

Social Form of Consciousness: Acquiring Social Status

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Abstract

Society is commonly referred to as the primary social form, and this is because it is the most widespread and pervasive social institution. The key criterion for understanding is the benefit to society, and so we are dealing with two phenomena: profession and "social output" (or success), which essentially characterises social contribution.

In researching the structure and mechanisms of consciousness, the author concludes that the social form of consciousness is the result. Consciousness itself is a result, or a state of affairs.

The author is interested in the social form of consciousness as a practical foundation of social usefulness and effectiveness, rather than as an object of theorisation. This qualitative characteristic of social activity is the presence and contribution of an individual to the common cause.

In society, there is a value placed on auxiliary elements that act as transformers in the conversion of reason into consciousness and vice versa. To put it another way, education, social stability and predictability, discipline and reliability are prized. This is especially true of the aspects of social philosophy that define a civilised, non-confrontational, law-abiding and far-sighted person.

Provided everything else is equal, the core value is social stability, which is based on achievements and results.

Keywords

consciousness, benefit to society, discipline, social form of consciousness, human success, mind and consciousness

Introduction

Before exploring the practical applications of understanding social consciousness, it is essential to acknowledge the valuable and pragmatic contributions of our predecessors and colleagues (Popov 1951a, 1951b; Pollock, 1923/2018; Szondi, 1944). The development of motor skills and

the implementation of an effective training process are not only important for success, but also crucial for understanding the role of the individual in their environment and the impact of social parameters and factors on that environment (Robbins, 2016). In the context of this, we will not only refer to the basic environment for testing the current research — the round stand environment — but also consider general recommendations, trends and observations about the role of social factors in the implementation of motor tasks.

We recommend reading Bryant Cratty's (1989) book *Psychology in Modern Sport* for additional and, more importantly, comparative material for research discussion. This is one of the few books that use simple scientific language to talk about the latest developments in academic science, looking at the philosophical, psychological and social aspects of training. The subject of social factors should be discussed more.

The logic of the presentation of research into **the social form of consciousness** and the path **to acquiring social status** is based on *the phenomenon method*. In other words, using examples of becoming champions in sport, we will look at the key phenomena that contribute to social advancement.

So, let's start with the concept of *social climate*. It is generally accepted that a person enters the social climate psychologically as soon as they come into contact with the collective environment generated by a particular activity (Parsons, 1998). From an anthropological point of view, *social climate is a system of relationships between subjects over a certain period of time*.

In general, when this kind of phenomenon is encountered among American colleagues, on the one hand, tribute is wanted to be paid to the interdisciplinary approach, but on the other hand, it is important for the discipline from which the concept was borrowed to be understood. The subject and object of climate research undoubtedly belongs to more than one discipline, including biology, geography, meteorology and even history. The reality under study is often explained by scientists using methodological approaches and systems of logic from other disciplines (Piaget, 2001). These are borrowed because scientists believe that this will enable them to explain the reality under study, whether this reality is related or completely unrelated to the reality being studied. When it comes to climate, it is important to understand that it is a concept that is not uniform. When analysing the social climate of Ukraine, for example, it is clear that the social climate of its various regions changes, even when studying the geography from north to south. In general, **climate reflects the degree of comfort experienced by a person within a specific system**. Changes in the degree of comfort within the system give rise to the so-called '*climate response*'.

Methodology

Current philosophical approaches to solving the problem of consciousness are grouped into natural science (also called scientism) and humanities traditions. A review of the criteria of scientificity, i.e., the existing types of rationality, in recent decades suggests the key role of the concept of forms, types, and other terms related to consciousness in preventing or even overcoming elements of parascience that are spreading under the guise of science. As for the humanities tradition, it is represented to a very small extent in science through the ideas of Shpet (2005), Bakhtin (1986), and others. However, these ideas are not sufficiently adapted in the theoretical or methodological constructs of psychologists.

