
DIALECTIC OF SOCIAL BEING AND CONSCIOUSNESS

TRADITION AND POTENTIAL OF ITS RENOVATION

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Abstract

The article reveals the essence of the dualistic approach to the dialectic of being and consciousness. The mechanism of social and cultural dynamics is based on synthesis of Marxism and post-modern methodologies. It is shown that in European history a succession of leading role of basis and superstructure, being and consciousness in the process of transformation of the spiritual and social life took place. The structure of the socio-cultural dynamics presented in cyclic sequence: being - the emergence of objective thought forms - the emergence of episteme - the transformation of being. The core of the transformational potential of episteme is the idea of happiness, acting as the aim in actions of people. It is hypothesized that socialist episteme is being formed in present that can accumulate potentials of all forms of social consciousness and become a leading factor in overcoming the crisis of the postmodern age.

Keywords: being, consciousness, objective thought-forms, episteme, socio-cultural dynamics

1. Introduction

Modern global problems create real threats for the existence of human civilization. It becomes obvious that the world has entered the phase of anthropologic disaster. S.N. Bulgakov noted in his work 'Two Hails' that a modern human is a spoiling corpse in the spiritual sense. "A modern human, not only the Russian one but also the Western one, has come out of itself, an inner human has come to its end, a person of outer impressions and events has become prevailing... A modern human wants to live as if he/she cannot be alone with his/her thoughts: his/her consciousness is filled, but just the moment this flow of outer impressions stops, one can see all the poverty and emptiness of his/her life." [1]

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The philosophers of Frankfurt school have filed for the significant event of self-alienation of a personality, caused by the needlessness to oneself. According to E. Fromm “people having market character are not able of loving or hating” [2]. The scientist calls the crisis of the modern society ‘the crisis of identity’ which is caused by the transformation of a human into an impersonal tool.

The alienation also comes into the families. Atheism and devotion to the material things, impudence, disgrace, place hunting and cynicism are spreading and strengthening. “During such periods the holy essence of a family cannot find any acknowledgement and honour in human hearts; it is not appreciated, taken care of or built. There appears a sort of ‘abysm’ between parents and children, which becomes bigger with every generation.” [3]

An outstanding symptom of the anthropologic disaster is the growth of number of suicides in the world. According to the summary report of the network of actual data for health issues, provided by the World Health Organization “for the past 45 years the indices of suicide distribution have increased for 60%, nowadays almost one million people die yearly because of the suicide” [A. Scott and B. Guo, *For which strategies of suicide prevention is there evidence of efficiency?*, 2012, http://www.euro.who.int/__data/assets/pdf_file/0004/184090/e96630-Rus-final.pdf].

Anti-human events of the 20th century increased the feeling of catastrophism and absurd of being. Trying to get rid of this feeling a human is in fight from freedom and finds oblivion in consumption and various entertainments (diversions). Due to this fact the question of the ways of overcoming anthropologic disaster and prospects of human development is of great interest. According to N.A. Berdyaev: “a personality waits for the general solution of its destiny” [4]. Modern authors have similar understanding of this problem. As Tsinyan points out the fact that “modern industrial civilization which had appeared during the Enlightenment period, has already led the mankind to the crisis, brought it to deadlock, the mankind has found itself face to face with the big breakage of its fate” [5]. There appeared a necessity and need for understanding the essence and moving forces of the sociocultural dynamics in order to reveal the scenarios of development and ways of overcoming of the modern society crisis.

The aim of the investigation is the search and defining (on the basis of synthesis of methods) the laws of development of social being and conscience.

For this purpose the following tasks are set:

1. review of philosophic approaches to the mechanisms of sociocultural dynamics are being carried out;
2. objectivation of change laws of dominant parts of being and consciousness in the process of their development are being carried out;
3. modern stage of social development is being assessed from the point of view of dialectical connections of being and conscience;
4. priority content of the forming episteme able to improve social being of the future is being offered.

