

SHAMANISM-THE FIRST FORM OF MANIPULATIVE PRACTICE

Valentina N. Pervushina^{1*}, Vladimir S. Ostapemro², Nadezhda M. Morozova³
Nadezhda A. Vlasova⁴, Irina V. Nazarova⁵

¹(DSc) in Philosophy, full professor veravalen47@yandex.ru

²(DSc) in Pedagogy, full professor rostapenko-vl@yandex.ru Russian State University of Justice,
Central Branch, Voronezh

³(DSc) in Philosophy, full professor nadezhdamorozova11@gmail.com

⁴Candidate of philological Sciences, senior lecturer nad.vlasova@mail.ru

⁵Candidate of philological Sciences, associate Professor nazarof@yandex.ru Institute of the
Ministry of Internal Affairs, Voronezh

*Corresponding Author

Abstract

The article is dealt with the problem of manipulation of public consciousness. It was known that the problem of manipulation of public consciousness was regarded mainly within the framework of psychological and political sciences. In social and political literature manipulation of public consciousness is offered as an applied aspect of this phenomenon -specific techniques, methods, and mechanisms of manipulation of individual and group consciousness in the field of business, commercial advertising, marketing, business ethics, psychological and information warfare, propaganda techniques, rules of persuasion, etc. Manipulation in this context is being understood as a means of controlling the behavior of a person (group) in psychological terms.

In the article an alternative way of conceptualizing manipulation is pointed out. It is articulated that manipulation is a social phenomenon. It is necessary to study it at a higher conceptual level, as a fundamentally important philosophical concept, located at the junction of socio-philosophical, political, linguistic, ethical and aesthetic discourses, closely related to the key themes of social philosophy: the problems of social and spiritual existence of human being, freedom and the functioning of power relations. Manipulation is understood as a complex social phenomenon at the intersection of different fields of knowledge and cannot be considered as a problem exclusively of economic, political, psychological or ethical nature. The majority of authors define manipulation in terms of either the actions or dispositional attitudes of actors as the methodological basis of their research.

In the article it is argued the necessity of the functional and existential approaches to theorizing manipulation as a social phenomenon, studying it in terms of historical development. Such constitutive conception of manipulation focuses on its historical forms and its transformation in different types of society; provides analysis of ontological connection between power-function and manipulation, manipulation and freedom. In this context shamanism as a first practice of manipulation of public consciousness is analyzed.

Keywords: manipulation, public consciousness, functional approach, existential approach, power- function, freedom, shaman, myth, religion, ideology

TEXT

Unlike many authors, who view manipulation as a total one in industrial and post-industrial societies and in terms of relation – including “oppression”, “domination”, “subjection”, and so forth - we understand manipulation as a constitutive concept defined in terms of the functional and existential approaches.

In the narrow meaning of word the concept of manipulation is a conscious, purposeful process of influence on the object of manipulation, performing the function of social management.

In the broad meaning of the word manipulation is a technology of power associated with normalization, classification, ranking, formation of group and individual identification, forming of their identities, forms of subjectivities within the socio-cultural system. Manipulation is a complex social phenomenon, focused on the cultural legitimacy of the normativity of the social system through communication, management and ideological processes. We consider that such meaning of manipulation is inextricably linked with the phenomenon of human freedom. Manipulation as a derivative of power performs the functions of social regulation, management and control and has existed since the emergence of power relations, which includes the Neolithic period corresponding to 9500 years BC in the Middle East up to 3 thousand years BC. Manipulation is universal and substantial in its basis.

Throughout human history, the phenomenon of manipulation has acted as a regulator of social relations, an important element of social interaction. Manipulation has an indirect correlative dependence from the intensity of increasing of technological processes in communication.

