Published:** Mar 18, 2014

Abstract: The article deals with the issues of the methodology of social knowledge. Using the methods of natural science this knowledge loses the object essence of social knowledge. Rejection of identification with natural history lets the social science to reach the level of not only quantitative description of object, but to obtain the line of quality, singleness, uniqueness. As for cognition of the subject, it leads to substitution of transcendental subject (pure consciousness) by empirical subject in content of which irrationality is reserved (the field of unconsciousness in itself). The complexity of modern thought of political and social science is in the fact that many theorists don't think starting from empirical subject and their scientific papers are distinguished by the gap with reality of the modern Russian political being. Further the remonstrance consciousness of the modern Russia is characterized in the article and its main manifestations are described.

Key words: Social Conscience • Political Subject • Protest Conscience • Protest

INTRODUCTION

It is necessary to follow principles of the objectivization of social science, using means of formalization taken from other sciences- refinement of categories, concepts, formulating principles of rationality. The predominant type of the rationality is a binary principle, or a principle of the conflict detection, in consequence of which categories go (group) in couples of opposites: democracy- authoritarianism, order-chaos, norm-conflict, communal corporeality-individuation. The effectiveness of Descartes and Hegel thinking is obvious (it hasn't been cancelled). But it's necessary to keep the mainstay of metaphors, symbols, images, for instance, the society must be considered not only as a system but as an organism as well, psychoanalytic and romantic methods must be strengthened. The book "Psychoanalysis and society" by P.Kutter, "Time and Tale" by P. Ricker, "Mythology" by R. Bart didn't influence the content, methodology and stylistics of social conscience. From our point of view, using metaphors, symbols and images in social conscience is acceptable, they have their own heuristic value [1].

There the contradiction between the real politics which still remains an asylum for the irrationality, will, passions and the political theory which thinks from the

transcendental subject deviating any actuality and truth, has been formed in Russian society [2]. There is no any slight melancholic resistance to phenomenons of our tranvestil democracy. But it doesn't mean that the political theory is uncritical, outdated, etc, probably, the critics diligently avoids all the facts and places where the philosophical idea could be. It considers a desire to finish with the political being, to factor out everything that characterizes the protest conscience of the present.

As interests of the society remain unarticulated, low considered, rarely organized and consistent, so forms of protest conscience don't overreach human requirements. As a generic being, a man conforms to the imperative of survival, in modern Russia many obey to the action of this imperative and they are unable to any form of collectivity, moreover, generality, except the personal interest. The Russian citizen has been precipitously lumpened, lost the connection with everything universal-belief, hope to "the kingdom of the God" and went anarchized. We attend not at the strategies of individuation, as mane theoreticians and politicians would think, but at the impetuous fall to the abyss of anarchy and chaos. Spheres of the nearest generic experience have been damaged: childbearing is accompanied by refusals, the scale of an environmental pollution attests the reluctance to procreate future generations.

The attitude of the power to the protest conscience has many faces, the study of them requires the solidity and consistency, this discursivity can result only from the sphere of the empiric-contemplation, discretion and complicity.

The protest conscience of modern Russia was formed at the bottom of society, in those social groups which have been still out results of the privatization of 90-s years, the access to the sources of information and gas profits, out the bureaucracy. The peculiarity of this political nuance is an illegitimacy of the property, the removal from the participation of the majority of society from using natural resources is considered to be the robbery and deprivation of access to common for everyone bounties: forests, fish, seafood, rivers and seas taken under privatization affects the health of nation. The privatization is a result of the rivalry of “many bodies” for the one place: there are few objects and many desirous to have “ready” sources of income. The central power and democracy rendered the most important objects of economics and business to the international and national funds and they are enjoying the dominance over the poverty, willing to hold the power by political and police means. There were some consequences. New objects of social phobias spread: terrorists-with “Chechen face” in the beginning and then with many faces-from partisans of Kirovsk to explicit punks who wrote on fences their “datzibao”[3].