2. Methods of investigation

The investigation is based on the synthesis of Marxian and post-modern methodology. The necessity of the synthesis is explained by the significance of avoiding the one-sidedness of K. Marx and other post-modern approaches, in particular M. Foucault. Economical reductionism of K. Marx, according to which all the variety of forms of life can be derived from the economic basis, as well as the singularity of epistemes, rigidity of their inner connections, 'catastrophism' of break between them in the concept of M. Foucault equally prevent the understanding of the change of leading role of being and consciousness in the historical perspective.

The novelty of the investigation consists in refusal of idealization of mechanisms of sociocultural dynamics 'being determines consciousness' and 'consciousness determines being' and acceptance of subsequent change of these mechanisms in the history of European civilization. The central question, which is in range of the author's attention, is to try to determine the change pattern of the leading role of base and superstructure at the various stages of European history.

3. Results

The potential of social consciousness is considered as a degree of its transformational activity in relation to the social life. Weal potential is implemented in objective cogitative forms. The weakness is determined by the significant influence of social being on consciousness. High potential is implemented in episteme which is taken to the wide discursive practice covering all the structural mechanisms of superstruction. Episteme locks the discourses of all the forms of social consciousness which leads not only to the significant weakening of connections with being but also creates an increased spiritual and creative activity of a human which is aimed at reformative or revolutionary transformation of social life. In other words, one can suppose that during the historical process the superstruction can influence the basis on the level of determination. The discharge of episteme's high potential gives the social being a significant meaning in the development of society. Let us point out the fact that the episteme is an active catalyst of the spiritual and creative activity of a human, exceeding some categorial forms of consciousness. This is connected to the fact that objective forms of consciousness are socially significant and therefore have weak ability to create contradictions between a human and society. Separating from the being, episteme starts existing in the system of dialectical interaction of individual and social. Basing on this interaction which includes contradictions, conflict of opposites, the episteme accumulates its own transformational potential. The individual and the social are the inseparable unity which mutually exclude condition and penetrate each other.

The transformation means the appearance of new elements, transferred forms. They “control the system by means of compensating its lost links and mediations, replacing them with a new relation which provides the living of the system” [6]. As the result “the structure of transformations - and the structure of quasi-subject which is the transformed form, can be imagined in the form of the following sequence: including of the relations from the connections - compensation of it with other thingness and features - syncretic replacement of the previous level of the system with this forming” [6]. The implementation of the transformed forms can be the result of purposeful actions, but often it is carried out unintentionally and even as “a product of “invisible hand” (A. Smith), “cunning mind” (Hegel) or “situational logic” (K. Popper)” [7].

However, the dependence of the individual consciousness on the material sphere determines a necessary set of social progress. The content of episteme is formed quite independently of the being, but it doesn't completely separate from the latter. This is connected to the fact that “the reality tends to thinking... something lost by one person is captured by the other or others. It is enough that there occurred a meeting of one well prepared consciousness with the known situation or task in order to acquire understanding, or to get a definite thought, idea or a concept.” [8] Here one should add the fact that the distribution of thoughts is supported by corresponding affects. D. Hume noted “the power of affection and easy transfer of feelings from one thinking creature to the other among all the living creatures” [9]. Generally the degree of independence of episteme significantly influences the abilities of implementation of historical laws.

Transformation of social consciousness is performed helically or according to the open cycle model since “there is a similarity of processes but they still differ by the degree of complication” [7, p. 35]. The example can be the A. Toynbee's tendency to consequent improving of spirituality, in particular, religious consciousness “through various cycles of questions and answers, uprisings and decays” [7, p. 37]. The final result of transformation of social consciousness should be the state of spirit which provides the unity of people, ‘the symphony’ as it is called by L.P. Karsavin [10].

The qualitative change of episteme of social consciousness is preceded by the continuous stage of simple and extended reproducing. The first one contributes to the balance, adaptation, compensation of the processes for supporting social consciousness unchanged, the second one means qualitative increase of basic messages of the future transformed forms which are not able to provide qualitative changes on that stage. Reproducing is a necessary condition for the further start of the transformation process. Qualitative and rational reproducing is the basis of progressive and less socially costly transformation.

