

Artículo de investigación

Dialectics of night and day consciousness in the projection on the interchange of "night" and "day" periods of cultural and historical development

Диалектика Ночного И Дневного Сознания В Проекции На Сменяемость “Ночных” И “Дневных” Периодов Культурно-Исторического Развития

Dialéctica de la conciencia nocturna y diurna en la proyección sobre el intercambio de los períodos "nocturno" y "diurno" de desarrollo cultural e histórico

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Abstract

The article considers one of the aspects of the problem of forecasting the development of society concerned with the factor of cosmic cyclic recurrence. The authors use the interdisciplinary approach to research, based on the totality of philosophical, cultural, sociological and psychological methods. The object of consideration is the history of Western civilization; the subject is the influence of the day and night forms of the collective mythological consciousness on the interchange of the periods of cultural and historical development. Methodological approaches to defining the characteristics and markers of mythological

Аннотация

В статье рассматривается один из аспектов проблемы прогнозирования развития общества, связанных с фактором космической цикличности. Авторы используют междисциплинарный подход исследования, основывающийся на совокупности философского, культурологического, социологического и психологического методов. Объектом рассмотрения становится история западной цивилизации, предметом – влияние дневной и ночной формы коллективного мифологического сознания на сменяемость периодов культурно-исторического развития.

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consciousness of day and night types are considered. Based on the theoretical statements of Gilbert Durand and Vasily Pivoyev, the principle of the cyclical nature of the "night" and "day" periods of history is revealed. The problem of accelerating the interchange of the cycles of historical development and the end of human history is raised. It is shown that in the modern culture of Postmodernism, the alternation of daytime and nighttime periods is maximally accelerated, which leads to a sense of constant twilight and an early onset of the end of history. The conclusions of the study suggest that to confront the approach of a posthuman civilization, a long period of socio-cultural homeostasis, balance, the "new primitiveness" of a society under the sign of the "night" mythological consciousness, it is necessary to actualize the mechanism of intuitive vision of the future and to start a new round of history through a cultural explosion with the acquisition of the sense of value and the joy of live reality.

Keywords: Acceleration of history, cultural explosion, end of history, mythological consciousness, "night" and "day" modes of myth, socio-cultural homeostasis.

Resumen

El artículo considera uno de los aspectos del problema de pronosticar el desarrollo de la sociedad relacionada con el factor de recurrencia cíclica cósmica. Los autores utilizan el enfoque interdisciplinario de la investigación, basado en la totalidad de los métodos filosóficos, culturales, sociológicos y psicológicos. El objeto de consideración es la historia de la civilización occidental; El tema es la influencia de las formas diurnas y nocturnas de la conciencia mitológica colectiva en el intercambio de los períodos de desarrollo cultural e histórico. Se consideran enfoques metodológicos para definir las características y marcadores de la conciencia mitológica de los tipos de día y de noche. Sobre la base de las declaraciones teóricas de Gilbert Durand y Vasily Pivoyev, se revela el principio de la naturaleza cíclica de los períodos de "noche" y "día" de la historia. Se plantea el problema de acelerar el intercambio de los ciclos de desarrollo histórico y el fin de la historia humana. Se muestra que, en la cultura moderna del posmodernismo, la alternancia de los períodos diurnos y nocturnos se acelera al máximo, lo que conduce a una sensación de crepúsculo constante y un comienzo temprano del final de la historia. Las conclusiones del estudio sugieren que para confrontar el enfoque de una civilización posthumana, un largo período de homeostasis sociocultural, equilibrio, la "nueva primitividad" de una sociedad bajo el signo de la conciencia mitológica "nocturna", es necesario actualizar el mecanismo de visión intuitiva del futuro y comenzar una nueva ronda de la historia a través de una explosión cultural con la adquisición del sentido del valor y la alegría de vivir la realidad.

Palabras clave: Aceleración de la historia, explosión cultural, fin de la historia, conciencia mitológica, modos de mito "noche" y "día", homeostasis sociocultural.