Manipulation as a social phenomenon has appeared at the dawn of human history. The concept of manipulation has special connotations associated with the terms of "domination", "regulation", "management", "control", "coercion", 'concealment', and "power". These are the meanings that reveal the content of manipulation. The manipulation by itself is a kind of social regulation and management, which are immanent to the social system. Manipulation in the broad meaning of the word is closely connected with the power – function¹, focused on the awareness of the stability of the social order and the preservation of the socio-cultural identity of the system. Power functions through the normative aspect of culture, and this is its universality. No matter how we understand power: violence, surveillance, control, strength, - we are always talking about, how the power is functioning. It becomes clear in the terms of the functional approach, why the power is striving for maximum efficiency in its core essence – control. Social order is ensured through the implementation of normative standards and adequate motivational activities of power in the direction of conformity. Social control performs a protective and stabilizing function for the reproduction of the dominant type of social relations. Foucault's broad understanding of power places the subject in a "field of multiple power relationships," including manipulation. Manipulation, understood in a broad meaning, is an unconscious management, a form of social control, included in the normative regulation that determines the socialization of the individual, the form of realization of his/her subjectivity, the unification of behavior, the integration of individuals into society, the coordination of interests, social orientation and means of control over deviant behavior². The normative aspect of culture is inherent in both material and spiritual spheres of human activity. So there is a close relationship of norms and values. Through the realization of normative standards the identity of the social system is preserved. The normative aspect of culture is a source of ruling, control and functioning of power. Manipulation associated with power-function refers to the functional characteristics of social system. In this context, manipulation is an inevitable companion of mankind at all historical stages, closely connected with the power, and is a form of its existence³.

Thus, the manipulation of public consciousness as a technology of power is carried out through the value-normative standards. The authors of the article oppose the thesis of total manipulation, especially in a networked society, which is widespread in modern literature.

We adhere to M. Foucault's point of view that freedom is an ontological condition for the existence of power. Power and disobedience to it (the desire to get away from typing, "Ethics of care of oneself is a practice of freedom") (Foucault 2007. pp. 241-271) is inseparable from each other, complementary to one another. Therefore, manipulation as a social phenomenon is closely connected with freedom, including freedom. The object of power feels pleasure from the fact that he/she has to "run away" from power, to conceal the truth from it, to keep silent about the most intimate. All this produces "endless spirals of power and pleasure", the pleasure of deception (M. Foucault analyzes this on the basis of the dispositive of "sexual saturation

characteristic of the social space of the XXI century). In addition, the objects of power are capable of creative interpretation of the prescribed requirements, introducing a frivolity, a game element in relation to power. Due to the ability of the object of power to resist, changes of the system relations, the emergence of other forms of subjectivities, rejecting the typicality, the system of identification, the "law of truth" is carrying out. The system of coordinates of power implicitly includes the "element of freedom".

Understanding of manipulation as a social phenomenon involves the adoption of agonistics (Foucault 2006, p. 181) (simultaneously dispute, provocation, struggle and need for each other), manipulation and freedom. Freedom is inseparably linked to manipulation. To understand this point of view, it is necessary to go beyond the status - role concept of personality, to accept the thesis of existentialism about "openness to the outside", the uniqueness of "being - in - the-world", a breakthrough to the transcendent. The sphere of due is recognized as a way of human existence, designed to change the existing value-normative standards, to supplement the "ontological insufficiency", to compensate it through the initial movement "out of oneself". A human being has a right not to depend on historical and social situations. And this is a riot against the deterministic picture of the world, the normative rationality of power-function. Freedom by itself acts as a necessity. A human being is condemned to be free. In his/her free choice, he/she chooses his/her subject world, and comprehends the meaning of existence, regardless of the established value-normative standards, because his/her choice coincides with the choice of all mankind as a transcultural entity. The space of manipulation is narrowing and the space of freedom is increasing which is associated not only with social liberation, but also with the experience of forming of self in everyday life, with the issue of individual self-determination and self-realization. The individual self goes beyond the action of power relations and it is not the power that forms his/her subjectivity, but the person by itself.

The purpose of the article is to analyze the emergence of manipulation in an archaic society, the relationships of manipulation and freedom, even under the archaic conditions.

In the period of archaic myth-religious outlook acted as an ideology. The concepts of «outlook» and "ideology" are closely related. Outlook is a broader concept which defines the main key ideas that are dominant in a particular type of outlook. These two historical types of outlook are united by the idea of a comprehensive orderliness of the world, the prevalence of the whole over the part. The idea of the world cosmic order in antiquity was easily combined with the idea of the divine principle. The cosmic totality in the form of the world cosmic order is transferred to the social space. The laws of the cosmos were immanent to the laws of social life (Plato's theory of the totalitarian state). Maintaining of the order of social life required unquestioning observance of customs and traditions. Usually ideology in its "pure form" is considered to be a phenomenon of the XX century, associated with the emergence of science as a socio-cultural phenomenon. Therefore, ideology is a theoretical and rationalized construction is a part of the outlook. What is about myth and religion? Usually they were considered to take the role of "immature" ideological forms (Lashkin, 1979).

