

**INVESTIGATION OF THE INFLUENCE OF CONSCIOUSNESS ON SECOND-
LANGUAGE ACQUISITION**

***INVESTIGAÇÃO DA INFLUÊNCIA DA CONSCIÊNCIA NA AQUISIÇÃO DE
SEGUNDA LÍNGUA***

***INVESTIGACIÓN DE LA INFLUENCIA DE LA CONCIENCIA EN LA ADQUISICIÓN
DE UNA SEGUNDA LENGUA***

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ABSTRACT: The primary objective of this study is to analyse the influence of consciousness on second-language acquisition. It has been established that the consciousness of the subject is one of the basic sections of second-language learning, through which the subject reflexes in relation to the aspects of the surrounding reality, as well as about his own behavioral strategies. The consciousness of national and civilizational scales assumes the influence not only of external circumstances, but also of cultural and language determinations related to ethno-national values, mentality, historical memory, etc. Hierarchical consciousness makes significant adjustments to the practice of second-language acquisition as well as implementing social ideas, somewhere accelerating, and somewhere slowing down structuring processes. It was it that played a largely decisive role in the collapse of the Soviet socialist project, having carried out its socio-psychological undermining.

Keywords: Consciousness. Second-language acquisition. Social ideas. Mentality.

RESUMO: *O objetivo principal deste estudo é analisar a influência da consciência na aquisição de uma segunda língua. constatou-se que a consciência do sujeito é uma das seções básicas da aprendizagem de uma segunda língua, por meio da qual o sujeito reflete em relação*

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aos aspectos da realidade que o cerca, bem como sobre suas próprias estratégias comportamentais. A consciência das escalas nacional e civilizacional assume a influência não apenas de circunstâncias externas, mas também de determinações culturais e linguísticas relacionadas a valores étnico-nacionais, mentalidade, memória histórica, etc. A consciência hierárquica faz ajustes significativos à prática de aquisição de uma segunda língua bem como implementar ideias sociais, em algum lugar acelerando e em algum lugar desacelerando os processos de estruturação. Foi ela que desempenhou um papel amplamente decisivo no colapso do projeto socialista soviético, tendo levado a cabo o seu enfraquecimento sócio-psicológico.

Palavras-chave: *Consciência. Aquisição de uma segunda língua. Ideias sociais. Mentalidade.*

RESUMEN: *El objetivo principal de este estudio es analizar la influencia de la conciencia en la adquisición de una segunda lengua. Se ha establecido que la conciencia del sujeto es uno de los apartados básicos del aprendizaje de una segunda lengua, a través del cual el sujeto reflexiona en relación a los aspectos de la realidad circundante, así como sobre sus propias estrategias de comportamiento. La conciencia de las escalas nacional y civilizacional asume la influencia no solo de las circunstancias externas, sino también de las determinaciones culturales y lingüísticas relacionadas con los valores etnonacionales, la mentalidad, la memoria histórica, etc. La conciencia jerárquica hace ajustes significativos a la práctica de la adquisición de una segunda lengua, así como implementar ideas sociales, en algún lugar acelerando y en algún lugar ralentizando los procesos de estructuración. Fue él quien jugó un papel fundamentalmente decisivo en el colapso del proyecto socialista soviético, habiendo llevado a cabo su debilitamiento socio-psicológico.*

Palabras-clave: *Conciencia. Adquisición de una segunda lengua. Ideas sociales. Mentalidad.*

Introduction

The theoretical experience of studying the problems of social differentiation and group formation is very significant. Thanks to it, a number of contested principles and laws relating to social relations are established - the constant presence of the elite and the social majority, class contradictions, etc. However, the growing social complexity, mainly due to objective circumstances (population growth, diversity of technological means and communications), stimulates the emergence of new gaps in social scientific knowledge, requiring at least clarification. This is true of the hierarchical aspects of social relations.

Despite the fact that the issue of social inequality is actually central to the research of sociologists, many controversial points remain here. So, the tradition laid down mainly by J-J. Russo suggests that if the hierarchy is not completely eliminated, then in any case it can be minimized. This position finds supporters among left-oriented scientists and publicists. For example, in his works S. Kara-Murza draws the line of soil socialism, which is, in his opinion, dominant in the domestic historical tradition. Here a bet is made on the categories of sobriety, collectivism, where there is no special place for individual hierarchical aspirations (Hazing,

2011). Internet blogs of the left orientation (Intelligence Poll, the website of N. Platoshkin, etc.) are calculated for a wider audience, which proves that in fact the reverse transformation of socialism into capitalism is purely temporary, and the final transition to a new socialist stage is not only possible, but also inevitable (K. Zhukov).