Рассматриваются методологические подходы к определению характеристик и маркеров мифологического сознания дневного и ночного типов. На основе теоретических положений Жильбера Дюрана и Василия Пивоева выявляется принцип цикличности "ночных" и "дневных" периодов истории. Поднимается проблема ускорения сменяемости циклов исторического развития и конца человеческой истории. Показано, что в современной культуре постмодерна чередование дневных и ночных периодов максимально убыстряется, что приводит к ощущению постоянной сумеречности и скорого наступления конца истории. В выводах исследования проводится мысль о том, что для противостояния наступления постчеловеческой цивилизации необходим длительный период социокультурного гомеостаза, равновесия, "новой первобытности" общества, проходящей под знаком "ночного" мифологического сознания, для того чтобы актуализировать механизм интуитивного предвидения будущего и через культурный взрыв начать новый виток истории с обретением чувства ценности и радости живой реальности.

Ключевые слова: мифологическое сознание, "ночной" и "дневной" режимы мифа, ускорение истории, конец истории, социокультурный гомеостаз, культурный взрыв.

Introduction

The problem of forecasting the development of society has always been of great importance to thinkers of different epochs. The theme of an ideal society and state and ways of their construction is widely discussed in the writings of ancient philosophers, Plato and Aristotle. The thoughts of scientists of all subsequent epochs, up to the present time, have been occupied by the determinants of the establishment of public order. The Modern Age, by which we understand the period from the 18th to the beginning of the 20th centuries, actualized the value of culture as the main determinant of human history. Suffice to recall the conviction of the German Enlightener of the 18th century, J. Herder, for whom the history of society was nothing more than the history of culture. The theory of M. Weber – the classic of sociology – is also based on the priority of the influence of culture on the features of social and economic development, which is most clearly shown in his work "The Protestant Ethic and the Spirit of Capitalism". However, the bulk of the researchers of the social and historical process in the 19th-20th centuries adhere to the opinion of the leading role of the economic and political factors in it – the processes of creation and consumption of material goods, as well as the struggle for control over the distribution of economic and power resources. Culture indeed is moving to the periphery of scientific interests (Urnov, 2011).

The realities of Western society in the 21st century nevertheless began to lead some researchers to the idea that the determinative role of the economy in social and historical development is not unconditional and can be exhaustible. In particular, the researcher V.S. Martyanov believes that the modern Postmodernist society will rely on its development on strengthening non-economic factors, shifting in this direction from the West-centered economic-centered picture of the world. He refers to such factors as morality, recognition, respect and mutual assistance, organic solidarity and gift-exchange communications, etc. (Martyanov, 2017). He also, following Putnam, draws attention to the fact that the development of social capital embodied in the development of civil society often enters a noticeable contradiction with the basic model of a man of mass society – a rational egoist-hedonist (Putnam, 2000).

Literature Review

There is not much scientific literature directly related to the topic under study. The basic source

for our study was the work by G. Durand "Les Structures anthropologiques de l'imaginaire", in which the author proposes the theory of "imaginaire" based on the priority of mythological consciousness over the logical in the structure of individual and collective consciousness (Durand, 1960). The second most important work for us was the book by V. Pivoyev "Philosophy of Culture: A Textbook for Higher Schools", in which the author analyzes in detail the difference between the "day" and "night" forms of mythological consciousness (Pivoyev, 2009). In addition to these works, we used the theoretical works by authoritative authors in the field of philosophy of culture of the last century, including L.N. Gumilev, P. Florensky, Yu.M. Lotman and M. Heidegger. Moreover, the analysed included works in the genre of scientific articles by modern authors who consider issues of time and space of culture, sociogenesis and philosophy of history.

Methods

Understanding the complexity of questions of forecasting the future of mankind today has actualized complex interdisciplinary approaches to it, in which, along with the already traditional methods of economic, political, socio-cultural determinism, the method reasoning from which the genesis of human communities is based on a general cosmic cycle in which periods of special activity development alternate with periods of rest, balance, homeostasis and even anabiosis is gaining popularity again. The forerunner of this approach can be considered the sociological organicism of H. Spencer, who believes that society is the result of natural evolution, because of which it corresponds in structure to the biological organism, carries the characteristics of a living being, and its "organs" fulfill the most important functions to maintain the viability of its members.