If the innovations, accumulated by the new episteme, successfully overcome social control, censorship, restrictions, legislative obstruction etc., and reach publicity, the phase of their distribution starts. However not everything which is new, original or even objectively valuable and progressive, which is the product of individual consciousness can be the property of all the society or

social group. The changes can be left in the situation of compensation when the resistance to the innovation is so great that the compensatory mechanism responds too actively, changing the structure in the direction, opposite to that, which was supposed for that purpose. The latter takes place when failing to observe an important condition: the result of individual consciousness must correspond to the prospective social demand. It should be noted that as opposed to the categorial forms of thinking the episteme is able to stand apart from the being, but nevertheless this doesn't speak for its total separation from the social life and material production. That is why the ideas which form transformational potential of episteme should have connection with the brand new social demand. Such a demand can be often found by the representatives of the intellectuals who can intuitively come to the future and be in advance of the times. The process of transformation means the struggle of millenarian consciousness which is expressed in individual and transformational activity of individuals (aberrant and renegade behaviour) with the norms of social consciousness. It should be noted that in any case the change of consciousness couldn't be considered as a goal in itself.

An episteme is able to ripen in any form of social consciousness (not only in Science) and gradually becomes the leading structure which locks all the forms of spirit. The process of mankind development was accompanied by the subsequent differentiation and polarization of forms of social consciousness which has reached its apogee during the age of post-modernism. The result was the loss of wholeness of a personality and spiritual separation of a human. "An important condition of overcoming the crisis of a personality is convergence, closing-in of the forms of social consciousness, optimisation of their interaction aimed at formation of the new type of syncreticity, which is able to provide spiritual unity of the society and the wholeness of a human." [11] Possible appearance of a new syncretic consciousness should become the basis for formation of the synthetic model of episteme of the future which contains potentials of all the forms of the spirit.

It is important to reveal the essence of the episteme which on one hand is supported by the objective forms of thinking and on the other hand opposes them, being a transformational factor of the social life and further categorial forms of thinking. Let us suppose that the essence of the episteme is the people's concepts of happiness which are born in the social consciousness on the basis of objective forms of thinking which are rooted in the social being. The configuration of the episteme in its turn is a dominant interpretation of happiness which acts in the definite historical period in all forms and on all levels of the social consciousness. The happiness in general sense is understood as a purposeful power (potential) which is originated from the material sphere and able to accumulate potential (strengthen and distribute in social consciousness) through which the transformation of being institutions is performed.

Thus, the social being forms definite concept of happiness which becomes the basis of the forms of being. People think within the frameworks of the inside part of the given formal scheme, which is almost not reflected. With the course

of time the concept of happiness starts to change within the social consciousness and loses the connection with the social being. This can be explained by more active dynamics of consciousness in relation to being. Utopian worlds as cogitative constructs are formed much faster than the real worlds. As the result, there is formed an episteme as a new concept of happiness. This concept becomes dominant in all the forms of social consciousness, being expressed in their discourses. High potential of the social consciousness creates a threat for the being itself. People start to tend to the fact that the new model of happiness is implemented in reality. Social system is changed with the aim of its preservation. High potential of the social consciousness is discharged in reforms and revolutions which start new cycle in dialectic of being and consciousness.

4. Discussion

All the philosophic approaches to the mechanisms of sociocultural dynamics can be divided into the being-based (materialistic) and consciousness-based (idealistic). The moving force of the social development for the first ones can be found in economy and material production, for the second ones - in the sphere of spirit (religion, moral, Philosophy, Science, art, Law, etc.).

The being-based approach contains Marxian philosophic systems as well as concepts in which geographic and biological factors (fight for the existence, population growth) are considered as the determinant of the social life. Consciousness-based approach takes intellectual factor to the foreground, i.e. growth and development of human intelligence in different forms. This approach is represented in the works of G. Hegel, M. Weber, O. Spengler, K. Jaspers, De Robertis, P. L. Lavrov, O. Kont, B. Kidd, G. Tard, J. Lyotard, M. Foucault and others.