Contemporary philosophical practice inevitably involves theoretical psychology in the discussion of existential and social problems. Their solution cannot be developed outside the category of consciousness. How is this category represented in science, and to what

extent has Vygotsky's thesis about the centrality of this category for the whole psychology of philosophy been realised? Do the teachings on consciousness form the research and innovations of famous scientists (Rubinstein, 1946; Leontiev, 1977/1972; Ananyev, 2001; Asmolov, 2002; Allahverdi, 2021; etc.) form a certain unity, or are they completely different programmes of consciousness research? Is there a certain unity, or are we witnessing completely different programmes of consciousness research?

Discussion

A certain degree of comfort is undoubtedly characteristic not only of athletes, but of anyone engaged in professional activities. As well as being 'immersed' in a certain social environment from birth, a person's professional path is in some way associated with social factors, since they are never in a social vacuum when training.

From childhood, we are all influenced by a whole set of social factors in our environment (for example, as we can see in the context of competition), as well as social factors that come from other, external environments (Reese et al., 1993). For example, Cratty (1989) cites the following pairs that reflect social formations:

- a) Within the environment: athlete–coach, athlete–teammate, athlete–competitor;
- b) Outside the environment: athlete–spectators, athlete–panel of independent judges.

Let us expand the scope of social research beyond the specifics of sport. Let us try to depict the basic aspects of the social system from the point of view of the activity approach in a diagram. Perhaps the primary and one of the most important bastions of the social in a person's life is their family (in most cases, people have a family). Undoubtedly, many studies have been devoted to the topic of the family as a social source of influence on the formation of personal success. According to research cited by Cratty, in sport, the lion's share of attention is paid to studying the social interaction of an individual with members of their family, but mainly with their father. American colleagues believe that the family not only acts as an authoritative link in shaping a sporting future, not only sets an example and generally represents the very first role models for behaviour in a child's life, but also lays the foundations for healthy critical thinking (Szondi, 1947, 1995); competition and rivalry (for example, between brothers and sisters); the ability to plan time and find approaches to family members *so that they can teach how to win*.

Again, the emphasis is on the side of social research of the family that directly affects the sporting successes and achievements of the individual.

In the context of this article, sport is one of the research environments, and the author does not limit himself to it, on the contrary. And so, from the heuristic model of the structure of consciousness, we will move on to a practical understanding of social dynamics, of which a person simply cannot be a part. Moreover, even when studying the family exclusively as a social environment for personality formation, it is worth paying close attention to the fact that *people usually move from the family in which they were born to another family that they create themselves*. Often, the social climate of these two families is not only categorically different, but also becomes a source of additional conflict, including that which affects the social development of the personality.

From a gendered perspective, the primary social forms that determine the social status of men and women are, of course, different. In the mindset of the inhabitants of the former Soviet Union, the first temporary social form that generates the corresponding social status is military service. In the context of different countries' legislation, military service can be either compulsory or optional. The same principle applies to European countries.

It is important to distinguish between professional military education and basic military training, which a person undergoes in the army for between one and a half and two years. The army environment instils basic military skills in cadets and servicemen, and these individuals also acquire a corresponding set of qualities cultivated by the environment. These include discipline, diligence, responsibility, punctuality and accuracy. The value of comprehending the fundamentals of management and tactics, honed in the military setting, is a topic that merits its own dedicated monograph, or potentially multiple monographs.

Conversely, for women, the primary social form that generates status is the educational environment (school, university, etc.).

Like the army for men, the educational environment for women is **a temporary social form**. The parameter of culture is no less important in social development. The influence of culture on social development is understood through a simultaneous analysis of territoriality, *depending on the mentality and national characteristics of the environment*, and simply on the attitude of the social space in which a person realises themselves and their interests in their field of activity. In other words, a European's attitude towards basketball is not the same as the attitude towards the same sport in the American environment. Or another example: in Scandinavian countries, all kinds of winter sports and recreational activities are something integral and self-evident (Brubaker & Cooper, 2000). It is difficult to imagine a Swede or Norwegian who does not know how to ski or skate. Conversely, residents of southern countries and certain regions are familiar with running, swimming, diving, etc. from childhood.

