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The Nature of Power in Cultural Context

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Annotation: *The article discusses the concept of power in the context of cultural aspect. It gives determination of the nature of power, its evaluation and implementation of wildlife relates to the way people-through prioritizing aggression or competitiveness, which ultimately caused by the presence of a highly developed consciousness and intellect Exposure to extreme mental life.*

Analyzing power in cultural-philosophical aspect can be traced back a certain number of aspects of the implementation of the abilities and capabilities of the subject such as law, authority, strength, willpower, known techniques of manipulation of consciousness, such as hypnosis.

In the Russian tradition, the problem of power and the state was considered and developed by GN Chicherin, VS Solovyov, AI Petrazhitsky, PI Novgorodtsev, BA Kistyakovsky, SI Hesse, E Troubetzkoy, EV Spektorsky. This series of philosophers, teachers, lawyers and politicians have always been associated with the issue of power serving people needs. These problems have always been considered separately from the problems of socio-political, economic, administrative and legal order. What prevails: life of an individual or is it the greatness of the state, social, "social ideal"? The cathedral relationship of subordination and violence are excluded in principle. We can assume that the nature of power caused internal psychological structure of man; in which among other things has an undeniable quest of power he would and could comply. The presence of power is necessary condition of society. But directing a united force in society can appear only because man, identifying himself in the cathedral existence, at the same time is itself in freedom. Authority provides for freedom because it supports "the moral force of gravity" of people to each other, through which is only possible to communicate. "Freedom and power" as opposed to "submission - power" for this feature are usually called Russian culture of femininity, demonstrating the poetic contemplation of the ideal, which arouses our admiration and obedience, as the ideal cannot own, it can only obey as the highest top. This trait expresses many human virtues. Among them we name humility, modesty, cravings for idealism and willingness to submit to that which is above us, take it as a model to guide itself. Freedom of the individual, thus, can be expressed not only a powerful and domineering power and desire for independence, but in the submission, which is not a result of the search of high samples existence. Power and domination are the natural state of the public to ensure the personal freedom of individual existence.

From the moral point of view (which always rested in Russian cultural tradition), the evaluation of power and subordination depends on what purpose and with what consequences apply power and the name of what is possible to prevent submission.

At the same time in the Russian language the word "own" is rooted kinship with words (lord, dominion), which have a value of "owner", "master". Etymology and emphasizes the economic base determines the other levels of governing. These initial meanings also underlie the development of research tradition cultural-philosophical power. A close relationship with the economic side of power, wealth and property in Russia were already traced from the time of Ivan the Terrible, who, in order to replace the increasing influence of the powerful aristocracy upon layer princely and boyar - banished it to other places. It were the suburbs, where there were many fugitives and outlaws, and where Ivan the Terrible could not gain fear aristocrats who now feared hating themselves and their populations could only hope for a king. However, the trend with a wealth of power connection has not been destroyed and reborn particularly active very soon appeared in the bureaucracy, which is displacing the aristocracy, the government itself became reinforce its economic impact, that is, through enrichment. We can bring about this evidence S. Solovyov, who gave examples of complaints and petitions to the sovereign urban nobility about taxes ruling new layer: "Your sovereign clerks scribes your cash salary, estates and lands bestowed, and being constantly at your affairs and enrich many unrighteous, from his bribes, buying many fiefdoms and their houses built many stone chambers such that inconvenient to say."(1)

Cultural-philosophical aspect of the study of power is directly related to the epistemological aspect. This relationship can be traced through the concept of truth and the definition of its role in the system of scientific knowledge. Truth is always pointed to the essence of things or procedural action on their substance and limit generalization. As such it is considered absolute and out-historical universals (Plato's Eidos has always been in the world of Truth). Such, it showed itself in ancient Greece and lived at all times high classics. It consisted purely epistemological purpose is to keep an ordered, strongly systemic form whole edifice of science. Expressing theoretical scientific level, the truth and the empirical material was filtered, leaving it only of what could be its due. Truth in Science is "rules", dominated by the determination of its theoretical and empirical levels.

