

of writing and remains such today. Because it gives the true perspective of the only possible interdisciplinary approach to all nature.

Helena Blavatsky herself gives an example of the existence and service of humanity and the universe on the highest possible stage of consciousness. When we study her works and life, we have the opportunity to understand nature and consciousness most fully too – in all its divine, nature (at the same time changing and constant). It brings together all levels of scientific inquiry in a truly evolutionary, transdisciplinary methodology.

**IRRATIONAL FACTOR ANALYSIS
IN THE MASS CONSCIOUSNESS FORMATION
BY THE FRANKFURT SCHOOL REPRESENTATIVES**

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Mass culture as a manifestation of mass consciousness is a truly new, unique phenomenon of modern civilization that has no analogues in the past. In retrospect, one can only speak of the traditional type of culture. Mass culture is entirely a product of scientific and technological progress and industrial society.

From the logic of the Frankfurt School philosophers, the primary importance of the production structure and economic relations for the society nature should be concluded. Indeed, it is logical to assume that the presence of mass production implies the presence of mass consumption. The question of what is primary and of secondary importance in concrete-historical realities is no longer important, since there is a much more urgent problem – the maintenance of this system in a functional state. Otherwise, civilization awaits collapse and death. And it is the mass culture as a culture of consumption that makes it possible to further development of the existing business and economic model.

G. Marcuse believes that the sphere of production is not limited to just goods and services. They are accompanied by various habits and reactions that are imposed on the person from the outside, to more firmly associate

him with the production sphere. “Goods absorb and manipulate people; they produce a false consciousness that is not susceptible to their own lies”¹⁷⁵.

In today's context, according to the Frankfurt School philosophers, mass consumer culture is absolutely dominant over all other cultural manifestations, this applies to both traditional culture and classical spiritual heritage. Theodore Adorno, a well-known art theorist who was himself a composer and musician, notes that the essence of modern culture is the desire to mass production of a standardized and unified product by analogy with industrial production. In the process of mass material and spiritual production, T. Adorno states, there is a suppression of the human creative potentials by means of imitation, deception of the consumer, when the image of the new and original is created by a deeply secondary made product. “... Popular songs of today are being released more and more like each other. They are characterized by a basic structure, parts of which are interchangeable. However, this structure is cleverly hidden by the excesses, novelties and stylistic changes that are added to the songs as something that gives them uniqueness”¹⁷⁶.

From the above interpretation of mass culture, we can conclude that it is rather than the political institutions that form the mass consciousness. Both democracy and liberalism and other political ideologies are forced to adapt to the conditions that have been formed in society, and these conditions themselves are more dependent on scientific and technological achievements and the level of material production. It should be noted that material factors in the life of society should not be absolutized, as it was in the case with Marxism, but their influence on the society life should not be denied either.

Therefore, it is not natural to rely solely on science and technology to solve social problems. One can completely agree with the criticism of antisynthetic course representatives about the problematic impact of scientific and technological progress on the civilization development. And the essence of this problematic influence, the same representatives of the Frankfurt School see in the rational and irrational principles clash.

Science and technology, as derivatives of a rational beginning in man, create new conditions and prospects for the development of society, but

¹⁷⁵ Marcuse G. One-dimensional man / G. Marcuse // Marcuse G. Eros and civilization. One-dimensional man: A study of the ideology of a developed industrial society: Transl. from English. – M.: LLC "Publishing house ACT", 2003. Pp. 134-135.

¹⁷⁶ Strinati D. An Introduction to Theories of Popular Culture. Second edition / D. Strinati. – London; New York: Routledge, 2004. P. 59.

the irrational beginnings of human nature, as more powerful, often turn scientific and technological progress into a problem, and even a threat to society.

“The purpose of the mind,” explains G. Marcuse, “is to ensure the realization of human capabilities through the more efficient transformation and exploitation of nature. However, it seems that over time, the goal changes places with the means: time given to alienated labor also takes time for individual needs – and begins to determine the needs themselves. Logos unfolds as the logic of domination. And then, when logic reduces holistic arrays of thought to signs and symbols, the laws of thinking are eventually transformed into techniques of calculation and manipulation”¹⁷⁷.

In fact, this statement states the fact that scientific and technological progress and increasing literacy of the population can not eliminate social problems, and on the contrary, according to G. Marcuse, in particular, they intensify them. For irrationalism, a modern industrialized society has proved to be a favorable environment. The rationality of progress has increased the irrationality of its organization and focus. “Today,” writes G. Marcuse, “mystifying elements are mastered and put into the service of industrial advertising, propaganda and politics. Magic, sorcery and ecstatic service are practiced daily at home, in the shop, at work, and the irrationality of the whole is hidden through rational achievements”¹⁷⁸.

Therefore, the mind and everything that it generates cannot solve social problems, since the irrationality of the human nature inevitably distorts its achievement. True freedom and all-round development of individuality in today's industrial and post-industrial society is impossible, as freedom in traditional society was not possible before.

¹⁷⁷ Marcuse G. *Eros and Civilization* / G. Marcuse // Marcuse G. *Eros and Civilization. One-dimensional man: A study of the ideology of a developed industrial society*: Transl. from English. - M.: LLC "Publishing house ACT", 2003. P. 100.

¹⁷⁸ Marcuse G. *One-dimensional man* / G. Marcuse // Marcuse G. *Eros and civilization. One-dimensional man: A study of the ideology of a developed industrial society*: Transl. from English. - M.: LLC "Publishing house ACT", 2003. P. 453.