In a different way, but with the support of the natural and cosmic cyclic recurrence, L.N. Gumilev interprets the development of society in his fundamental work "Ethnogenesis and the Biosphere of the Earth". We value the philosopher's thought that ethnic groups as human communities included in a single cultural field may die out, or be assimilated with other ethnic groups, or stably maintain their identity, numbers and area of residence (Gumilev, 2016). The latter Gumilev calls persistent – surviving themselves and being in a phase of homeostasis. The self-consciousness mentioned by the philosopher, inextricably linked with spirituality

and culture as a whole, sends us to the discussion of the category of collective consciousness functioning in the conditions of society in changing natural and historical conditions. Fractal correlation of nature (the cosmos) and society, society and personality, the cosmos and personality leads to the conclusion about some general patterns in their being, one of which is cyclicity – the interchange of active and reactive periods of existence.

This cyclic recurrence is most clearly manifested in the cosmic interchange of day and night, which inevitably affects the development of individual and collective consciousness, the differentiation of behavior depending on the immersion in the situation of daily cycles. The basic meaning of this cyclic recurrence is expressed in the formation of the spirituality of communities – building a picture of the world, building an axiological hierarchy of meanings and the symbolic system. We see the following sequence in the gradual organization of the cultural picture of the world in public consciousness: 1) experiencing the objective reality of nature and man as a living being; 2) developing ontological concepts, including time and space, life and death; 3) the formation of spiritual values – ethical and aesthetic. The configuration of the elements of the presented system can be viewed from different angles and in different sequences. It seems logical to shift the emphasis on the value aspects of the world picture, as they absorb the experience of objective reality, and ontological concepts, while they can function autonomously and determine the ethnic specifics of culture. The axiological factors of the intuitive and emotional mastery of the world, realized through myth, art, religion, in the most vivid symbolic form, activate the qualities of the "day" and "night" segments in the structure of collective consciousness and the unconscious.

Spiritual culture, which appears to be the last, the highest link in the world picture and which manifests itself mainly in the features of collective consciousness, requires an appeal to its varieties, is viewed from philosophical, culture science and other positions. The subject of our research determines the correlation of the phenomena of night and day (they lose their meaning irrespective of each other) in the theoretical concepts of consciousness and culture based on differences in the night and day types. Despite the long history of such studies and many scientific approaches to this topic, in the process of writing this article, two authorial concepts were adopted as a theoretical basis, which consider the factor of daily cycles in the structure

of consciousness and the formation within its borders of a cultural picture of the world.

The first concept belongs to the French philosopher G. Durand, who believes that in fact, all a person has is the *imaginaire* (imaginary), the reality of the human soul, which produces ideas about the object and the subject, based on its own immanent principles. The *imaginaire*, according to Durand, has a universal character, is inherent in all forms of individual and collective consciousness and is based on a platform of the mythological way of mastering the world, including the rational and logical aspects of thinking and activity (Durand, 1960). The philosophical justification for this thesis can be the fact that any event that has occurred, moving in a temporal continuum into the past, leaves its mark on public memory, accumulating additional meanings and signs, that is, in fact mythologizing. Mythological consciousness binds the disparate personal experience of people into a coherent pattern, becomes a fact of imagination, memory, affect, flowing into the channel of social life, traditions of understanding, cognition of action and communication (Osachenko, 2017). In Russian science, an adequately equivalent concept of the *imaginaire* is an ingrained notion of a "picture of the world"; extrapolating to the concept of "*imaginaire*", the picture of the world is an image of the world, formed in someone's (individual or group) imagination.