Such reasoning, for all their humanistic raids, causes at least skepticism. On the one hand, capitalism is firmly established, and at the global level, significantly limiting the possibilities of building socialism in a single country. Even an economically successful China, where the primacy of the Communist Party remains, is in fact not (and has never been) a society of equality and justice. Chinese state distributive socialism came to the court of the main actors of the world economic system (Hall & Lindsay, 1997). On the other hand, retrospective analysis is by no means certain.

Can the USSR be considered an objective society of equality? Of course, a number of major successes in this direction cannot be denied. Ideological dogmatism really interfered with the progressive economic development of the USSR, but largely due to this circumstance, social differentiation mechanisms working to increase inequality, and not a meritocratic plan, were restrained. But even in the context of a tough and self-governing socialist project, hierarchical relations found many loopholes. This is reflected in fiction describing the Soviet reality of the 40s and 60s (C. Aitmatov, L. Borodin, E. Limonov, etc.). For example, in E. Limonov's novel "Teenager Savenko," the social environment of the Kharkov outskirts of the 50s is exposed, where, in the context of the dominance of the semi-criminal subculture, the tendencies of individualism and rivalry outplayed the notorious collectivism and sobriety. The analysis of the modernity of many scientists leads to conclusions about the erosion of the class structure, in essence the main social framework of industrial society. However, this does little to reduce hierarchical trends of any magnitude. At the individual behavioral level, there is a limitless consumer race spurred by advertising, and the "stars" of show business, in their desire to remain "in plain sight," resort to a variety of unsightly ways. The severity of intergroup rivalry is by no means mitigated by the erosion of classes, acquiring a clan-corporate character. Hence, determining the sources of social hierarchy and the factors of its dynamics is on an ongoing basis an acute issue of social science, the relevance of which is unlikely to decrease.

Purpose, Tasks, Methodology.

In a generalized form, the fundamental principles of social stratification are investigated by the following approaches. The class paradigm, based on Marxist and Weberian methodologies, relies on socio-economic stratification. The theory of elites (V. Pareto, G.

Moska), convenient for analyzing political processes, explores the peripheries of the struggle for supreme power. A number of researchers are focused on the study of ethno-national processes that are being updated in the modern conditions of growing globalism. Finally, the classics of anarchism (W. Godwin, P. Kropotkin, M. Bakunin, etc.) determine the main source of inequality in the state apparatus, which is a significant complement to the scientific discourse on the problems of inequality.

This article will attempt to justify the feasibility of introducing a common denominator for all these approaches, which we will designate through the concept of "hierarchical consciousness." At one time, attempts have already been made to empirically identify the social existence of this phenomenon (Minyushev, 2002). Here, as an object, we are interested in the aspects of social consciousness that affect the processes of formation of forms of inequality. The purpose of this work is to determine the essence of hierarchical consciousness precisely as a universal socio-historical phenomenon, to clarify the degree of its participation in social processes. Within this objective, the following objectives are envisaged. Firstly, the conceptualization of hierarchical consciousness through the description of its sources, the definition of the main forms of its manifestation. Secondly, the analysis of the hierarchical component in the collective consciousness of various scales (group, national), to clarify the nature of the participation of hierarchical consciousness in social processes.

As methods, the work uses formal-logical, comparative, historical methods of studying the subject. The methodological basis was a combination of anthropocentric and sociocentric paradigms in determining the sources and essential features of hierarchical consciousness. The study of group forms is carried out at the intersection of Marxist and elitist approaches, as well as with the involvement of psychological and cultural methods.

Discussion and Results

Not all scientists sought to find the source of inequality exclusively in social circumstances, which was absolutized by the Russoist tradition. For example, who lived a century earlier than J-J. Russo, T. Hobbes was of the opinion that the "war of all against all" is generally a natural state for any human community. The recognition of the presence or absence of anthropological grounds for the processes of inequality is essentially a fundamental theoretical prerequisite, which largely determines the course of the reasoning of one or another author, reflecting, inter alia, his ideological preferences.

