

THE PROBLEM OF ALIENATION IN A "DRIFTING SOCIETY"

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Abstract

Modern Ukraine is viewed primarily as a society of a transitional type - from totalitarianism to a civil society, while it is understood that it is a kind of "drifting society", for which the question of choosing development alternatives - along the "eastern" or "western" vectors .

For such a society, one of the most urgent is the problem of alienation in its various manifestations.

Introduction

There are various forms of alienation, among which economic alienation is the basic one. Its essence lies in the separation of the producer from the means of production, as a result of which he is forced to sell his labor to the owner of the means of production. As a result of this, there is an alienation from the worker of labor itself. As a result, work turns into an alien activity, and freedom from work becomes a person's dream .

However, alienation from labor also concerns the owner of the means of production, since for him labor also acts as an external necessity. The owner loses his best human qualities in the pursuit of capital accumulation. This process is exacerbated when the owner does not participate directly in the organization of production, thereby generally freed from any socially useful labor.

Economic alienation has another manifestation: the alienation of workers from the products of their labor, appropriated by the owner. The result is that whoever does not work eats, and whoever works does not eat — a situation that perverts

human nature. As a result, we have a modern Ukrainian society, in which there is a sharp income inequality, when the average income of the richest 10% of people exceeds the income of the poorest 10% by 30-50 times. Or - the largest pension is 50-60 times higher than the minimum one. Obviously, the people do not realize that in European countries such gaps are five or six times. Ukrainians have come to terms with this shameful phenomenon, although they understand that this happened as a result of the plundering of national wealth [1].

Another negative aspect of economic alienation has to do with nature. When the goal of production is profit, then nature is considered as a means of making a profit, an object of purchase and sale. In such a situation, a person becomes alienated from nature, when by his economic activity he plunders and destroys it.

In order to overcome economic alienation, Western researchers proposed the idea of a “system of participation” of broad strata of the population in the ownership and distribution of profits. An attempt by Ukraine to make in the 90s. something similar on the basis of the voucher principle has unfortunately failed.

Social, political and spiritual alienation is also formed on the basis of economic alienation.

Social alienation is a product of private property and the division of society into classes opposite in terms of economic status and interests, with the resulting conflicts and struggles between them.

One of the reasons for social exclusion is the weakening of a person's identification with large social groups and society as a whole. A fundamental regularity is triggered, to which G. Simmel drew attention: “Between volition and action, striving and achievement, means and goals of the community, the gap is less than between the same moments in the individual” [2].

The criteria for moral responsibility in society are diminishing. As the famous Polish and English sociologist Z. Bauman noted in one of his interviews, “community solidarity is based not on pity or philanthropy, but on a sense of common moral responsibility for the dignity of each of its members, for his right to self-determination, freedom from humiliation and coercion” [3].

Sigmund Baumann came to the conclusion that society is doomed to perish, to a complete collapse of the social-normative system, if the withering away of the

traditional institutions of collectivity is not replenished by new institutions of informal communication, mutual assistance and social control.

This substitution or reconciliation of the new and the old occurs in many countries. For example, in Germany, traditional mechanisms of social regulation have been largely preserved. It is most difficult for emigrants from the former USSR to get used not to new laws, but to informal control, to the fact that neighbors constantly remind them what should and should not be done on the street or in the house. Here, new ones have grown into traditional institutions: professional, youth, gender, etc. Informal associations, both new and traditional (neighboring and religious), in Germany cover about 60% of the adult population, and in the Scandinavian countries this share is even higher - 69, 5%.

The example of the USA is also indicative. According to researchers, over 80 million Americans, i.e. 45% of the population over the age of 18 spend five or more hours a week on voluntary community activities, including charity and activities in religious communities. For 75% of Americans, solidarity and an orientation towards the public good are no less values than personal self-realization [4]. In Ukraine, the traditional institutional environment has been destroyed, but a new one has not been created, and this very fact casts doubt on the possibility of transferring both traditional and any other norms in such a society.

This process can lead to serious socio-psychological consequences associated with the demoralization of the individual, when alienation from the usual value-normative system and the loss of the established identity are not supported by appropriate adaptive abilities.

Particularly acute in our society is the problem of political alienation, which manifests itself as a feeling of indifference towards the policies of the government, political leaders and the political system itself. This form of alienation is presented as the removal of the majority of conscientious citizens from the real processes of the formation of power and control over it. Political alienation is one of the most important problems that various political systems face in our era, as a result of which there have been repeated attempts, if not to destroy, then to mitigate it.

The embodiment of political alienation in the state, according to M. Weber, is its excessive bureaucratization. The power of the state-bureaucratic apparatus, which

is of a coercive nature, can acquire independence and rise above society, subjecting it to its dictate.

Political alienation is the alienation of the people from power through, however paradoxical it may sound at first glance, a democratic electoral system. This alienation transforms political institutions, democratic in form, but essentially oligarchic, from expressing the interests of society into bureaucratic machines, instruments of manipulating people's consciousness and behavior. These soulless instruments subordinate to their logic the rulers themselves, the functionaries of political institutions, who are forced to act as executors of the functions assigned by the corrupt political machine. A cumbersome, corrupt bureaucratic system of government is thus a direct expression and consequence of the people's alienation from power.

It inspires some optimism that by his first decree, the President of Ukraine V.F. Yanukovich decided to cut the size of his administration by at least 20% and intends to cut the staff of regional state administrations by the same percentage. The President is determined to continue to cut spending "on bureaucracy, and give this money to the poor." "Because in Ukraine 20% of people are on the verge of poverty" [5].

If order in society is ensured by force, through the intervention of the authorities, then such compulsory obedience to the law inevitably leads people to alienation from both power and the law. In such cases, the severity of the law is mitigated by the non-binding nature of its implementation. Such alienation is not a consequence of traditions, it is a product of the situational adaptation of people to the same type of living conditions.

To overcome political alienation, Western researchers put forward the idea of complicity in the development, adoption and implementation of government decisions by all citizens (for example, through the right to referendum, universal suffrage and communal government).

The final overcoming of political alienation is associated with the elimination of human self-alienation caused by the disappearance of politics in the interaction of social groups. The main thing for this is a systematic increase in the standard of living and culture of the population.

The life of Ukrainian society is directly influenced by spiritual alienation, which manifests itself in many forms. It is based on the alienation of workers from humanistic spiritual culture, replacing it with psychological brainwashing through low-grade mass culture. People see and evaluate their own lives through the prism of possible lives, which are continuously replicated and promoted by the media.

When spiritual values are viewed as an object of purchase and sale, then art is viewed as a business area and is seen not as a means of personal development, but as a means of making a profit. The measure of artistic creativity is not the artistic merit of works, but their commercial qualities. Then the artist creates not for the purpose of transferring his spiritual experience to people, but for the purpose of selling. Thus, he also alienates from himself his abilities, his own talent.

Alienation creates a contradiction between one's own and possible life. When the possibilities of activity, broadcast by the mass media, cannot be discovered and realized in specific social spaces, then a person finds himself in a situation of double rejection: his original environment goes further and further, and the new community does not accept a stranger into its ranks.

It is in the situation of universal alienation that the main reason for the corruption of the modern drifting Ukrainian society lies. This approach allows us to put attempts to understand and counter corruption on an objective scientific basis. The social origins of a corrupt society are contained in a situation of total alienation of the individual. Such an understanding of the problem makes it possible to analyze the real historical reasons for alienation and the scale of corruption generated by it, as well as to determine the directions for overcoming these negative phenomena.

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