We should point out the intermediate (dualistic) point of view, proved by P. Sorokin, according to which the whole dominant sociocultural system suffers changes under the influence of the complex of economic, religious, political and other factors “just as the change of height, weight, organs of secretions and mind set of a human transferring from the childhood to the adulthood, is conditioned by the growth of all the organism” [12]. However the further reasoning of P. Sorokin has some contradictions. The initial dualistic concept of complex influence of being and consciousness on all the sociocultural reality starts to break in favour of idealistic principle of consciousness as the determining factor of genesis of the social systems. According to P. Sorokin the basis of producing forces are the practices of social consciousness since the technical objects are the embodied human knowledge or in other words, modes of consciousness. Initially there is an idea of new social phenomena in the consciousness of the creators, then these ideas are objectivised and finally socialized, i.e. turn into super-individual programmes of behaviour. Tendency to the idealism leaves the question of reasons of appearance of ideas of new things or organisational forms of social life in the consciousness of the creators. Besides, the approach of P. Sorokin to the social dynamics reveals the lineal dualism and tendency to the

progressism which to our mind prevents the understanding of the inner connections of being and consciousness.

Nowadays it becomes possible to reveal system imperfections both in being-based and consciousness-based approaches. According to K. Marx one formation replaces the other since it overcomes contradictions of the previous formation and has higher level of productive forces development. However the real practice shows that capitalism can evolve and create social programmes which normalize relationships between people, decreasing or even eliminating the conflict of exploitation of a human by a human. Besides the historically implemented forms of socialism it turned out to be less effective than the market models in productive sphere.

Consciousness-based approach also has serious disadvantages. Thus, according to the opinion of G. Hegel “the progress in the consciousness of freedom” [13] determines the quality and level of development of the social being. However, the understanding of the freedom, including its methods, has significant differences in different cultural-historical types. Thus the European civilization considers the fact of legalization of semi-sex marriages as the success of the free society while the Russian civilization considers it as moral degeneration. In the first case the law is the only limiter of freedom and in the second case this function is performed by conscience.

O. Spengler connects the sociocultural dynamics with the spiritual activity of people and nations which creates certain generalised psychological parameters or ‘soul’ in every type of culture. The soul is the system of values and ideals which determine the guides and character of culture development. For example, the soul of Greco-Roman culture is determined by O. Spengler as apollonic one. Arabic culture has magic soul and European culture is suffused with Faustian tendencies which are its strength and weakness at the same time. “The soul and the world, the essence of our consciousness, is confined by this polarity, just as magnetism phenomenon is confined in the opposite drag of the two poles.” [14] The concept of a thinker shows the advantages and imperfections of the culture, presents the reasoning of historical prospects of European civilization, but it poorly reveals the mechanism and conditions of formation of ‘culture’s soul’ which leaves the search of historical laws unrevealed. There still is a question of appearance of psychological parameters of the culture and their causal conditioning.

From our viewpoint little attention to the dualistic approach to the dialectic of being is paid in the philosophic community. This approach allows overcoming main disadvantages of both being-based and consciousness-based approaches. In the most mature form the being-based and consciousness-based approaches to the dialectic of being and consciousness are represented in Marxian and post-modern theories respectively. The synthesis of Marxism and post-modern ideas allows to specify the traditional concept of categorial forms of thinking as historically transient basis which stands behind these or that definite ideas.

In his 'Capital' K. Marx uses "objective cogitative form" as such bases [15] and M. Foucault in his 'Words and things' call them "episteme" [16]. Both objective cogitative forms and epistemes are considered as structures which determine the conditions for opinions, theories in every historical period. The core of such structures are categories as historically general forms of cogitative activity. Categorical, logical form of cogitative activity for every historical period is invariable and as a rule is not reflected by people. Despite this fact it controls the cogitative activity of a human as an objective law, as the formal scheme set from the outside. The influence of the objective cogitative forms distributes on all the spheres of social life without locking, for example, by the sphere of bourgeois political economy M. Foucault, finding common features in the whole periods of cultural development, also points out that in the cognitive space epistemes define interconnections of elements which are compared to certain extend with language, i.e. all the cognitive variety of consciousness. Moreover the organisation of the world of human experience depends on the categorical structure of the language (Sapir-Whorf hypothesis).