In modern psychological science, it is also believed that mythology initially played the role of a mechanism that supported the combination of objects and phenomena in general, through which the existence of a certain order in everyday life was justified in the minds of people. With the help of myth, people identified themselves, determining their place in space. The myth is present in our lives constantly, but veiled, and waits for its time so that a person comes under its power (Snegireva, 2012).

Results and Discussion

"*Imaginaire*" as an undivided unconscious idea of the world can, according to Durand (Durand, 1960), function in two modes. The first mode of the unconscious is called the diurnal mode, i.e. the day mode. The second is the nocturne mode – this is the "night" mode. Myth, representing the basic form of the functioning of collective consciousness in any society, based on complexes of archetypes and symbols, cannot be developed outside of these regimes. It is always possible to find cultural markers of belonging to

either one or the other that were identified and characterized by Durand (Durand, 1960).

Myth as a mechanism of spiritual development of reality is visually realized in myth as a narrative verbalizing and visualizing its own principles in the form of images of oral folk art – fairy tales, epic, musical and poetic folklore, as well as in plastic forms of folk dance and fine arts. The main message of the diurnal myth is the expansion of the boundaries of the possibilities of the individual and society, recaptured in direct confrontation with death. Death is embodied in the images of real enemies – monsters, huge animals and birds, carrying darkness and death, with which heroes who bring back the sun or fire fight. An example is the duel of the character of the Nart epos of the North Caucasian peoples, Ašamez, with the huge eagle An-Akom, with its wings overlooking the darkness and coldness on the ground. Good and evil in the structure of the day consciousness are sharply differentiated and are called directly and unambiguously. The daily mode of myth in social reality corresponds to the period of passionary warming up in the processes of ethnogenesis (according to Gumilev) (Gumilev, 2016), during which the diurnalized communities make a breakthrough in their development, subjugating their surrounding territories, destroying or suppressing neighboring ethnic groups.

Mythological collective consciousness in nocturnal mode is peculiar to ethnic groups during periods of passionate cooling and the danger of being destroyed or enslaved by stronger "daytime" communities. Fear of imminent death inspires awe in people's souls, protective mechanisms of the psyche give birth to hypostasized characters, in which negative features are deliberately underestimated, or completely transformed into positive ones. The main stylistic sign of the night myth-narrative becomes the euphemism – the idea of the dangerous as friendly, about evil as good, about ugliness as beautiful, etc. The subjects of struggle and fights with the enemy give way to narratives related to the theme of reproduction of the family – the stories of gaining love and family happiness (for example, the Russian folktale "The Frog Princess"), children and miniature characters of Tom Thumb, Little Red Riding Hood, Kroshechka-Havroshechka, etc. come to the fore instead of heroes.

Typology of the "day" and "night" modes of implementation of the imaginaire, according to Durand, can become an analytical tool that effectively reveals the essence of both individual

segments of the world picture of a particular society and its integrity.

The second conception, based on the essentiality of the night factor in culture, belongs to the Russian researcher Vasily Pivoyev (Petrozavodsk). Arguing about the necessary conditions for transformation of chaos into culture, the scholar expresses the idea that it could occur solely due to the formation of mythological consciousness as a systemic idea of the structural and value characteristics of the world, manifested in symbolic forms of rituals, ceremonies and holidays (Pivoyev, 2009). Among the main characteristics of this type of consciousness, the researcher mentions integrity, pan-identity, axiologiness, noncriticality, illusoriness, etc., which correspond to the trance functioning of consciousness at night – the time when the boundaries between the human body and the world are washed out.

Unlike Durand, who divides totally functioning myth into day and night modes of realization, Pivoyev differentiates the sphere of individual and collective consciousness into day/logical and night/mythological types. Having drawn a clear borderline between the day and night forms of consciousness, the researcher revealed the most important characteristics of the "night" consciousness, which include, inter alia, introvert character and selective communication, the depth of immersion in the semantic spaces of culture, reliance on altered states of consciousness (sleep, myth, hallucinations, meditation, hesychasm). The scientist also distinguishes the socio-cultural functions of the "nocturnal" culture, among which the most important are: axiological, teleological, compensatory, creative, understanding, mythological. Pivoyev draws attention to the potential of the "nocturnal" mythological consciousness, consisting in the desire to live and experience the object in its procedurality and continuity without the participation of analytical and differentiating operations.