Thus, the Western expert on the history of wars M. Van Kreveld, studying their causes, carefully states that there is no solid evidence of the presence or absence of sources of war in

human nature (Igosheva et al., 2019). The French researcher of Indian caste society L. Dumont is more categorical, arguing that the caste principle itself is not exclusively external to people, but "contains something that allows us to discover something in ourselves." In other words, the social hierarchy itself quite "corresponds to the essence of man" (Dumont, 2001).

In many ways, the starting point of our discussions was the vision of the sources of social processes proposed by the American social historian T. Veblen. In the work "The Theory of the Idle Class," an unsuccessful attempt to anthropologically substantiate a number of stable social practices that are often institutionalized. T. Veblen considers hierarchical aspirations rather acquired at a certain stage of the development of mankind as a result of objective changes, namely, the strengthening of the material aspects of existence. Initially, at the peace-loving stage, primitive society did not actually know the internal economic division, living in the same poverty and discovering some friendly helplessness when confronted with force or deception (Bondarenko et al., 2006). However, during evolution, the peace-loving phase is replaced by a predatory one, when battles with the enemy (mainly for territory, resources) become a more regular and typical affair. Under these conditions, valiant activity comes to the fore, the goal of which is military production. Hence, inter-individual rivalries or "envious juxtaposition" are increasingly invading social relations. Material war trophies give rise to unlimited aspirations to capture them as much as possible. "No matter how comprehensively, equally and" fairly "the total increase in social well-being is distributed, it will not at all approximate the saturation of the need, the basis for which is the desire of everyone to surpass every other in the accumulation of material assets" (Bondarenko et al., 2006).

In the course of history, the expansion of the military sphere and the results of its functioning increases the gap between peaceful production and aggressive (valiant) activities. The predatory stage associates peaceful labor with weakness and submission, considering it "unworthy of the high rank of man" (Bondarenko et al., 2006). This state of affairs imprints on those who have emerged from the primitive state of society. For example, ancient society assumed military activity worthy only of free people, but not slaves, who were prescribed heavy physical labor. Medieval societies were based on a clear division of the military class, endowed with the right to bear arms, and labor people employed either in agriculture or in slightly more honorable urban crafts (NESMEYANOV et al., 2019).

The criterion for wealth and power, according to T. Veblen, is demonstrative idle. Idle behavior is inherent even to those individuals who are not endowed with real wealth, strive in every way to "throw dust into the eyes" (Bondarenko et al., 2006). Another proof of high social status is demonstrative consumption. Already in the era of traditional societies, it bore primarily

a food meaning, in addition, the high social situation should be emphasized by clothing and housing (Ilyin, 2000).

In the course of socio-historical development, the scale of the monetarist economy is expanding, and therefore the "envious comparison" from military (valiant) activity goes into the monetary sphere. T. Veblen calls the era associated with the development of entrepreneurship a quasi-loving stage, indicating that society has by no means abandoned predatory forms behind the apparent prevarication of the economy over war. Moreover, in the course of deepening social differentiation and aspirations to expand social influence, "consumption begins to prevail over idle," since the speed of communication and the short-term nature of connections makes you judge a particular person by the external attributes of material well-being (Bondarenko et al., 2006). At the same time, the logic of envious comparison naturally leads people to demonstrative wasteful consumption (Bondarenko et al., 2006).

The concept of T. Veblen proposed a century ago methodologically anticipates the modern theory of the structure of E. Giddens, and also captures the trends that led to the modern rampant consumer race. However, from our point of view, this theory is not devoid of some discussion points and can be deepened and expanded.

We believe that the hierarchical component of human consciousness has an archetypal nature, and is not acquired during the course of historical evolution, although certainly modified and diversified by it. In addition, T. Veblen focuses on analyzing the desire for superiority mainly on the basis of envious comparison. However, this narrows the hierarchy sources problem somewhat.

Philosophical thought deals a lot with hierarchy issues. Thus F. Nietzsche considers the will to power to be a universal phenomenon, common both in the natural and human world, stating that the weaker one stretches to the stronger and vice versa (Kreveld, 2011). Russian thinker F.I. Minyushev refers the struggle for superiority to one of the five main phenomena of human existence (Karapetyan et al., 2020). The socio-biological foundations of hierarchical aspirations are revealed by R. Park, K. Lorenz, and the first denotes them through the concept of competition, while the second - aggression.