Despite the similarity of objective cogitative forms and epistemes they have significant differences. Thus, K. Marx considers that the source of categorical system is the social practice and cognition, while Foucault's epistemes are formed from the discourses of different scientific disciplines. In other words, according to K. Marx objective cogitative forms are derived from the being and are expressed in the being as 'socially significant' formations. According to M. Foucault, epistemes are formed in the social consciousness and implement their potential mainly in the ideal cognitive space. Epistemes are interpreted by M. Foucault as 'historical a priori' which is set by the consciousness itself. For example, the end of the classical episteme is connected with the critical problem of cognition proving by I. Kant, who restricted the sphere of rational thinking and created the space for new 'Metaphysics', i.e. philosophy of life, labour and language. Finally the approaches of K. Marx and M. Foucault turned out to be one-sided since they absolute this or that expression of reality.

Change of the episteme accompanies the transfers to the new state of social being. M. Foucault points to the Renaissance, classical and modern epistemes. Thus, Renaissance episteme exists mainly in the pre-industrial society, classical - in industrial period, and modern is implemented in the period of formation and development of the post-industrial society. In his concept M. Foucault mentions antique and medieval 'cognitive fields' which unfortunately do not get a thinker's description and characteristics. However, these epistemes correspond to the changes in the social being which are expressed in the transference from the slave owing society to the feudal society. Thus, epistemes are connected with the changes in the system of material production.

The parallels between the teachings of Michel Foucault and Marx are most clearly revealed in the aspect of these thinkers' identification of the key elements of the superstructure-structure. According to Marx those elements are the law and the state (policy), i.e. 'field of power'. Michel Foucault puts the question similarly. In the foreword to the German edition of 'The will to

knowledge' he wrote: "I want to emphasize that sexuality is only a particular example of the more general problem, which I have been dealing with for 15 years: as the production of truth discourse carried out in Western European society is related to different mechanisms and institutions of power" [17]. Foucault obviously draws on Marx, pointing to the state as an instance of oppression that creates disciplinary space. Moreover, from the point of view of Michel Foucault, power relations extend to all new areas of human behavior. For example, sexuality is not a sphere of liberation in fact, but an instrument of power in human suppression. Foucault exaggerates the Marxist idea of the secondary, but the "active role of superstructural phenomena" [18] and discovers the content of the superstructure, which allows it to turn into the basis. The superstructure, which has transformational potential of the basis, is called dispositive in Foucault's concept. "An ensemble - a radically heterogeneous - comprising discourses, institutions, architectural planning, regulatory decisions, laws, administrative measures, scientific statements, philosophical, but also moral and philanthropic ideas - therefore: told as well as untold - acts as dispositive's elements ... Actually dispositive is a network that can be established between these elements." [19] Dispositive is able not only to justify and cover up the practice, "which remains silent itself" [19, p. 136], but also to play the role of a basis, responding to a certain urgency. "Dispositive has got, therefore, primarily strategic function." [19, p. 137] This dispositive nature, it's the ability to combine the functions of the superstructure and the base, allows the public approach to the socio-cultural dynamics more consciously, avoiding "all projects that claim to be global and radical. From the experience it is known that the attempts to escape from the modern system and to give the program of a new society, a new culture, a new vision of the world do not lead to anything other than the revival of the most dangerous traditions." [20]

Foucault, using the teachings of Karl Marx on the basis and superstructure, supplements and develops it in keeping with the concept of epistemological structures. This methodological decision paves the way for convergence of being-based and consciousness-based approaches.

In our opinion there exists the necessity of dialectical combination of both approaches with the aim of developing of the synthetic concept of categorial cogitative forms. In order to do this it is necessary to accept that the objective cogitative forms are the result of the being development, but being in the consciousness they are able to accumulate potential. This potential is solved in spiritually-creative activity of a human which leads to the changes in social life. The transforming social being in its turn conditions the changes in objective cogitative forms, which starts the new cycle of development. Let us point out that due to the social division of labour, social-historical peculiarities of the culture, systems of education as well as personal features of an individual, a person acquires logical forms of thinking by means of individual and even unique method which defines possible deviations of individual consciousness from the basic episteme. Basing on this deviation an alternative episteme - the episteme of the future - can be formed. The society creates its refusal while

forming a human. Foucault refers to this aspect at the later stage of his career, moving from the study of subordination technique to 'techniques of self' that allow individuals to carry out - by themselves - a certain number of operations on their body, soul, mind and behavior, and at the same time to produce in their inner self a certain transformation, change and reach a certain state of perfection, happiness, purity, supernatural power [19, p. 198]. Personality matures through 'techniques of self', acquiring the ability to create ideals, aimed at the transformation of social life.