The position of intellectual seems rather difficult against the background of power’s lack of desire to negotiate, refuse from the complete destruction of Russian provinces remorselessly exploited by international and Moscow funds. The social layer *intellegenzia* decreased and degraded during years of modernization and reconstructions, but still it persists. The position of educates people is obstructed by the fact that they usually aren’t paid enough for the reproduction in future generations, that’s why they became lumpen. Mostly proletarians can be found among doctors, teachers, educators, scientists. Structures of theoretical thoughts formed by the education and the awareness about consequences of the recent revolutionary redistribution don’t permit to get in the protest conscience, so intellectuals accepted the position of vacancy [4]. Non-participation in actions of the power is realized in the reluctance to import any political sense to the masses, political publicity, romance philology, journalistic are in ruins, cinematographic romance

philology comprehends the historical past in the genre of glamour. Against the background of political non-participation of an educated social layer, that is the question if the sociality exists as such, the barbarity and primitive state of the lowest level spread-nationalism, wild antisemism, showinism, which don’t have anything in common with authentic complexity of international relationships. A group collectivity has been formed at the level of desocialization, which is characterized by the retention of rights of rude and direct violence, chaos instead of valuation, unbridled “focus to death”, going to all the directions of social interference. Self-centred constructed prosperity of capitals is paid with higher level of barbarity- in villages it’s much higher than in cities.

Relationship between the metropolis and Colonia reached the peak of inconsistency which is indicated by public protestations of the political elite (V. Zhirinovskiy), oppression and corruption in the capital democracy testifies the dominance of social injustice in unprecedented scales. However, looming protest can’t be based on political axioms and declaration, easy and comprehensible enough to be followed by any legal public collectivity. Some reasons explain that. The idea of “egalitarianism”- equality, freedom, possibilities, etc, as itself seems to be contradictory. The easy “egalite” of the beginning of XXI century- peace is for nations, earth is for peasants, fabrics are for workers exhausted itself. Figures of egalitarian sociality The worker, the soldier (Marks, Lenin, Unger), the peasant, the anarchist, quitted the political scene except the last one. The anarchist is an elemental protestant, revolted and survived in “the war of all against all” and now holding the all-round defense against the new form of the state totality. It is an appearance of an extreme individualism, restricted and precipitate protest. The anarchist isn’t a “terminal station”, it is a kind of transit to the twilight of “the political”[5]. West intellectuals propose the idea of the government of general partnership (Allen Badieau), but the stratum are necessary, ready for expenses of social energy risking to get nothing for their participation in the “political”.

To characterize the protest conscience, the author suggests using some terms taken from the political psychology, as it is rooted not in the real “political”, but in the imaginary and hallucinatory mentations of “tops” and “bottoms” [6]. Obtrusivenesses, phobias, hysterias, hallucinations, raving- it’s just an incomplete surveys of statements spread by discourses of the power.

The decay of metanarration, impossibility of introjections in view of ambiguity and inconsistency of discourses of power lead to the impossibility to be based on the internal enforcement, sought-for categorical imperative of conscience, debt, responsibility. The only form of an external standard which has left is the money control. In previous figures of the external control-the plant manager, factory manager, rector were perceived with personal feelings of respect, love, fear, worship and imitation, the constrain resulted from money, is perceived as an easy obtrusive consumption of an desirable object (satisfaction from the function) without love and hate. Dismissal fear, fear of wage-cut, fear of the birth of premature and extra baby, fear of disease form the obtrusive conformism, for which the loss of subject diversity will be the payment. We can find symptoms of monotonous un-subjectivity everywhere, when behaves as others within the limits of minimal competence of functions.

In modern Russia it didn't manage to overcome adverse conditions of socialization of 90s: fatherless, Orphanage, housing and domestic density beget complex forms of compensation: from the protest conscience to running away from Russia. At the side of "tops" the complex omnipotence develops, narcissism, self-will and caprice, in the "bottom" layers-the obtrusive submission, mendacity, conformism, aggressive obedience [7]. Frequently the individual can't overcome or minimize adverse consequences of an adverse socialization in form of being born in a village (villages are in desolation and grayness). There teenagers get in colonies before they have had time to form in adults. Affective actions in criminal cases are tied with a long while pent-up aggression searching for an exit, or in complete actions-murders, suicides, or in partial tries of protest-arsons, inscriptions and drawings on city walls. The unconscious of a rioter acts on the basis of increasing to get a discharge-to be caught and punished.

