

The "mass of people" in the postmodern perspective according to Jose Ortega-i-Gasset's "Mass Rebellion"

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Abstract. The article "Mass Revolt in the Postmodern Perspective by Jose Ortega-i-Gasset" deals with Jose Ortega-i Gasset and Martin Heidegger's definition of the specifics of mass society. Their views on "mass society", "mass man" and "man - mass". The main focus is on the nature of mass society in the post-righteous era, as well as on the new features of the postmodern era of the "human mass". The concluding section summarizes and outlines the role of mass culture in the postmodern era, how the relationship between man-mass and the intellectual in the postmodern era can be imagined.

Keywords: mass of people, Mass Rebellion

Introduction

XX - XXI century, as the era of global civilization has made significant fundamental changes in the formation and development of man and society. Life in the XX - XXI centuries, not only is technically equipped and at the same time gives more opportunities to people, but also forms the belief that the future day should be richer, better and more diverse than today, as opportunities are constantly expanding, growing and evolving. "Modern", "postmodern", "postmodernism" - are quite common terms lately. The term "modern" refers to a process of change that has been stimulated by technical progress in Western civilization, the development of industry, and the growth of knowledge in social or various fields. Analysis of the phenomena of "man-mass", "mass man" and "mass" in general in the postmodern perspective, discussion of the features and specifics of the "mass uprising" in the postmodern era.

In this analysis we see the relevant works of the authors of the postmodern era. The urgency of the paper is indicated by the fact that the postmodern, global, audio-visual, digital world has giant means of producing mass culture. In such a world, it is important to understand and answer the following key questions: What is the status of the "mass-man" in the postmodern era? Do postmodern realities contribute to the multiplication and empowerment of the masses, or, conversely, reduce its capabilities and self-confidence? What is mass culture in the postmodern era? How does a mass of people feel in virtual, digital reality? How did the human-mass adapt to the post-righteous era? What is the relationship between the intellectual and the human-mass in the postmodern era? Jose Ortega y Gasset and Martin Heidegger on the specifics of mass society

Man-Mass with Jose Ortega-i-Gasset

Jose Ortega-i-Gasset is a great Spanish thinker, philosopher and sociologist of the twentieth century. The Mass Rebellion is the most famous work of Jose Ortega-i-Gasset, published as a book in 1929. Based on a review of the recent history of Europe, the author builds on the concept of the human mass, the "mob", which has penetrated into all spheres of human activity. According to Gasset: "Society is always a dynamic unity of two factors - the chosen minority and the masses. A minority is a group of individuals that are qualitatively different from others. "Mass, as a whole, defines a crowd of people who do not have any specifically different characteristics." According to this definition, mass is a gathering of people, a group of people who do not differ from each other and repeat their actions by imitating each other. They are formed from people who do not have different visions and ideas. Gasset also notes that "mass" is not always a multitude of people, "man-mass" is one who can not evaluate himself for both good and bad, who perceives himself as "just like everyone else" (Gasset, 1993). : 6-7).

Gasset believes that our lives are based on freedom of choice, the path of choice is never interrupted, even when we say "whatever happens, will happen". Here we deny the right to choose, although not making a choice is already a choice. "When political life falls into the hands of the 'man-mass', it is as if action and active life cease, even though it carries enormous power and potential, it lacks the capacity for creative

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activity" (Gasset, 1993: 44). So what is rebellion? What does it mean when the masses revolt? - Rebellion means a situation when a rebel makes demands on his own rights and claims. According to Ortega y Gasset, the preconditions for mass revolt are as follows: a sharp increase in the earth's population, the concentration of large populations in large urban centers, the death of aristocratic culture and ideology amid the development of liberal, socialist and democratic ideologies, rapid mass production and mass ideology. Thus, the mass man considers himself a perfect human being, which is why Gasset calls it "blissful self-awareness", and such an attitude does not allow a person to take into account the other person and his values. § 2. Man-Mass with Martin Heidegger

The philosophical worldview of the twentieth-century German philosopher Martin Heidegger was mainly concerned with the analysis of human existence, existential and anthropological issues. In analyzing these problems, Heidegger introduces his own terms, such as "moon-being," "man," and others. (Heidegger, 1970: 542). According to Heidegger, a person entrusted with science and technology has lost his individuality. Heidegger coined the term "Man" to describe this condition, an indefinite pronoun in German, which means that it does not refer to a specific subject, but to someone in general, "Mavan". Heidegger used the term to refer to an average, impersonal person. "Man" is one who justifies all his actions by referring to the ordinary, the common (Heidegger, 1970: 544). Heidegger singled out a few characteristic features of "Manny": "We enjoy and enjoy virtue as 'generally'; We read, see, and reason as we 'generally' see and reason; We will separate the "big crowd" as they are "generally" separated; We consider it "outrageous", which is "generally considered outrageous" (Heidegger, 1970: 195).

Thus, according to Ortega y Gasset, because the mass of man does not recognize the rules of orderly polemic (game), he can not become a full member of society and remain an intellectual barbarian. "Man-mass" and "MAN" are those who can not evaluate themselves, both positively and negatively, those who perceive themselves as everyone is. Such people create mass, mass consciousness and mass culture. Today, people have the opportunity to further develop themselves and their capabilities, to make the most of modern technologies. Under these conditions the mass man becomes more dangerous, first and foremost to himself. The modern era requires the strengthening of subjective attitudes, a person must be able to make conscious decisions. The post-righteous era implies that today objective events are becoming less important for the formation and development of public opinion than emotions and personal opinions. Therefore, when asked how the "man-mass" adapted to the post-righteous era, we can say that the "mass-man" easily adapted to the post-righteous epoch, because in such an epoch everything is simplified for him and it is completely acceptable to him. There is no resistance, emotions and personal opinions do not mean independent thinking.

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