In the works of many well-known personologists, features are noted that can be considered as a source of hierarchical aspirations. In the works of K. Goldstein, self-actualization serves as such as the main motive of any person. A. Maslow emphasizes the opposite of collectivist (solidarity) and individualistic aspirations. If the latter are mainly embodied in achievable strategies leading to superiority, then the former are often realized through altruism, which can cause subordination.

The founder of "individualistic psychology" A. Adler proposes one of the main internal behavioral engines - the "superiority complex," which is inevitably formed in the early years of life. Already from childhood, the psyche reflects the complexities and contradictions of the social world, giving rise to feelings of its own insolvency. Overcoming the latter occurs in the course of striving to surpass others precisely in the components that served as the source of this inferiority.

American psychologist G. Merrey methodologically relied on the category of need, emphasizing its physiological conditionality. He offered twenty highly representative needs, causing activity of the organism. Of these, at least half have hierarchical meaning: achievement, aggression, autonomy, opposition, protection, dominance, exhibiting, rejection, respect, humiliation. Moreover, if from the first to the eighth needs are united by the desire to master the situation and stand out from the team, putting themselves above others, then the latter two, on the contrary, characterize attempts to look at other people "from bottom to top" (Raich, 1997). The internal combination of both is repeatedly found in the heroes of F. Dostoevsky. For example, N. Stavrogin admits that any shameful, humiliating and ridiculous position "always aroused immense pleasure in me, next to immense anger" (Dostoevsky, 1990).

Thus, the theoretical basis of personality psychology gives us reason to believe that in human nature there are both aspirations to dominate and aspirations to obey. In sum, this is enough to see the anthropological determinant in hierarchical social processes. However, we believe that considering hierarchical consciousness only in the dominance-subordination coordinate system narrows the problem somewhat. Such an approach will be under attack from some currently popular concepts, which, in the course of criticism of some ideological and political movements, clearly grab over the edge, imposing extreme personal humanization (Babaitsev et al., 2020). Hierarchical manifestations are also fed by other sources that also have an archetypal nature.

The cultural approach of the Dutchman J. Hazings, who considered the universal principle of the game to be the source of the hierarchy, will help us to identify them. From his point of view, people are not so much realizing their aggressive impulses as trying to surpass others in a certain competition. In this, J. Hazing sees the manifestation of the so-called agonal instinct, originally characteristic of human nature. Here people seek not so much power or domination. "The primary here is passionate the desire to surpass others, to be the first and as such to be honored.... The main thing is to win "(highlighted by J. Hazinga, Y.T.) At the same time, mutual rivalry can be on any grounds - in dexterity and strength, in knowledge or skill, in luxury or wealth, in generosity or happiness, in origin, etc (Nietzsche, 2005).

The theory of structure of E. Giddens, which involves the "double inclusion" of individuals and social institutions expands the understanding of the mechanisms of the formation of hierarchical consciousness. Social structures are created by individual actions, and at the same time the reverse effect of the former on the latter occurs. That is, "the structural properties of the social system also act as a means of producing social life as a continuing activity and at the same time as the results produced by this activity" (Nietzsche, 2005). From this it follows that manifestations of hierarchical consciousness coming from an archetypal source strongly depend on a certain social context, the reproduction factor of which is largely the same.

Summarizing the above theoretical approaches, we highlight the adversarial form of hierarchical consciousness, as well as the form of rigid dominance. The first case is more inherent in a situation where mainly horizontal links dominate, where the actors act, if not from the same positions, then, in any case, from comparable positions. In the second case, we can only talk about vertically disparate positions, mainly due to unequal distribution of resources, including power. Such conditions characterize the relationship of domination-subordination, and the Weblen phenomena of demonstrative idle and demonstrative consumption belong precisely to this hierarchical form.