Nature itself provides the conditions in which people grow and develop. Therefore, it is logical to conclude that certain activities should be learnt where they have traditionally developed. For example, it is extremely difficult, if not impossible, to learn to ski in Kenya or Cameroon. When choosing a type of activity, it is important to consider personal interests as well as historical, contemporary and future trends that influence its development.

However, setting aside extremes, it is worth noting that the notion of obviousness is flawed. In particular, popularity, promoted by various technical means and instruments of 21st-century virtual marketing, is not always an essential criterion. In both the past and the future, it is better to be guided by primary sources than by private opinions. A person may read an interesting book by a popular author about the culture and technical aspects of swimming, even though the author himself has not swum since childhood and does not even visit the pool as an adult.

In the 21st century, works of questionable quality are placed on the same shelf as insightful and necessary works, alongside insinuations wrapped in vivid illustrative material and high-quality packaging. It is up to the reader to distinguish between the two. Everyone learns their own social lesson about how far the show deviates from reality and facts.

In terms of mass appeal, it is not uncommon for people to choose the show. However, when it comes to solving life's problems, people prefer to turn to experts and masters. They do this rather than to organisers of events that are pleasing to the eye and mood. For example, thousands of people attend various training courses on sales, business development and investment. As the loud statements of various speakers reverberate, buyers of promises are so engrossed in the eloquence of those who have not created a single business, developed a single project or trained a single business team, that they fail to consider why they are listening to someone who has only mastered the art of rhetoric.

Everyone learns the **social lesson about the pros and cons of the "sufficient evidence" logic independently**. Otherwise, the result is something like this. A person chooses what they like. They do not give preference to what is well made. In our socio-cultural environment, there are many jokes about this. For example: 'What kind of car do you want

to buy? — A red one...". In other words, the future driver is not interested in the car's properties and qualities; she is only interested in its colour and how great it will look in photos. In general, the social dynamics and further real road adventures of such a girl do not start in a car dealership or garage, but on the motorway or, say, on the street, where she will inevitably create an emergency situation, since her driving skills and total lack of understanding of how a car works leave much to be desired.

The civilian logic is now going to be left behind as we move on to the military sphere logic. Imagine you are an unwitting witness to a discussion about the qualities and characteristics of the German Leopard tank. On your right, you have a conversation partner who extols the tank's virtues, calling it a worthy piece of weaponry. On your left, you have a conversation partner who is critical of this military engineering creation. Put simply, you could argue forever about whether the Leopard tank is good or bad. However, only one question matters: how many wars has this tank been through? The cold, hard facts of history will answer: 'Not a single one.' Therefore, there is no reason for further discussion. In other words, a tank only becomes a tank when it is tested in the real world, i.e. in war. Following this, objective data and measurements will be obtained, strengths and weaknesses will be identified, and much more. In conclusion, speculative conclusions and the actual state of affairs are far from the same thing. *And in each individual case, in each individual sphere of activity, we must take all this into account.*

There are no universal algorithms, convenient templates or primitive patterns.

I would now like to give another example from the field of photography. My mentor, Dr. Maltsev, is the head of the Odessa Photographic Society. He has often been asked, 'Oleg, what do you think about the "X" camera?' His usual answer is, 'Nothing. I haven't tested this 'X' camera in the field yet — that is, in actual dynamic conditions such as an expedition — so I can't comment. I'll take this camera with me on an expedition — or better yet, several expeditions — and based on the tests, experiments and checks I conduct, I'll have something to say.'

As soon as the expedition begins, so many subtleties, details and nuances become apparent that are not mentioned in any manual, website or review (Maltsev, Lepskiy & Samsonov, 2020).

For me, a camera only becomes useful when it has been on an expedition. I believe that when it comes to scientific expeditions, it's wiser to have a reliable, good camera on hand than to rely on a popular, expensive gadget that's prone to breaking under stress. Whether it's heat, temperature changes, or potential conflict, a reliable camera is the better choice. Only after testing it on an expedition can you recommend it for use or suggest improvements. (Maltsev, 2020, p. 72).