On our view, myth and religion are the full ideologies. T. Kuhn was the first who raised the question about historical types of rationality (Kuhn 2003). In accordance with this, the very concept of rationality is changing. Along with the scientific rationality there is also a non-scientific one, characterized by such features as clarity, order, general acceptability, semantic intersubjectivity (Hübner, 1994). So the irrational was derived from negative connotations. If any activity is guided by norms, it is already a rational justification associated with certain value preferences. Myth, religion also has their own forms of systematic organization, so they are ordered to be rational. Therefore, myth and religion can be attributed to ideologies characterized by a rationalized view of the social world.

The archaic mythological consciousness and ideology is characterized by integrity, syncretism, the principle of participation, the opposition of the sacred and profane, collectivity, unquestioning observance of rituals, acting "part of the mechanism by which an organized society maintains its existence for the approval of certain fundamental social values" (Levy-Bruhl, 1994, Radcliffe-Brown, 1991).

The first form of manipulative practice in the history of mankind is the practice of a shaman, a sorcerer. Therefore, manipulation of consciousness is inherent in mankind and is not connected with alienation. Shamanism as a social phenomenon is associated with animism, fetishism, totemism and magical rituals. And the reasons for turning to magic are not in social, spiritual alienation, but in violation of the life cycle (injury, health problems, loss of military power, unrequited love, etc.).

Shamans and sorcerers are a kind of spiritual elite of primitive society, through magical conspiracy and ritual actions claimed themselves, using certain knowledge. They were mediators between the profane and the sacred, members of the community and the world of Gods as well. All the best in the world is from help of the good Gods and Spirits, failure – from the evil ones. And only the shaman, the priest was the interpreter, and

defender of the people. Thus, the world is inhabited by virtual images, and ritual structures, idols and objects of protection are constructed to the Minister of cults. It is necessary to pay with real values in the form of victims for him. This creates conditions for the management of the human community, the use of social control practices, which in turn gives the opportunity and power through ritual activities to manipulate consciousness: to support or condemn any informal leader in tribe.

It is with the emergence of the social institution of shamanism, the "agents of God", the first manipulation of public opinion has appeared (Levi-Strauss, 2001).

A myth was the outlook basis of manipulation in a primitive society. It is transforming into ideology and performing the functions of preserving the status quo of the social system, traditions, continuity of social life, which determines social attitudes, self-esteem and self-determination of a human being in the social space.

And if in the period of matriarchy the power of the mother-woman was untouchable, because she was a source of the unity of kin ties; the male leader of such a natural guarantee of tribal power is deprived of. If the leader controlled people by the power of the authority of his/ her direct ancestors, the Ministers of the cult controlled people through, rituals, taboos, orders. All members of the clan and tribe were obliged to fulfill them, including the leaders. At the same time, there are various regulations and norms, more often of an irrational nature, transcendent, having a religious character. Leaders had the privilege to command only during the period of action (hunting, war, etc.). Outside these actions the leader had no advantages in the tribe, but a certain authority he had still. The same case was with shamans. When they returned to the transcendental forces the power of shamans over the tribesmen was great. The rest of the time they were equal to the rest of the members of the tribe. The researchers confirm the high importance of manipulation of consciousness of primitive people through religious and mythological perception of the world by shamans and other "guardians of faith". Confirmation of this we find at L. G. Morgan's work ([Morgan, 1983, p. 98-99, 101-102.)

Primitive people any of their actions is always accompanied by various rituals and spells. In the work of the researcher V. G. Bogoraz "Chukchi", published in 1895-1897, it was noted that the Chukchi had a variety of spells. There was no moment in their lives, no action that was considered to be insignificant. It was obligatory to be accompanied by a special spell...spells could be inherited from parents who passed them, feeling the approach of death...They could be bought from knowledgeable people. Knowledgeable people, for the most part, of course, were shamans" (Bogoraz, 1939, pp. 79, 146-147).