At the same time, both of these forms usually interact closely as trends, often flowing into each other. In the studies of anthropologists studying both ancient and modern simple societies, the hierarchy is stated by the attribute of any social system, and various principles of inequality are intertwined in political structures. The degree of participation of adversarial and dominant principles in the processes of political genesis can be very different and change along the way. So, sinologist M. Grane writes that in the early stages of Chinese society, the adversarial form dominated - winning fights, warriors won prestige and became feudal lords; thereby, society was hierarchically ordered. But then, in the course of the development and growth of the state structure - the kingdom, and then the empire - relations of domination-subordination (dominance) naturally began to intensify (Nietzsche, 2005).

Historical political anthropology identifies the types of societies whose development followed the path of political centralization and "authoritarization," as well as social systems that rely on community structures of self-government (Bondarenko, 2006). As a result, two forms of political structure are stated - heterarchy and homoarchy. The first involves the division of power and leadership between several groups or persons (Hobsbaum, 1999). The second asserts one main value, which rises as if above all existing relations, acting in relation to it as secondary ones. That is, a single power vertical is observed here, on which the main

processes are closed. It is natural that the statement of a particular structural model is reflected in social consciousness, determining behavioral practices and imprinting interpersonal and intergroup relationships.

Heterarchy is based mainly on the adversarial logic of hierarchical consciousness, while homoarchy is more inherent in rigid dominance or domination. Although it should be recognized that such a hypothesis is very superficial and needs thorough verification and an evidence base. Anthropologist D. Bondarenko considers heterarchical connections and institutions more inherent in the social environment where interpersonal relations are of great importance (Baghdasaryan & Sulakshin, 2017). Actually K. Lash and Yu. Habermas wrote about this, emphasizing the importance for civil society of "third places" ("public sphere"), where relations are built on an extra-hierarchical basis. Nevertheless, interpersonal relationships are far from always based on a horizontal principle. According to V. Reich, the authoritarian character of most German families was the reason for the essentially democratic coming to power in 1932 by the NSDAP (Le Gough, 1992). The subsequently formed political regime largely determined the social consciousness of the Germans - the total leadership of the principle of domination-subordination in both internal and external relations.

When analyzing the mechanisms of hierarchical consciousness, one should take into account the phenomenon of distance, which has not so much a social but a socio-psychological meaning. Within the framework of K. Levin's "field" concept, distance is given key importance, since it characterizes the intensity of a specific need. That is, the emergence of a desire for something is preceded by a sober assessment of the real situation, namely, how accessible the designated goal is. If the goal is not achievable, the need to achieve it is not updated. Hence, according to K. Levin, the needs that determine the life strategy of individuals are mainly aimed at real achievable objects (Diligensky, 1996).

Social distance is both a cause and a consequence of hierarchical consciousness, acquiring both objective material and cultural-symbolic meaning. For example, representatives of the leading strata are determined to perceive people with lower social status, in accordance with the hierarchy they declare, only in a «poor image» Historian E. Hobsbaum cites cases when some workers managed to earn a sufficient amount of money to taste a little of the pleasures that the leaders considered their prerogative. In this case, "the anger of the latter was quite sincere and righteous. Why did the miners need piano and champagne?" (Kolev, 2003).

At the same time, hierarchical aspirations can change dramatically if the social situation in terms of distance changes for the subject - what seemed unattainable yesterday is gaining real access today. The hero of F. Dostoevsky's novel "Demons" I. Lembke, originally set up for

the career of an average official, became the city governor as a result of his successful marriage. And at once, "the modest and neat von Lembke felt that he could also be self-loving" (Dostoevsky, 1990).

On the basis of the above, we consider it possible to propose the following interpretation. The hierarchical consciousness of the subject is one of the basic sections of social ideas, through which the subject reflexes regarding the hierarchical aspects of the surrounding reality, as well as about his own behavioral strategies. Hierarchical consciousness manifests itself in adversarial and dominant forms. The genesis and dynamics of hierarchical consciousness are influenced by the following sources.

Firstly, psychological sources. We are talking about a complex of features that have an innate or previously acquired character. Hypothetically, we still think of the presence of initial aspirations (certain archetypes), then increasing or weakening during the formation of the personal foundation.

Secondly, objective (sociological in a broad sense) sources regarding the reality perceived during socialization. The functioning of society is unthinkable without a hierarchical distribution - this is a very common thesis. From this it follows that the diversity of social reality contributes to the transformation of individuals into active actors, giving their specific predispositions space for realization. In addition, understanding the situation in terms of distance is an important factor, that is, what can be realistically achieved "here and now" or in the medium-term.