The ideas set forth in the works of Pivoyev echo the theory of Durand about the diurnal and nocturnal regimes of the realization of the traditional picture of the world in myth (Pivoyev, 2009). At the same time, the concept of "night consciousness" can be credited to Pivoyev, which makes it possible to practically identify the elements of a nocturnal culture in a particular mode of interaction within the framework of ethnoculture (tradition, ritualism) or the result of creative consciousness (epic, folklore).

The question of the role of "night" mythological consciousness can be extrapolated to the problem of the acceleration of history and overcoming its end. Synthesizing the positions of the theories of Durand and Pivoyev, one can graphically depict the model of the structure of social consciousness with respect to the balance of the "night" and "day" segments. Fig. 1 A shows how the model of collective consciousness with the predominance of the diurnal mentality, for example, the North Caucasian ethnos of the Adygs of the epoch of creation of the Nart epos,

called in the popular literature "Children of the Sun", looks like. However, with the unfolding of historical events lasting almost a century of the Caucasian War and the inclusion of an ethnos in the Soviet socio-cultural space, in the collective consciousness, the boundary between the day and night sectors of the collective consciousness had shifted, forming a certain parity of these segments (Siyukhova, 2012) (Fig. 1 B).

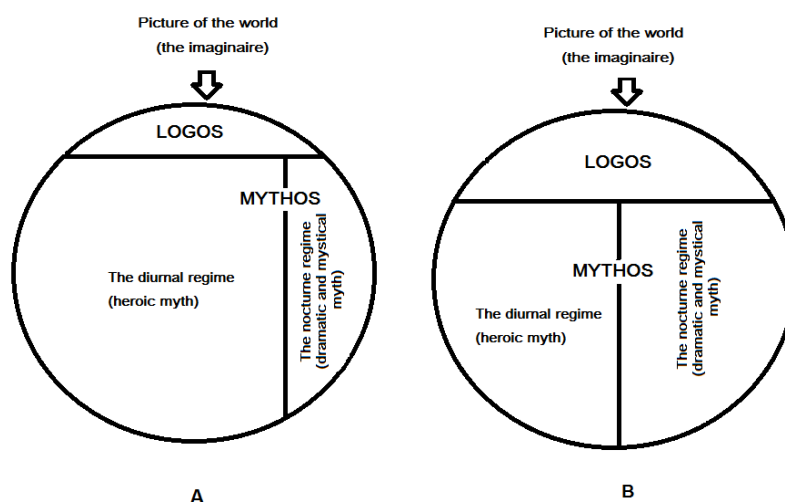


Figure 1. A theoretical model of the historical transformation of the Adyg ethnic picture of the world from the period before the Caucasian War of 1817-1864 (A) to the present state (B).

Thus, we see from the example of the one and the same community that the boundary between the day and night parts of the collective mythological consciousness can be mobile. This is in tune with the thought expressed by Pivoyev that in the history there is an actualization of the night consciousness in "troubled times", in periods when one mythology is destroyed, and the new one just begins to build up.

The ideas of turning, borderline, and break in culture are found in the works of modern philosophers and cultural scientists entering the orbit of the semiosociopsychological research paradigm, which allows conducting diagnostics and forecasting of sociocultural processes (Adamyants, 2012). One of the most significant figures in this series is the Soviet scholar Yuri Lotman, who identified the problems of the cultural "crack" in the depths of which the contradictions of the previous period were accumulating, and also the origins of the new

cultural and historical stage were anticipated and emerged (Lotman, 2010). According to the note

by Kondakov, for Lotman – a representative of the research cohort of the "cultural gap" in the Russian Soviet reality – the dilemma of separating culture as an object of research (the 19th century) from culture as a subject of self-awareness was full of painful experiences and stubborn problems (Kondakov, 2008). The theory of Lotman on the change of cultural markers in the periodization of Russian culture can be projected onto the history of Western society and the world history. At the same time, taking as a basis the basic labeling of the culture of the epoch, the commitment of the collective mythological consciousness to day or night forms, one can trace the periodicity of the change of cultural and historical paradigms through the replacement of a certain sign system of artifacts, from cave paintings to scientific theories.