Authority of scientific truth, however, expands the framework of science, leaving in personal, cultural, and social plans. Science in culture and social life in general, has traditionally had the highest authority. Authority held its rationality: rational way of thinking, which argued for an absolute value. Embodied in the scientific consciousness, human authority was the main instrument by which he subdued the world. Power and omnipotence of reason were indisputable. Power and man endowed conquistadors force, putting it in the center of the universe, where it seemed that the whole world is subservient to it. Humanism as cultural-philosophical for rational attitude resulted from human - Titan to the world. Rationally found scientific truth, so only the bounds of science and culture published in due to the nature of social, i.e., "legitimized" (JF Lyotard) it. Thus, the model of knowledge of the Enlightenment was both a model to achieve ethical and political goals as the latter believed necessary to reach an agreement between the constituent political attitude poles and first showed character to achieve this agreement, when established in the process of scientific knowledge concerning the coherence between an established truth and all structural components of science. The organization and functioning of all cultural spheres was carried out on the image, which asked science they obeyed (dependent on power) existed in a particular era style of thinking mainly of scientific and philosophical thought. This style of JF Lyotard calls metanarratives and leads his examples: "dialectics of

Spirit, the hermeneutics of meaning, the emancipation of the reasonable subject, the growth of wealth, etc." (2). Metanarratives ruled the establishment of political regimes, ethical standards, state laws, aesthetic canons, etc. Character and influenced the work of truth notion of justice, good, politicians, beauty, etc. all phenomena of social and cultural life. Truth is, rather, it great-legitimization of behavior in science created and rigidly deterministic public image and culture all conform to a single top. Beginning dominated.

That's why since Plato the question of knowledge and power was raised with the understanding that it is two sides of the question: who decides what knowledge is, and who knows what needs to be solved. The appeal of the political power of legislators to scientific truth is carried out in order to have the right to decide "what is true and what is not", because the answer to this question would solve that "fair". Therefore, "there is a relationship between science and policy: both the first and the second follows from one perspective" (2). "In the information age, the question of knowledge, more than ever, is a matter of management" (2).

If we talk about Russia and our understanding of the relationship context of truth and power, then you should pay attention to their close intertwining. The concept of truth as truth here plays the first role. In the history of Russia and even political miscalculations and mistakes is always made by influential justification for the truth. An example is the work of Peter I, who in his reforms confused in the notion of truth, but has not lost love for it because even if he wanted to live in imitation of the West (imitation putting this tradition), it is only because he believed in what is true. He was ready to abandon all their own, if it was not true. In the Russian mentality it laid trait necessity and possibility of rejection of all that, albeit profoundly mistaken, ceases to be righteousness. Peter I was an expression of the spirit of the Russian people's determination to live only truth, love truth, even without seeing it. The scriptures say that God sends people to sacrifice "Lestcha Spirit" (3), the spirit of perdition, for that they "love of truth is not accepted". Peter I was ready to renounce everything, what was not seen the truth and authority to bind only with it - with the truth. He was ready to accept anything if saw this truth. Peter I and the Reform Party rallied around him and believed that without knowledge of slavery, and went to him. Progress was illiterate, unworthy even of Russia, which is still due to backwardness has not developed a mental and intellectual elevation. But in the very act of this reformatory was the greatness of spirit: "And know about Peter that life is not expensive: Russia would have lived only in honor and glory". (3) On the epistemological aspect, so for all the cultural differences between contextual understanding of authority- knowledge recognized: the power understood as direct method of disposal authorities.

Psychological concepts of power plan is set in interpersonal interaction, where separate a master unit and slave side, and by its very nature a two-part power appears essence. Substrate power - instinct, subconscious intentions self-pressure, natural and innate desire to sway the destinies of the world, to dominate. But the genesis of power can be found even in subhuman forms of mental existence. M. Scheler sees the start of the power relations in the "sensuous impulse" that attaches to the whole of nature, and on the human level, is transformed into a desire to establish a continuum of its self and its meaning. It is human self-determination, including the need for self-actualization, the will and the process of self-realization. Need and, therefore, the desire for self-realization can be considered characteristic of life itself. Nietzsche says about this when proves the thesis of the "will to power" and Schopenhauer in the thesis of "the will to live". In human nature lies "activity and will", "rush", "power" of existence. Such a

statement makes it possible to justify the "identification of life with aggressive self-assertion activist - positing themselves and their values as an absolute imposition and oppression" (4). Power, thus, is understood in opposition to submission, a form of manifestation of life.