Thirdly, ideological sources, which are abstract systems of values through which a particular model of social order is legitimized, as well as a value perception of social facts. Orientation to different ideological systems usually characterizes groups that occupy different places in society.

The specificity of the characteristics of group hierarchical consciousness is already noticed by T. Veblen, who states the difference in competing forms in certain social strata. If representatives of leading groups are characterized by demonstrative consumption and idle, then non-privileged strata usually have a competitive moment in the field of production, since "this is often the only area of rivalry available to them" (Bondarenko et al., 2006). The scope of the article does not allow us to delve in particular into the problem of group features of hierarchical consciousness, we will try here only to clearly indicate it.

It is obvious that during the historical social process, social differentiation will diversify, reflected in group ideas - there is a separation of public groups, increased competition between them, as well as an increase in social distances and partitions. The socio-group genesis is due

to the psychological need for the collective belonging of the individual (a person as a "public animal"), which somewhat weakens individualistic impulses. During the formation of a collective identity, the dichotomy "own-foreign" or another - "we are not us" is of leading importance (Shakbanova Et Al., 2018; Shakhbanova Et Al., 2019; Igosheva, Paliy Et Al., 2019). The identification mechanism involves the individual's perception of the values of a particular collective, a kind of group (corporate) ideology, largely due to objective circumstances affecting the unconscious.

Class consciousness researcher D. Lukach argues that unconsciousness as a certain structural relation "dominates all subjects life, "being a mental reflection of objective-economic circumstances (Kagarlitsky, 2013). Since members of a particular team come to the attention of "not all possible aspects of the world, but only those from which difficulties and problems arise for a given group" (Kara-Murza, 2011), it is appropriate to raise the question of the presence of group hierarchical aspirations.

Without claiming full coverage of varieties of socio-group phenomena, here we will touch on the hierarchical component of class and national consciousness.

The social class as a theoretical phenomenon has a long history of development. We are closer to the interpretation of the class in the spirit of structuralism, proposed by modern researcher V. Ilyin. From his point of view, classes are some kind of configuration of social relations within a kind of section - a social field. A certain behavioral logic is imposed on an individual who has fallen into this area, naturally with its limitations and capabilities. "Class status positions are not leather, but the clothes of individuals. It can be worn all its life, but this does not mean that it is an integral part of man" (Giddens, 2005). That is, having left the class field, the individual may well be on another site, which will determine his logic of behavior often already fundamentally different.

In one of the previous works, we tried to establish a significant hierarchical subtext of class consciousness (Nesmeyanov et al., 2019). It is already indicated by the fact that the class consciousness is most successfully formed in the conditions of comparison with the opposite interests of other social groups, being crystallized during the aggravation of class struggle (Mannheim, 1994). The latter is almost the leading factor in turning a "class in itself" into a "class for itself."

Class struggle in social history can be seen as narrower (affecting mainly capitalist society) or more extended meaning, covering the entire period of existence of States. Here we are guided by the second approach, seeing in the class struggle primarily the confrontation of large social groups for a more favorable position in society. Such a vision brings the class

approach closer to the theory of elites, which is quite permissible from the point of view of the study of hierarchical consciousness.

This group struggle, which we will characterize here with some degree of conventionality as class, takes place mainly harshly and uncompromisingly. Domination-subordination relations cannot but dominate between leading and outsider groups. At the same time, the situation will definitely change exactly the opposite one, if suddenly the groups swap places, which is confirmed by historical experience (October Revolution). This fully fits into the essence of the "Iron Law of Oligarchy," formulated in the first half of the 20th century. R. Michels. Being a more representative of the elitist campaign, he concentrates on the characteristics of a privileged minority - the elite. The existence of the latter is absolutely inevitable. If "the disgruntled masses manage to deprive the dominant class of its power, then among the masses themselves a new organized minority will appear with the need, which will assume the functions of the dominant class" (Klassen, 2006). Moreover, the new nominees will soon acquire the same socio-cultural attributes inherent in the aristocracy and, quite naturally, the corresponding worldview (NIKITIN, LUGININ, 2019). Hence any political revolution means only a change of authority. The oligarchic dominance of the minority over the majority is an integral phenomenon of historical social life.