U. Lisiansky during his journey around the world left the descriptions of the ancient Hawaiian culture and its laws (taboo), human sacrifices, customs and beliefs, as well as descriptions of the places of sacrifice and worship of the idols. "Every local resident (on the island of Nuka-Giva – one of the Marquesas Islands) sincerely believed that the soul of his grandfather was moving to his grandson... Fifteen statues wrapped in cloth to the waist, represented the deities of war. Idols standing on the right side of the altar depicted the deities of spring or the beginning of plants, and locating in front of them idols – deities of autumn, taking care of the maturity of the fruits. The islanders sacrificed to the idols also of the rebels and prisoners" (Lisiansky, 1947 pp. 106, 117, 126).

These examples show the similarity of the processes of formation of the human community in different parts of the world, including the initial importance of manipulation of consciousness through the religious and mythological myth-making of "guardians of faith".

The power - function existed at all stages of development of human society, and at the initial stages of its development in the form of proto-power. Of course, most researchers note the limited information about social regulation and management in primitive society, but the most significant social space for understanding power can be identified. In fact, the defining role of kin ties, that form the foundation for most relationships; the isolation of social groups, the psychology of "we", the equalizing nature of the distribution of material goods determined the specifics of the social power of the archaic society. The power as a whole belonged to society, constructed on the basis of natural self-government, had public character because society (community) was a source of the power. Decisions of vital importance for the society were accepted at the general meeting (12, Boroda 1995). The management of social activity was carried out by the elected head of the tribe, based in his action on personal authority, knowledge of traditions. Traditions were represented as the "highest value", hence the importance of the conformism and conservatism" (13, Malinowski 1998 p. 41.). The power was not achieved through competition and not accompanied by privileges. Social management has relied on the unwritten rules and mononorms fixed in the myths. In addition to the institution of leader, there was also the institution of elders and the general meeting of the community, which dealt with the most important issues. Power in primitive society was elected and

replaceable (leader, Council of elders). It was called potestas, because it was based on the authority of the leader and respect of customs and traditions. Spiritual power belonged to the priests and shamans, who, based on religious and mythological ideas, essentially carried out the manipulation of public consciousness.

Historical studies show that the potestas power existed in the form of leadership. Of course, we are not talking about the power by itself, as such, institutionalized, fixed in legal, moral, and value norms, revealing its essence through a plurality of activity- functional aspects of social being, but about the potestas power, expressed in the form of leadership, based primarily on the age and charismatic qualification of its formation. These power relations existed due to legitimacy. The community recognizes power and submits to it voluntarily. It is the legitimating of these relations: power – subordination generates in the consciousness the image of subject-object relations, the acceptance of oneself as the object of subordination, the object of psychological and information influence, which in its totality constitutes a manipulative impact.

Under the conditions of archaic society ideology in the form of mythology becomes "apodictic truth", the "absolute truth". The manipulation process is carried out through tradition. It is important to note that tradition does not imply any local customs, but rather a set of sacred knowledge that facilitates the understanding of the immanent principles of the universal order, since human being by himself is unable to determine the meaning of his/her existence (Rene Genon). Due to the sacredness of traditions social manipulation acquired a total character, because any negligence in the performance of traditions could weaken the cohesion of the group, "endanger its cultural baggage – up to a threat to its very existence." Traditions were sacred; their execution was performed "survival" for the civilization that had produced them (Malinowsky, 1998, pp. 41-42.) Within the framework of such a total manipulation the "totalizing thinking" (K. Levi-Strauss) was also constituted, the peculiarity of which was manifested in the fact that the refusal to follow customs, traditions, was evaluated in itself negatively. It was associated either with the semantics of the violation of the statement of order, i.e. with witchcraft, or with such a negative human quality as duality and indecision

The emergence of power relations in retrospect of historical development can be attributed to the Neolithic era (from 9500 BC in the Middle East up to 3,000 years BC). It is characterized by the transition from appropriating type of economy (hunting, gathering) to producing (agriculture). With the deepening of the division of labor, the emergence of handicraft production, its specialization, and social differentiation takes the form of social inequality (Engels, 1985, p. 184). The selection of privileged clans is becoming more and more obvious and finds its proof in the archaeological excavations, which show not only their privileged position in life, but also after death. Thus, the high position of the craft estate was formed in the local ancient environment. It is indicated by the burial inventory -a set of tools, the great value of which is obvious for that time. Tribal leaders and tribal groups in West Africa were often the first or sacred blacksmiths at the same time. In this regard, the clan or clan-production organization was formed together with the real political power (Sinyuk, 1983, pp. 167-168).