The further is the epoch from our time, the more holistically we perceive it. So, if primordially is

regarded as the epoch of the origin of consciousness based on the "night" perception of the world, then in the next period of development of ancient civilizations this type of consciousness reaches its peak and, consequently, the subsequent crisis. Antiquity arises as a new, "day" paradigm of culture, which, having passed its cycle of development, also reaches the crisis. The next epoch – the Middle Ages – lasts under the sign of religiosity, that is, "night" consciousness. The Renaissance epoch actualizes a positive, "day" view of the world. Remembering the theory of O. Spengler, who associated culture with a living being, passing cycles of birth, maturation, aging and decline, one can continue this idea by the thought that, as a living being, culture is subject to a cyclical change of "day" and "night" existence.

The new era, which began with the revival of the ideas and values of antiquity, is perceived by us in more detail due to the proximity to our modernity in time, and within itself also breaks up into "day" and "night" segments, most vividly embodied in style forms of art: the Renaissance/day → the Baroque/night → the Classicism/day → the Romantic era/night → the Realism/day → the Symbolism/night. Further, the change of "day" and "night" in culture is so quickened that a feeling of constant "twilight" appears, as noted by Nikolaeva, who defines it as a characteristic feature of the Postmodernity era (Nikolaeva, 2005). Day and night as markers of time in a situation of Postmodernity are losing relevance, which the German philosopher M. Heidegger foresaw when he spoke of time as being fulfilled as a kind of integrity in which the future, the present and the past merge (Heidegger, 2003). P. Florensky came to the same understanding of time as a full, complete whole: "The fourth coordinate – time – has become so alive that time has lost its character of bad infinity, it has become cozy and closed, close to eternity" (Florensky, 1985).

The modern Russian philosopher N.S. Rozov, reflecting on the causes and mechanisms of the acceleration of history, asks about its limit for Western societies. While giving a positive answer, he relies on the limitations of human nature in the ability of people to learn new things and transform established practices (Rozov, 2013). He also sees the dichotomy of the value of achieving civilizational benefits that can turn into their opposite (numerous examples of man-made disasters that have occurred in the world over the past few decades are vividly evidenced by this). At the level of the collective unconscious today there is a feeling that humanity has come close to

the border, behind which history ends. According to the observation of the researcher M.V. Tlostanova, E. Glissant felt this sense of borderline, expressing it in the idea that the modern world is rapidly turning into a chaos-world, a world of the unexpected, which is difficult to accept due to ontological fear of the unknown (Tlostanova, 2012). A.A. Bolonkin, a scientist who, in addition to philosophical research, develops modern technical projects at NASA, USA saw the possibility, even the inevitability of the onset of the end of the history even more clearly. Knowing the potential of modern scientific discoveries in the field of creating artificial intelligence, he writes that "... humanity fulfilled its historical mission, came to its end, giving rise to a higher electronic civilization. And it must leave the historical stage" (Bolonkin, 2001).

The chaotic nature of the modern world is visually realized in the sociocultural situation of the megalopolis, flooded with artificial light, where the night loses its main attribute – darkness. The binary opposition "day-night", which for millennia gave integrity to the picture of the world, rolls over, becomes unobvious, on the principle of chain reaction leading to the rolling over of the derivatives of archetypal pairs – "top-bottom", "one-another", "individual-general", "male-female", "biological-social or cultural". The biological essence of man most fully realized at night, initially weaker than that of wild animals, becomes even more vulnerable in the era of Postmodernity. The weakening of the basic instincts leads to the fact that often the family ceases to perform its basic function of the reproduction of society, initially being focused on the non-birth of children. The daily "cultivated" life, at the dawn of the development of human history, allows going beyond animal instincts by developing a unique system of landmarks that are inherently natural (Sapogova, 2000), paradoxically, leading to its completion. Already today there is a feeling that the limit of the existence of civilization that began from archaic times from the chaos of consciousness has come, through the gradual differentiation of the "night" and "day" types of culture as dialectically contradictory and contributing to the overall development of culture, to the present state of amorphousness and chaos.