R. Michels actually universalizes the oligarchic character of the elite. It is difficult to say how justified this is, although many followers of R. Michels are also among modern scientists. For example, Soviet society, even at the time of its decline and stagnation, few people call oligarchic, preferring to designate the ruling party group by the term "nomenclature." The latter has a slightly wider meaning, while the oligarchy in its etymology assumes precisely the power of a narrow group or "the power of a few." Nevertheless, R. Michels is right that representatives of outsider groups, if successful, quickly master the behavior inherent in the elite. Thus, the grassroots movement of Birkebeiners (lapotniks) that won the civil war in medieval Norway quickly formed a new service elite, which after a short time (one generation did not pass) suppressed a new movement of the bottom - the Slittung uprising (Moska, 2000).

A reflection of hierarchical consciousness is the phenomenon of gravitation to group closure. In principle common this is common to most groups, but while this phenomenon is mainly due to the persistence of a collective identity for non-ruling communities, it is more complex for social leaders. The Italian elitist G. Moska believes that in history there were no societies that existed more or less for a long time, wherever the hereditary aristocracy was formed, since any ruling class seeks to become hereditary in fact. "All political forces have a quality that is called the law of inertia in physics. They tend to remain in the same place and in

the same condition.... In English, French, Italian parliaments you can often find sons, grandchildren, brothers, nephews and sons-in-law of real and former members of parliament and deputies" (Kolev, 2003).

In an effort to secure a hereditary character, the ruling class naturally gravitates to caste, which is the result of limiting the inflow from other layers. This "closure" is provided by various means, both quite institutional and a shadow (informal) plan. In the first case, we refer to various kinds of social barriers, the content of which changes in space and in time, leaving the essence unchanged. As for the second, we are talking about various informal ways of recruiting elites, where personal connections come to the fore. D. Rothkopf, analyzing the composition and structure of the modern global superclass, whose representatives annually consolidate their group identity in Davos, states the paramount importance of personal ties and protectionism here (Lukach, 2008).

Thus, we can consider the mechanisms of formation of social barriers, as well as group reproduction, as a consequence of hierarchical consciousness. For the elite, the main motive here is to maintain the existing order, while for the remaining groups, the desire to maintain a collective identity is at the forefront.

Manifestations of hierarchical consciousness in the field of class struggle are mainly due to anthropological and socio-political reasons, determining the subordinate position of the ideological component. But national and civilizational forms of hierarchical consciousness often imply greater cultural and ideological conditionality.

We interpret "national" from the point of view of the methodological synthesis of primordialism and constructivism, seeing here both the sociobiological and political-ideological components. Russian political scientist V. Solovey rightly believes that ethnicity has existed since ancient times and is inherently indestructible, although in different historical eras it manifests itself and speaks different languages, significantly depending on the context (Michels, 2000). The latter includes both objective circumstances and well-targeted steps to set the desired vector for ethnic and national processes.

The hierarchical component of national consciousness is essentially determined by cultural "soil" or tradition, which is an interweaving of cultural, psychological, historical components. According to K. Hübner, the "national sense" of modern man has the same psychological roots as the mythical understanding of belonging to a clan or tribe (Rothkopf, 2010). Russian researcher A. Kolev interprets national mythology as a kind of reflection of the moral ideal of the nation, the structure of which includes the archetype of the Great Motherland; historical plot; system of national symbols (Hübner, 2001).

Undoubtedly, the factor of interaction with other peoples affects the historical genesis and development of soil national consciousness, which is not without competing, conflicting forms (Karapetyan, et al., 2020). Hence the presence of the "image of the enemy," as well as "their" and "strangers." Often hierarchical aspects of national consciousness are updated on the basis of competitive moments - sports, competition in economic indicators. True, here these aspects are usually localized and fragmented. So, the rivalry between Russia and Canada in the most obvious form affects only the hockey field, and it lasts only a few decades. Perhaps conflict-related circumstances have a more permanent basis. So a military defeat usually gives rise to a thirst for revenge in the national consciousness, which stimulates concrete steps at the macrosocial level. Such a spirit characterizes the relationship between the British and the French, the French and the Germans, the Russians and the Poles, etc.