Escape to the situation, promising the security are more often. Shunning the anxiety of the fear is slightly comprehended in theories of mass conscience. Narcologists and psychologists correlate smoking, alcohol and drugs with a motivation to create the sense of security, desire to relax, to reach the ideal condition when nothing threatens a "child". Desires of childishness become the dominant of the life. Pleasures of somatic enervation are finished by joining imaginations,

fantasies, hallucinations produced by drugs. In archaic cultures as well as in those have been still tied to mythological rituals, the childhood is eliminated of the initiation cultures. The pamperedness at stages of early childhood more often is a compensation of grave frustrations of the society. The way of the warrior is difficult. M. Fuko researched disciplinary spaces of schools, universities, armies, claiming that notes on the body fixes rules of hierarchy not the contrariness.

The establishment of any hierarchy is a field of conflict, displeasure, protest. The excess of childish conscience contributes to a lasting preservation of optimism, confidence to life, but also the reluctance to become adult. Television and advertisement which mythologize and conserve the soleness of childishness play an important role and it produces a desire to live under the sign of pleasure all the following years [8]. Another advantage of childishness is frustrations, tied with shortage of "feeding and support" strategies, difficult childhood, as a rule, leaves a mark on the rest of the life: it forms typically pessimistic line in regard to further and closer surroundings, insularity, reluctance of new contacts, immunity to new ideas, conservatism, rigidity of conscience, alcoholism and early death. The power still cultivates an instance of indisputable "fatherhood", authoritarian power, supports reluctance of administrative and forceful bureaucracy to get into relation of the contract. Parental instance is indiscursive. And everything which is not a result of discursivity, everything which is outside of the freedom and dependence zone, evokes the protest. Beggar reality is compensated by phantoms of "Cinderellas" and "tsarevich ivans". If to take thought of a Russian man's habit to the ascesis in the way of life, lodging, food, rest, there is an extravagant evolution of fantasies on self-significance, mostly of compensatory type. Also there is insatiability in consuming everything, desire to get pleasures above measure, leaving out any moral and conscience [9].

Pretentious and demanding position with regard to other people, society in general is a result of childishness, dependent conscience is unable to differentiate the freedom and taboos, necessity of hierarchy and subordination and thus it rejects everything. The rejection increases the feeling of wounded pride, there is little modesty, respect to others in the sphere of the protest conscience.

In recent years there is a tendency to somatization of psychological and social problems mostly among women. Neurotic concernment of the appearance, captious attitude to the size, weight, functions more like take them out of the political sphere, they can be determined as the constituent body of detachment. Understanding all the complexity of the problem, the author considers only those phenomenons of somatization which indicate the displacement of social and political conflict-proneness to the corporality. In lower layers of society an unsound health concernment can be seen, the majority of those people can't get the qualified medical aid, it's impossible to understand individually all the symptoms and seeds of disease, that's why people are treated collectively and distantly using books and TV. On the place of the difficult question on apathy reasons, the simple answer about disease is formulated, it is taken from the general situation of life and in this isolated form it responds to the action- the treatment. It's very profitable to intrude or evoke thoughts of disorders in the organism instead of thoughts of reasons of weariness root in the society-bad ecology, work conditions, food, credits, menace of unemployment, etc. Thus any problem obtains the biochemical solution. In recent years it's been clear that the power constructs the hypochondriac cordon to switch the attention of people from internal to external ones-creating pain symptoms. It's clear, that the action of the symptom can be diminished (overworks make sick) by changing work, increasing of time and quality of recreation, but this way seems long and roundabout. Hard odious work, impossibility to abandon it lead the person to worries of his body. Centre of personality is distorted by perception, reoriented to the corporality, to the condition of organs and functions, it is sensitive only to the signals coming from the organism. Body symptoms are often a result of other fears but they are perceived as a disorder of body functions that's why they are easy transferred in the sphere of diets, body-builders, hunger therapy, transplants, etc. Neither inviduum nor government neither culture nor society wants to decode, decrypt the hypochondriac message. Escape to the disease or constant drift on the verge nearby the organic symptomatic masks social and existential fears, the body is considered to be an imaginary partner in broken communication with others.