But power in the general philosophical and psychological terms is sometimes associated with a more general pattern, which is characteristic of all living things in the pursuit of priority. Priority can also be achieved not necessarily through aggressive behavior. Power may be the result achieved priority not only in strength but also in intelligence, tolerance, adaptation, tricks, accident, etc. Power is the desire priority and the desire for it, it is "functional priority being" (4). It legalizes priority as a condition for the expansion of life. Life itself appears overbearing grip. The will to live is implemented in an effort to priority in the form of power. It can realize itself in nature - as some species through aggression toward others and form of competition, when there is the greatest degree of survival of the species. Competitiveness in the high priority is peaceful. In humans, the priority values get the most value. They are caused by the presence of a developed mental life and consciousness. That is, the pursuit of priority becomes aware, receives nature of the implementation in the form of purposeful activity or competition in games holidays. "All these festivals bear the character of covert or overt struggle, struggle is not for property, not for material interests, but for prestige, influence in society" (5). Although, in a story by Mikhail Bulgakov "The Master and Margarita" Ieshua gives his definition of power: "All power is violence against people and that the time will come when there is no power nor Caesar, nor any other power. People go into the kingdom of truth and justice, where there will be no need no power" (6).

Thus, the psychological basis of power is based on the underlying fundamentals of human nature, where the animal desire for priority transformed as a result of upgrading its consciousness.

Psycho-anthropological characteristic authorities find in Nietzsche in his ideas "anthropological split", justifying the inequality of man and human groups. Nietzsche refers to the "philosophy of becoming" and therefore sees the world through this category. Life as it is explained by the formation of a certain breed through its power over reality. Human development as a power scheme has the specificity that is through values. They (due, in turn, our needs) pose for a man of his world. The world is meaningless and priceless material. Only a man gives it meaning, norms, values, laws that express the nature of their needs. Making sense is a seizure and authoritative scripture of the world of his paintings as phenomenal. World passed through the imperious attitude towards it, it is presented as a multicultural and pluralistic because no number of phenomenal reality. We "grab" the world our intellect, feelings, needs, desires, interests, etc., we make it "our" world, a world in which we live. Truth cannot be opened as a result of knowledge. It is constructed of power; a man finds it so what he has put into the world. Subjection of the world is his masterful grip. We are "scooped" by the standards of the world of its kind we ruling over them as it can make the human species.

It does so through human will, strength and power, which Nietzsche calls not a public nature. There is no relationship "domination and subordination". Power is rather, shape and configuration of the human being as a conscious, i.e. self-concluded activity is a term of reflexive being. Will and power through the creation of meaning captures a fragment of life, turning it into meaningful. Subject, thus realizes itself through the "will to power" subjectivity

gets the measure of development which characterizes the degree of volition power, i.e. manifestations of life.

Human life is picking up strength and specific manifestation of the will. It is not aimed at self-preservation and survival of the species 'man', and self-manifestation and self-determination as a self-reinforcing activity. The will to power and the degree of manifestation and configuration and creates different patterns of life. Life is and has the power as a manifestation of the will. Typically, however, (though it can be seen only in the later works of Friedrich Nietzsche), this authority has power over him. As such man differs from all other living being, which does not rule over itself in the sense of discovery to expand borders and opportunities. Only a person departs from the will to self within those borders, which specifies the nature and freely at their limits creates. Character limits draws humanity according to Nietzsche, in three categories: "strong", "weak" and "average". This is the physiological norm manifestation of the will to power and shaping their lives. The norm of the "average" person is quite average in achieving success. The "strong" has higher life stress, which manifests itself in a constant labor intensive work.

Finally, from a position of power as the political aspect is the method of influence, subordination, compulsion, inducement to the actual balance of forces.

Thus, we conclude, first, that the concept of power to affect its variability in different cultural contexts is difficult. It has always been the national and historical context. And even the personal factor has a value of its execution to identify its essential rod and specific content.

Such a conclusion is starting to consider in more detail the power in its sociocultural aspects.

However, secondly, the socio-cultural content of the authorities in its historical, national and personal change has a more general significance level of dependence on the nature and style of philosophical thinking, which allows meta-position and where you can see its power in explaining changes in the fundamentals of those marginal grounds that give as a reason for the changes, and the possibility of contextual cultural influences.

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