An important factor for soil consciousness is the quantitative factor that determines self-identification either as an "imperial people" or as a "small people." In the first case, the hierarchical feeding of national consciousness will be the aspirations for dominance, reinforced by messianic intentions. In the second case, the hierarchical vector will rather be the inverse, assuming a search for the patron people. A similar side of national consciousness in certain cases can be reinforced by civilizational and even racial identities. Thus, the loss of the Russo-Japanese War in the Russian Empire was perceived as a national shame much stronger than the defeat in the Crimean War suffered from a coalition of European states. Similarly, Italy was defeated in the Italian-Ethiopian war of 1896, since this is almost the only case when the European state completely lost the confrontation to a much more backward people in technical and social development.

Hierarchical consciousness makes significant adjustments to the practice of implementing social projects, somewhere accelerating, and somewhere slowing down the structuring processes. Taking it into account, the failure of the practical implementation of socialist projects, including the Soviet one close to us, becomes largely clear. Its essence convinces of the absolutisation of the solidaristic aspects of human nature and the underestimation of the hierarchical ones, in which even their sympathizers (V. Reich) reproached the Soviet leaders. It cannot be said that in socialist society the existence of hierarchical consciousness was completely denied. But its manifestations were allowed only within the framework of adversarial - notorious socialist competitions, the victory of which had a more cultural-symbolic than material meaning. More complete implementation of hierarchical impulses was hindered on the one hand by objective equalizing mechanisms, on the other hand, socialist ideology, not only relying on the idea of equality, but also branding narrow-

mindedness, careerism, etc. Nevertheless hierarchical impulses, connected with domination, clearly visible in the higher echelons, over time promoting not a healthy renewal of the elite, but its ossification and degeneration (gerontocracy).

We believe that it is possible to suggest that a more complete manifestation of human nature corresponds much more to the capitalist order, with its competition, individualism, and the actual absence of restrictive frameworks, with the exception of legal. Socialism, with its undeniable humanity, willfully idealizes man, underestimating the manifestations of his dark side. However, the desire for superiority, power and dominance can hardly be outlived; in the end, their manifestations lead the socialist system to self-condemnation and collapse.

Thus, we tried to prove that hierarchical consciousness should be taken into account when analyzing social processes. As a concept, it may well work constructively at the macrosocial level. Of course, here is proposed a rather superficial consideration of the manifestations of hierarchical consciousness, especially with regard to its group forms. In fact, the consideration of its functional and dysfunctional side, as well as the problem of its constructive application in political technologies, remains behind the scenes. In fact, the scope of the article greatly limits the possibilities for a deep and comprehensive analysis of this phenomenon. Our intention was to pay attention to it. Based on the above material, the following

Conclusions of the Study Are Suggested

1. The hierarchical consciousness of the subject is one of the basic sections of social ideas, through which the subject reflexes in relation to the hierarchical aspects of the surrounding reality, as well as his own behavioral strategies. Hierarchical consciousness manifests itself in adversarial and dominant forms. The genesis and dynamics of hierarchical consciousness are determined firstly by psychological sources that have an innate or previously acquired character; secondly, the influence of objective reality perceived during socialization; thirdly, ideological sources representing abstract value systems that legitimize a particular model of social order. Consequence and sign the realization of hierarchical consciousness is a social distance that acquires both objective and cultural-symbolic meaning.

2. The realization of hierarchical consciousness takes place on the scale of the individual, social group, whole society and even civilization. Group hierarchical consciousness is largely due to socio-political circumstances: distance between groups, as well as intergroup struggle for more favorable social positions, during which hierarchical consciousness crystallizes into certain forms (class consciousness). A reflection of this struggle is social

barriers and group reproduction mechanisms that support collective identity. Intergroup relations are more characterized by dominant manifestations of hierarchical consciousness, while at the intra-group level its implementation takes place more in an adversarial form. At the same time, the nature of this competition varies depending on the status of the group. Hierarchical consciousness of national and civilizational scales assumes the influence not only of external circumstances (geopolitical, geoeconomic), but also of cultural and historical determination related to ethno-national values, mentality, historical memory, etc.

Hierarchical consciousness makes significant adjustments to the practice of implementing social projects, somewhere accelerating, and somewhere slowing down the structuring processes. It was it that played a largely decisive role in the collapse of the Soviet socialist project, having carried out its socio-psychological undermining.

Conflict of Interests

The authors acknowledge that the data do not contain any conflict of interest.

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