Analysis of Recent Research

It is no secret that **any theory requires testing in practice**. Otherwise, it remains a set of well-chosen phrases and images, but has no practical value. A working camera is one that allows you to take pictures in changing environmental conditions, whether in the damp, endless Dutch rain or under the zenith of the 40-degree Egyptian sun. A working medicine is one that allows you to cure a person, while the damage from its use does not exceed the acceptable norm. A working special forces unit is, accordingly, a fighting special forces unit, not just a group of people in uniform with insignia, not a group of people about whom the film industry produces dynamic and vivid films. And so on. Of course,

it is important not to forget the principle of "*use things for their intended purpose*," that is, do not try to hammer nails with a microscope and then complain that the microscope is not doing its job properly. However, in an age of rapidly developing digital technologies and total digitalisation, the principles of information reliability, proven in practice by the environment itself, are unfortunately often forgotten.

What was the purpose of the examples given above? To demonstrate that **any social norm has a constant basis**. This basis is characterised by so-called *parameters* derived from requirements. Parameters and requirements, in turn, make it possible to exclude speculative conclusions, flawed generalisations and various kinds of insinuations.

People do not develop an understanding of social forms rationally on their own. In most cases, people are captivated by certain social forms, which is why they devote most of their time to a particular activity. It is generally difficult for a person to achieve results in a field in which they are not passionate. We are not even talking about outstanding results and achievements that are useful to both the individual and society as a whole. Conversely, the true nature of a social form is not always apparent to an outsider.

Without devoting separate space in the pages of this monograph to this topic, we recommend reading the ninth chapter of the work *Mystery or Crime. Real Life and Economics* (Maltsev, 2021) for further reading. Entitled "*Capable and Incapable Individuals*", the chapter begins with a brief quote: "*We are all geniuses. But if you judge a fish by its ability to climb a tree, it will live its whole life believing it is stupid.*"

The work on economics is again full of useful, non-speculative conclusions about the environment. These conclusions include the environment's possibilities, the trials it faces, and keys to managing it and its properties, such as infrastructure. However, this is for further reading.

Let's get back to the core point. Perhaps it is difficult for a civilian to understand a military person who is proud not so much to be part of a power structure, but to be part of an elite group of individuals capable of achieving great things. Achievements and even feats. Outwardly, a unit may appear to be an ordinary army corps, but its internal organisation may resemble a knightly order. In such an order, everyone behaves appropriately and efficiently solves the tasks set by the leadership, based on their existing status. This example is given to emphasise that achievement is the basis of form. Representatives of various social groups take pride in their achievements, which benefit not only the individual, but society as a whole. Indeed, it is on the basis of these achievements that a subculture is formed.

Firstly, a knightly order (or another similar structure) represents a stage of human perfection. Upon joining the order, a person accepts knightly status and progresses step by step, much like climbing a career ladder (the principle is the same). Over time, they improve and become more prepared, and this personal growth is reflected in their achievements. Consequently, they rise above others, progressing through the stages of power. In reality, categories are named as such, regardless of the abundance of patches, chevrons, slogans and proclamations. For those who would rather race around the track, have barbecues, socialise with attractive women and simply escape the "stifling world" in the company of "cool guys on bikes", this is a club based on interests. Ultimately, it is the idea that determines the direction in which a person's future lifestyle will develop, and for which they are willing to fight to the last drop of blood.

'BEING' and 'APPEARING' are completely different categories.

Analysing contemporary European realities, especially taking into account the current conflict, it should be noted that in the military environment of the 21st century, a new form of army is emerging that did not exist before. In essence, we are talking not only about private armies that serve the interests of individuals and deep coalitions, but also

about a new form of military crime. Not so long ago, several decades ago, for Europeans, the concepts of "mercenary" and "criminal" were deeply synonymous. In particular, Ukrainian legislation still contains an Article 447 on mercenary activity (Verkhovna Rada of Ukraine, 2001). In the Russian Federation, the relevant article has been repealed, as it has in the United Kingdom, the United States of America, Germany, and elsewhere. Today, we, the inhabitants of the 21st century, are witnessing a change in social norms. Thus, **the social form of mercenary activity**, which was previously perceived exclusively as a form of crime, has evolved into the social form of private military structures, or private military armies. *This represents a socio-philosophical transformation.*

It is worth noting that *representatives of private military formations do not consider themselves criminals*; on the contrary, they follow an internal code and regulations of a military structure, are proud of their achievements, and reasonably believe that they bring enormous benefits to both society and the world.