Social profits of the hypochondriac cordon are understood and slightly eliminated. In the modern society the current situation is the labor is taken out for the sphere of motivation, the explanation of life is found

everywhere except the work, people don't work at things they daydream of other bodies, professions, partners, incomes, places, etc. The man who works is tied to material objects, to his surroundings-specialists, colleagues, work staff, to the life in general, he is rooted.

A new social reality shifted the figure of worker to the edge of society, let him be penetrated by other social bodies –criminality, prostitution and glamour. The place of socialization has been given away to the criminal underground(murderers, now known as killers), everything that has been a form of dirty conduct and criminal prosecution is displayed, they are the main characters of TV serials TV shows, they are interviewed by successful journalists, they estimate and choose standards of behavior, consuming, fashion, interior, recreation, etc. The new elite of society is stupid, indifferent, unbridle, beyond the moral and conscience. New metanarration is considered to be terroristic and total as it doesn't leave place for other strategies of designation. The travesty-figure is a "saint" prostitute or a kind killer romanticize the system of criminal underground with adventure money, drugs, mad use of weapon and cover it with a false veil of romantic fleur and even as much as with a firework from the virtue and it leads to the stabilization of the system. Instead of destroying, heroes of "decency" strengthen it. It is impossible to sympathize to the system of the criminal underground, thus "good" murderers, etc. disturbs principles of identification, make hesitate in choosing between good and evil. The society has been declassified and passed to the chaos of micronations, contention of "singularities", conflict of anarchic unicities [10].

The protest conscience has always existed, as the government doesn't coincide with the political, there are always some groups and layers which remain indifferent in respect of power and politics. Usually they don't hinder the power to dominate, as their protest is criminalized, come down to be penal, the neutrality shifts to other objects, it's forced out. However, according to the experts' researches, the economic crisis isn't worked out and the global crisis is going to deepen, for this reason social and political field will become more mobile, less defended layers will come to life and it threatens with rise of new zones of instability, uncertainty, political and social experiments. Instead of non-discursive agreement (vertical of power doesn't arrange with anyone using techniques of manipulation), the protest conscience revivifies the "dissensus", transgressivity, explosion. The individuality unaccounted by the mainstream

politics destabilize the existing social and political order. The solution is an ability of the political to produce various and broad senses, orders and organizations, to raise the possibility of origin of diverse coalitions and actions skillfully and carefully cutting off the destructivity and extremism.

REFERENCES

1. Barthes, R., 1989. *Collected works: semiotics: poetics*. Progress, pp: 616.
2. Ranciere, J., 2006. *On the shores of politics*. M: Prectice, pp: 240.
3. Derrida, J., 2000. *The writing and differences*. Academic project, pp: 264.
4. Girard, R., 2012. *Resurrection from the Underground: Feodor Dostoevsky*. MSU Press, pp: 256.
5. Ricoeur, P., 1984. *Time and narrative vol. I*. Chicago University of Chicago Press, pp: 69.
6. Badiou, A., 2005. *Metapolitics: is it possible to think politics? The short tractate on metapolitics*. Logos, pp: 240.
7. Podoroga, V., 2010. *The apology of politics*. High School of Economics, pp: 288.
8. Baudrillard, J., 2003. *For a Critique of the Political Economy of the Sign*. Biblion, pp: 187.
9. Agamben, G., 2011. *Homo Sacer: Sovereign Power and Bare Life*. In Europe, pp: 249.
10. Deleuze, G. and F. Guattari, 2004. *Anti-Oedipus of Capitalism and Schizophrenia*. London and New York: Continuum, pp: 432.