The night mythological consciousness becomes a saving thread that reduces the "existential anxiety" of the society because it sets the possibility of integrating into the integrity of a consistent understanding of the past, the present and the future (Osachenko, 2017).

The intensive development of communication technologies and the loss of the value ratio of the majority of the population to social capital in the form of achieving status in various real groups, especially political, ideological, in some cases economic and family, leads to atomization of the individual in real life and to the increasing role of his or her network life, where the horizontal stratification prevails over the vertical (Artimovich, & Puzikov, 2012), where all are equal, where everything belongs to all. It can be assumed that society and culture are sunk into a new primitive state – a prolonged state of collective consciousness under the influence of the "nocturnal" regime of myth (according to Durand). The world turned out to be filled, there is nothing more to learn and conquer, any attempt by the society to expand its territorial, economic and even scientific potential threatens to lead to self-destruction. Western culture faced the problem of cultural entropy due to several factors, including extrusion of man from production in connection with the introduction of robotics and computer-controlled processes, the ambiguous consequences of multiculturalism, the loss of family values and the weakening of intergenerational ties, etc. One of the proofs of the onset of the "night" of culture can be considered the scientific event in 2018, taking place in Dresden under the name "Feiern statt Fürchten" ("Celebrate Instead of Fear"), which became a visual embodiment of the euphemism, the iconic quality of the nocturnal type of collective consciousness. The festival as an echo of the archaic mystery makes the participants of the sacrament re-live the "events" of the somnambulistic state of the "awakening of the soul" – an event that happened "during it" (Vorotyntseva, & Malikov, 2018).

The conditional "dream" of primitiveness, which lasts quite a long time in the theory of the acceleration of history, is vitally important to the society. Assuming the ontological unity of individual and collective consciousness, the fractal relationship between them, we can give an analogy: a newborn child sleeps most of the day, absorbing and fixing information in the dream, perceived in the short moments of wakefulness. Sleep of an adult person is a mechanism for activating intuitive cognition of the essence of being, insights into the truth and foresight of the future, the formation of a symbolic system (according to Jung). The origin of the myth says that it arises within us, where our unconscious plays an important role, our numerous "complexes" and "archetypes". In this case, sleep is a mediator between two worlds of non-being and being (Snegireva, 2012). The end of history,

which is present in the hypotheses of modern philosophers, provided the human is preserved as a biological species, will mean a prolonged spiritual anabiosis/dream too, in which humanity slowly, like a newborn, will once again comprehend the essence of the world, its own value as a living spiritual being – HUMAN.

Conclusion

Going back to the theories of mythos by Durand and Pivoyev, we can assume that mythological consciousness, especially its "night" form, is a form of survival, it comes self-unrolled and does not need strong-willed efforts. Rational consciousness is energy-consuming; it leads to the exhaustion of the subject's strength and periodically requires a long rest. Mankind, especially Western society, should immerse themselves in the long period of "hibernation" to reconstruct the system of symbols, archetypes, actualize intuitive mechanism for predicting the future, gain a sense of the value and joy of live reality. The idea of K.T. Jaspers on the need to turn of the "Axial Age" – the time accumulation of spiritual meaning and force to "launch" a new round of stories featuring real people with real emotions and feelings, and not creatures-cyborgs of post-human civilization, equipped with a rational intellect. The humanistic basis of culture associated with the constant search for ways to overcome entropy gives reason to hope that through the "cultural explosion" (by Lotman), the fragments of society's spirituality can give rise to a seed of a new civilization, in which Homo sapiens (spiritualis) will once again take his/her center place of the subject-demiurge.

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