In order to show the above mentioned ideas we are to demonstrate how the objective cogitative forms and epistemes, i.e. the concept of the happiness, were being formed under the influence of the being and how this concept defined the transformation of the social life. We perform the analysis on the example of the European history.

The being creates objective cogitative forms. Thus the life of the primitive community formed categorial forms of thinking of the mythological consciousness which comprised the primitive configuration of the episteme. This type of thinking was not abstract, it was definite and syncretic. The myth didn't split the wholeness of the being into separate parts, it comprised of the real and the ideal, the conscious and the unconscious. All the ancient communities didn't separate themselves from the nature which was perceived as a temple filled with gods, spirits etc. Being a purposeful force, the wish for happiness pushed the ancient people to the complete dilution in the world of pagan gods. Later the slave-owing episteme accumulates intellectual potential which allows it to serve as a cause of transformation. The consciousness becomes the basis and the being becomes the superstructure. Thus the mythology with its hierarchy of gods (pantheon of gods) created a sort of intellectual background for the perception and assessment of the differentiation as a norm of a social organism. The world of gods has its levels and a hierarchic system, but the real world considers it as a norm. The potential of the episteme contributes to the new state of being - slave-owing regime. The discharge of the potential of the episteme leads to the fact that the being goes back to the basic state. A new cycle of social dynamics starts. During the period of late slave ownership an active differentiation of the society takes place, the institution of private property is strengthening, cities grow and trade develops. As the result the being leads to the change of objective cogitative forms which transforms into episteme. The transfer to the late slave ownership becomes a significant reason for the destruction of the previous episteme, which was expressed in de-mythologization of the social consciousness and formation of categorial forms of thinking of the philosophic consciousness. The content of the new (feudal) episteme is formed in the works of the intellectuals who imagine the future reality beyond the historical patterns of their time.

The feudal episteme originated from the social-political studies of Plato and Aristotle. Both philosophers were ahead of their time and created a discursive practice which was characteristic for the feudal society where the dependant peasant were no longer slaves but they were also not free people. Aristotle negatively assesses the position of most people who think that the task

of the policy is “the oppressive governing, they are not ashamed of expressing such attitude towards other people which is considered as unfair and useless toward themselves; they tend to the fair authority, but they don't care for the fairness in relation to others” [21]. It is remarkable that there is no social group of slaves in the concept of the ideal state by Plato. It is the nobility that has a sort of monopoly for virtue. The citizens (aristocrats) are able to provide the happy state of all the people of the country by means of their virtue. Such an approach deprives a number of social layers the ability of individual virtue development. The virtue is given to these social groups with the aim to release them from the wild state and endow them with happiness.

In the future the transformational potential of the feudal episteme is increased for the account of other forms of spirit. It is obvious that the Christian idea of the divine personality along with the principles of monotheism and the equality of men totally destroyed the bases of the slave owing system. In this case consciousness played the role of the basis, having transformed the social being and discharged its potential.

The renewed social being defined the changes in objective cogitative forms and capitalistic episteme. The development of productive forces, the further unspelling of the world contributed to the popularization of the philosophic heritage of Aristotle, which is expressed in the works of Thomas Aquinas, Albert the Great and other philosophers, and distribution of the study of the Arabic scientist Ibn Rushd. Since the 13th century their studies acquired great influence in European universities, ‘latin avveroism’ was formed. It provided the increase of transformational potential of the capitalistic episteme. Categorical forms of thinking of that period included the concepts of the fact that the soul should be connected with the body in order to improve the first; this provided a certain reposition to the market world. Finally the happiness starts to be understood not only as a heaven, but also as an earthly blessing which can be reached with the help of all the efforts of people. The search of the ways to the earthly blessing is found in the works of intellectuals who were ahead of their times. In the 16-17th centuries appeared the theories of the ideal society by T. More and T. Campanella.