The practice of freedom was also known to the archaic society. It was understood as baselessness, chaos, "Ungrund". This is the first, the irrational freedom, arising at the level of symbols and myths, enabling only "to reveal the depths..." ([Berdyayev, 1995, pp. 233-248).. M. Eliade in the orgiastic modality of primitive society, manifested in the abolition of all norms and values and repeated regularly, saw a return to the original unity, chaos. Christianity's victory over the forces of evil and chaos projected into the future, the Messianic time (Eliade. 1987, pp. 79-80). Later, in the ritual and spectacular forms, verbal - laughing works, various forms and genres of the familiar-square speech of the Middle ages, analyzed by M. M. Bakhtin, you can see the same orgiastic modality of primitive society, freedom-chaos. Freedom-chaos symbolized a different side of human relations and human being, different from the official one, particular living space, 'Lebenswelt', in which at a certain time people could exist. This second side of existence, "ridiculing and shaming of the deity", was absolutely free from religious and Church dogmatism, was filled with game content, a life in which there was no division into performers and spectators. It was another, different from the usual, profane, "free (free will) form" of life associated with "the world of higher goals", "utopian Kingdom of universality, freedom, equality and abundance." «Human being returned to him/herself and felt like a being among people." Life "...experienced at the alive material-sensible contact"(Bakhtin, 1990, p. 15). In this living space relativity of" dominant rights» and norms was perceived. A human being felt free.

The transition of the human community in its development from the stage of" savagery» to the stage of" barbarism» is a period of origin of power relations, and hence the emergence of the phenomenon of social manipulation. It is at this stage of historical development the manipulation of public consciousness becomes possible. Over time, it is not only a form of social interaction, but also a kind of matrix of the existing reality of social consciousness. Despite the practice of freedom-chaos, archaic society was still characterized by total manipulation and reproduced totalitarian consciousness. Social regulation through taboo traditions regulated

all aspects of life. A member of the tribal society rarely found him/herself in a position that forced him/her to doubt how to act (Popper, 1992, p.214). The orgiastic-carnival version of life was very far from total denial and rejection of official social life. Temporarily denying, it aimed for its revival, since the existing traditions have identified with the way that it should be (as soon as it can be). And if there was a collision with alien customs, they were simply considered to be «untrue", unacceptable or even non-existent '(Drobnizcky, 1974, p.24). At the same time, within the framework of the orgiastic-carnival version of life, the living space has been formed, in which the authorities at a certain time could not invade, and commit violence. This living space was an island that initiated the detraditionalization of social life and the subjective freedom.

NOTES

1. In modern literature power as a social phenomenon, power as a function, is considered in the unity of power-kratia and power-arhiya. Power-kratia functions in a monologue space; power-arhiya is focused on dialogue and feedback. In our work we consciously focused on the power-kratia in order to show a more convincing mechanism of manipulation
2. It should be noted that the phenomenon of manipulation in the context of its historical formation was regarded by few authors. These are G. Grachev, I. Melnick. Each of these authors pays special attention to various aspects of this phenomenon, manifested in the process of its historical transformation. They presented an analysis of the cultural and historical evolution of the secret coercion of the individual in various temporal - spatial conditions and spheres of social interaction. But the question of the genesis of manipulation as a social phenomenon has not paid attention by these authors. See: Grachev G. Melnick I., 2002. Manipulation of personality: organization, methods and technologies of information - psychological influence. M.: Algorithm
3. S. Kara-Murza analyzed manipulation of public consciousness during the Soviet period and its destruction. Kara-Murza S., 2007. Manipulation of Consciousness. M.: Eksmo. Unfortunately, the author regards the mechanism of manipulation of public consciousness only in terms of the limited historical framework.
4. Reflection of freedom-chaos was given in the teachings of eretico-pantheistic mysticism of Ya. Bohme and M. Eckhart. Understanding of freedom as chaos was later reflected in the works of romantics, Schelling, N. Berdyaev, and others. See: Bohme, Ya, 2015. About the Threefold Life of Man. M.: "ARC"; Bohme, Ya, 2000. Theosophy. SPb.: Philosophical Society,; Eckhart M. On Detachment // Beginning.2001, 11, pp. 152-156; Eckhart, M., 1991.Treatises. Sermons. M.: Politizdat.

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