From a historical perspective, the French Foreign Legion (Légion étrangère) is the colossal example that served as a model for subsequent retransformations and the development of social forms in the context of private military structures. Mercenaries from a variety of countries served in this legion, including individuals with criminal records. This monograph does not seek to highlight the social retransformations of military formations that led to the 21st-century phenomenon of "PMSCs". However, this phenomenon is an integral part of life today. The way in which the public sees the social structure of a private military group does not always match the social structure that is dictated by the subculture of that same private military group. There could be no question of any changes or transformations were it not for the corresponding achievements and tasks accomplished against the backdrop of well-known state structures that do not permit such issues to be resolved. Time and again, it is achievements that lie at the heart of the creation and development of a separate society.

Perhaps the main social form should be called 'society'. Since the key criterion for understanding is benefit to society, it is likely that we are dealing with two phenomena: profession and 'social output', or success, which essentially characterises social contribution.

All previous forms and formations are preparatory stages. These are those through which the transformation of the human personality passes. They predetermine a person's independent encounter with society. Whether it is the army, an educational environment, a profession or a hobby, these forms gradually transform a person into a social entity, including one that can be understood as a social position.

When it comes to researching consciousness, its structure and mechanisms, it should be concluded that the **social form of consciousness is the result**. In fact, consciousness itself takes the form of a result, i.e. the state of affairs.

Society values auxiliary elements that act as transformers in the conversion of mind into consciousness and vice versa. In other words, people value education, social stability and predictability, discipline and reliability, in particular those aspects of social philosophy that characterise a person as civilised and non-confrontational, law-abiding and far-sighted.

All other things being equal, the core value is social stability, based on achievements and results.

We are interested in **the social form of consciousness as a practical foundation of social usefulness and effectiveness**, rather than as an object of theorisation. This is because it is a qualitative characteristic of social activity, i.e. the presence and contribution of an individual to the common cause. From childhood, children know that being a doctor is a socially useful profession because doctors treat people. The better a doctor treats and heals patients, the more socially useful their area of expertise is.

... Behind every process, machine and mechanism are people. Overall, these people are currently incapable, and some are so maladjusted that it is pointless to hope or dream that they will want to change. With this in mind, there is no need to believe in global conspiracies, spells, despicable magicians and sorcerers, or mysterious Freemasons or Illuminati who are trying to "reshape the world and push it into the abyss of programmatic hopelessness". To destabilise any system, all you need are incompetent and maladjusted people. People who are incapable of organising or creating, but who can only copy and duplicate — that is, repeat the same action, such as pressing the same button!

And the final, fatal conclusion: all existing businesses are the result of chance and probability. Only those who are capable can create. (Maltsev, 2021)

Conclusions

All the elements that make up the structure of 'social utility — profession — social output — achievements' act as obstacles to organising this model. Once again, the family is the first obstacle to implementing the model. It should be noted, however, that the family may or may not be an obstacle to the formation of the model. For example, parents are obliged to raise their children, but they may not do so. Similarly, at school, teachers are obliged to educate children, yet the question of education may not even be addressed. The same applies to universities and other educational institutions.

The idea that institutions should educate specialists, lay solid foundations for professions and ultimately provide society with real experts often crashes against the hidden and visible obstacles of life, turning out to be a delusion. Thus, people are capable of many things. They are capable of becoming a great maestro, but they are also capable of studying for 10 years and learning nothing, essentially failing to master professional skills.

A person's social environment (e.g. family, school, friends) is supposed to shape their personality and make them socially significant. However, it can also act as an obstacle to the realisation of their plans. No social institution is inherently positive or negative. The journey to professional and social development is not straightforward; it is both a catalyst and a formidable opponent, and can be influenced by both school and friends. Whether a person can cope with these obstacles and turn them to their advantage is a matter of personal choice and skill. Primarily, it is the aspiration that must be considered.

The social form of consciousness is the result.

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