T. More tried to find out the reason the happiness of Utopian people, i.e. to build a new model of the happiness. In his book he underlines that the discussion of the happiness and its origins is ‘main and most important’ for the people of Utopia [22]. A number of Utopian ideas of More will later be accepted by the social practice. This proves the fair nature of the understanding of Utopias as tools for understanding and transformation of the reality. The Utopian paradigm of thinking is the intellectual expression of the episteme and has direct outputs to the reality. The idea of equality which was very popular in Utopias of the 16-17th centuries was aimed at decrease of the strict hierarchy of the medieval society, destruction of the bases of aristocratic and monarchic systems.

During the period of Reformation there appears the protestant ethic (happiness is a strained wakefulness), which, according to M. Weber, provided the formation of the new economic and political society. As the result a

significant complex of ideas of the Renaissance and Reformation contributed to the formation of capitalistic type of the social relations which discharged the high potential of the episteme.

The being is again a basis for the following cycle. The development of the capitalism led to the formation of new objective cogitative forms which K. Marx sees in categorial systems of bourgeois political economy. Objective cogitative forms of the new and contemporary periods have pushed to the pragmatization of the truth and fixed the consumption as the main social value, which created a special type of one-dimensional people. During the era of Post-modernism everything was turned into the wares and therefore the necessity of ideals, moral principles and norms, social progress and responsibility was eliminated. "The post-modern society is the society where mass indifference is ruling, where the repetition is dominant, where the personal independence is above all, where there is no difference between the new and the old, where any innovation is trivialized and the future doesn't mean an inevitable progress." [23] Post-Modernism refuses the concepts which could lead the mankind to the promising future.

"The dead ends of the Post-Modernism were found in global connections and multi-culturalism, in new geostrategy, in the world and country economy, especially in financial, ecological sphere, political design and social engineering, in consciousness management and in ideology." [24] Post-Modernism is totalitarian in its nature. It only imitates pluralism since "the basis of the real pluralism is lost - the difference between the good and the evil" [25]. Due to this fact the concept of the conscience, immortality of the soul and eternal life is lost or even disappeared. The feeling of impossibility of happiness in the contradictory earthly world becomes more obvious. The philosophy as a self-consciousness of the era creates the concept of the absurd of being of a human (A. Camus) and even the "death of a human" (M. Foucault). There appeared a phenomenon of 'unrooted human' in Philosophy. This concept occupies the eccentric position (H. Plesner). Inaccessibility of happiness in the world of the lost eternal being was pointed out by F.M. Dostoevskiy, S.N. Bulgakov, P.A. Florenskiy, S.L. Frank and other Russian philosophers. It is notable that according to the mystic concept of D.L. Andreev the sufferings of those who tried to prove the idea of the mortality of soul (violent atheism) in post-mortal in-betweens are stronger than that of the murderers. "The secret of this unique unproportional punishment consists in the fact that all of these acts of will 'plugged' the airways of the soul while living in Enrof...Dromn's slave thinks that nothing exists, and he does not exist - just as he imagined it when he was alive... He starts to understand that everything could have happened in other way if he hadn't chosen this being - or semi-being - on his own." [26]

On the background of this entire phenomenon, the society creates intellectual and aesthetic movement which tends not to allow the distortion of moral principles and to find the way out of post-modernism. The decay and emptiness of Post-Modernism are the basis for the creation of new prospects. Nowadays categorial forms of thinking transform into socialistic episteme which

starts to break its stable connections with the being. Though the complete break with the material sphere is impossible we can see the activation of the spiritual and creative activity of people (creative class) of different societies which are against the dominant model of the happiness as consumption. Contradictions between individual and social consciousness are increasing. We can hear the ideas of the necessity of control over the outer and inner limits of mankind's growth and of the fact that, according to A.A. Voznesenskiy, all the progresses are responsive if a human is ruined. H. Marcuse underlined that the overcoming of the one-dimensional nature of the modern human should start from the 'great refusal' and challenge to the traditions of the present times. The main thing in this process according to the philosopher will be the transformation of consciousness, refusal of the bourgeois culture [27].

