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On valuative model for the collective consciousness[[1]](#footnote-1)

1. Nowadays collective subjectivity speaks about itself “in a loud voice” in public and political life being, in most cases, the object for individual disciplines such as cognitive linguistics, social psychology, sociology. At the same time, the force and scale of collective subjectivity influence on humanity’s life urgently require generalizing, critical, distanced from the pure political interest study which can be realized just by philosophy. The method we propose here is an attempt to be closer to this ideal of philosophical reflection.

2. This method involves constructing a conceptual analogue for the collective consciousness core, i.e., its interpretative center which generates, preserves and transmits meanings, evaluations, views, feelings, beliefs, motives This analogue which we call “valuativ” can be given in the form of a matrix which we have described in some publications and which contains the following lines:

* personified arc: heroes, martyrs, enemies;
* norms;
* values;
* means for representation: language, arts, ideology.

Valuativ represents some collage synchronized integrity; none of its components cannot be substantially determinant. However, each component of the given matrix tends to cover the whole interpretative field. In this regard, our method provides the possibility for the collective consciousness to be centered on the various components of interpretative matrix. At the same time the most spread are the value-centered models. Panaxiologism criticized by latest axiology can be found in the attempts of justifying communities, identities, etc. when all the collective consciousness content is reduced to the values. Valuative approach is opposed to axiological totalitarianism and defines value as a label that is glued by collective consciousness to the social objects according to the necessity of these objects for the collective subject under definite conditions. In this context values are the same elements of valuativ as heroes, norms or ideology.

3. The lines of valuative matrix are themselves empty, but when this matrix is applied to definite community, they will be filled with the content. So, matrix is capable to present interpretive core of the collective subject. What is the interpretation in general, if we talk about it explicitly and analytically? It is the procedure which establishes the correspondence between objects opposing consciousness from the outside (for example, other people, their actions, values, language, ideology) and the names of these objects, set, in our case, by valuative matrix. Then the social reality gets meaningfulness from the standpoint of the heroic and hostile, permitted and forbidden, valuable and neglected, expressed in the language in terms of preference or rejection, ideologically loyal or opposite for the collective consciousness. Social conflicts and social agreement can be effectively described in terms of valuative analysis, respectively, as coincidence or incoincidence of the interpretative correspondence with each other. There is the situation of especial significance when antonymous components of different valuative matrixes are attributed to the same social objects. In the case of the antonymous correspondence in all lines of the interpretative matrix one cannot avoid the deep conflict between interpretations. There are communities which exclude the possibility to reach an agreement with another ones by interpretative means (for example, ISIS).

4. Collective subject uses special language and the last is worth special attention. It is the most general, close, easy-to-handle tool both for the mastering of the social world and the self - representation for the collective consciousness. Nothing else won’t extradite belonging to community, nothing won’t disclose normative, heroic, hostile, valuable and normative for community as the rhetoric of its agents will. Valuative approach allows to reveal the two components in the structure of the statements from the "face" of collective consciousness. One of them belongs to valuative language, and the other names objects which are interpreted by it. The last is a kind of sublanguage of everyday language. Its vocabulary includes:

a) the valuative matrix lines’ names: "hero," "enemy", "martyr", "normal", "value", "ideology";

b) the deontological, evaluative, axiological and ethical operators, respectively, "forbidden", "permitted", "crime", "bad", "good", "positive", "negative", "optimal", "effective, "evil", "moral", "immoral", "right", "wrong", "ideologically correct", "ideologically incorrect" and their possible synonyms;

c) negative and perfect particles and affixing prefixes and suffixes to provide additional valuative graduation to the root element of the word;

g) stress as operation which allows to distinguish the fragment of a statement as significant;

e) writing by a special script;

e) technical signs: punctuation

Elements of the described vocabulary mark the collective subject’s rhetoric and gives a possibility to identify it. It makes it also possible to construct the texts in which all sentences are valuatively labeled. These texts are of various genres, associated, for the most part, with public rhetoric: advertising in all areas, political parties programs, oath, swearing, sermon etc. Valuative analysis, therefore, is an effective mean for generalization of various genres described in linguistics as separate with each other in a general format that fixes essential feature of these texts: all of them are constructed by and/or for the collective subject.

6. The described method of modeling the collective consciousness interpretive activity reveals its center, called valuative, that constitutes this type of subjectivity, makes it resistant to external threats, provides its longevity. It enables us to generalize the results of special sciences, avoiding, on the one hand, speculation, for which philosophy has been traditionally criticized, and on the other hand – the inherent to modern interdisciplinary researches fragmentation in representing the object.

1. The presentation was prepared within the framework of the project “The Influence of formatting on meaning: changes in the text culture and the transformation of communication”, supported by Russian Foundation for Humanities (RFH) (grant №16-03-00120). [↑](#footnote-ref-1)