We can logically suppose that the socialistic episteme, appearing nowadays, will contribute to the appearance of social innovations. This episteme according to J. Baudrillard is formed 'after the orgy' as an understanding of the moral degradation of a human, distortion of values, de-humanisation of social relationships. The search of the model of the future again is found in the works of intellectuals. They show the movement of the society to the eco-world (B. Beckwith, E. Kallenbach and others) and socialistic models of human social life (G. Marcuse, R. Mills, P. Goodman and others).

To our mind modern anthropologic disaster can be overcome by means of understanding of the depth of the moral lapse of a human and embodiment of the ideal of god-man in the forming episteme. God-Man is well worked out and understood in the Russian philosophy and literature. The basis for this ideal should be the ethic of asceticism as opposed to the ethic of heroism.

A hero is directed by his idea and can give his life for this idea. The ethic of heroism means that the hero can do anything since the end justifies means. The ethic of asceticism is the basis of the god-man concept and offers another principle – 'moral end justifies moral means', i.e. consciousness is a moral limiter of freedom. The example of Christian asceticism is Jesus himself, who came to the world to do the will of his Father.

The aim of the ideal of a god-man embodiment is the achievement of the general happiness. According to G.V. Florovskiy "happiness should be accessible for everyone, every person should become 'happy' and be worth his/her happiness" [28]. Such opinion is supported by V.I. Ivanov, who says: "I can be happy only in the harmony of the whole" [29]. Here we can see an obvious difference from the classical formulae of utilitarianism: "the greatest happiness of the greatest number of people".

Let us note that the idea of inaccessibility of the lonesome happiness is represented in the Russian literature. Let us remember the tragedy 'A Feast in Time of Plague' by A.S. Pushkin which is a rework of the work of English playwright J. Wilson. Out of 13 scenes A. S. Pushkin left only one in which the priest tries to pursue people at feast that their joy is unacceptable when the other people are dying of plague.

The other example is a tale of a very angry woman in the novel by F.M. Dostoevskiy 'The Brothers Karamazov', who gave an onion but lost her rescue: "I am pulled, not you, the onion is mine, not yours" [30]. This plot reveals the most important moral axiom: one cannot save oneself in the atomized society, cannot be really happy since we can 'be saved and can be happy together'. The embodiment of this moral axiom in life practice will be largely determined by the potential of religious consciousness, able to withstand the anti-humanist value paradigm created by extremist forces. This will require consolidation of efforts of traditional confessions with the aim of discrediting terrorist ideas about building a new earth and new heaven by violence.

Socialistic episteme of the future can take the potentials of all forms of the social consciousness and form an impulse which can define the people's wish of creating a symphonic person and unified society. The positive all-encompassing unity which was described in the 19th century by V.S. Soloviyov will become possible. This means that the discharge of the socialistic episteme can create such a model of the social being in which the socialism will not contradict the principles of the market economy, values of religious consciousness and norms of scientific rationality.

5. Conclusions

Social being forms objective cogitative forms which transfer into the episteme of the social consciousness which in its turn directs the spiritual forces of the society to the development of innovations in the social life. The core of the episteme is a concept of happiness. The wish of happiness is the only need of any human and therefore, according to Epicurus, "one should think of that what creates happiness if it is true that when having it we have everything and when not having it we do anything to have it" [31]. The concept of happiness as a rule is not fully reflected by people, but it acts with a great force towards them, defining their way of thinking, character of conclusions, motives, shared positions etc.

In the Contemporary period the social being serves as a basis and creates objective cogitative forms of the consumer society. Nowadays on the basis of that forms there is formed an episteme which assesses the reality from critical points of view. A creative class is created in the society, this class is aware of the hopelessness of the further development of the consumer society. There appear motives which activate the transformational activity of a human, aimed at change of the social being into the unity and god-man civilization. The necessary condition for such a change should be the refusal of one-dimensional nature of a human and all-round development of a personality as well as building of a socialistic model of human relationships while preserving religious values and development of the institution of the market economy.

The promising direction of our investigation is the analysis and the development of goals, norms and values which form the transformational potential of the objective cogitative forms and epistememes in the general dialectic

of being and consciousness. However, it should be noted that the fundamental problem of the relation of being and consciousness is still far from being solved, because the dialectic of base and superstructure is affected by a range of factors, both objective and subjective.

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