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«Секция 1. Новые формы социальной стратификации и социального неравенства в цифровую эпоху»

The socio-psychological and psychoanalytic aspects of social inequalities in the era of digitization

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All human societies are based on the socio-cultural principles that have a function of integration and interaction. They make it possible to assemble the elements of a configuration in the psychosocial space and in time. It is in this sense Pitirim A. Sorokin asserts that at the base of all social configurations there is a major premise, a particular way of conceiving life. Sorokin thinks that the centuries-long periods of culture described as ideational, idealistic, or sensate, for example, are characterized in terms of their dominant traits. Sorokin considers that: the scientists of Ideational culture would be more interested in the study of spiritual, mental, and psychological phenomena. The scientists of Sensate culture would be more interested in the reality and knowledge of this reality given by the senses and connect the internal differentiation of a society to any aspect of the thinking getting into that society. The scientists of the Idealist culture would be more interested in the cultural mentality which largely determines the general character of society and culture, including its social relations. Sorokin himself best summarizes the brooding omnipresence of the three principal types of culture: "Each has its own mentality; its own system of truth and knowledge; its own philosophy and *Weltanschauung* ; its own type of religion and standards of "holiness"; its own system of right and wrong; its own forms of art and literature; its own mores, laws, code of conduct; its own predominant forms of social relationships ; its own economic and political organization; and, finally, its own type of human personality , with a peculiar mentality and conduct". [1] On the other hand, every society is organized into more or less hierarchical social groups. Social stratification refers to all systems of social differentiation based on the unequal distribution of resources and social positions. From the point of view of Radtchenko-Draillard "independent persons whose image is neither based on comparison nor on the opinion of others, attach importance to forging their first impression rather than on non-physical characteristics (psychological, mental and moral); young people are guided by the search for a peer society, emphasizing the exchange and discovery of psychological qualities and the way of seeing; middle-aged people are more susceptible to social presentation, to the two levels of apprehension of others, confirming the salience of social inclusion in the mental attitude of the mature age; with the advancing age, expressiveness, the dominant attribute in the first impression, is used to judge moral qualities in judgement, the social expression allowing to gauge the other in its expressive manifestations". [2]. It should also be recalled that from the point of view of Sorokin: he looks for the cause in the group affiliations of a person." They are the nature of one's group affiliations and one's cultural affiliations. Unfortunately how our social affiliations influence our logic and judgments is still but little known. The so-called "sociology of knowledge" has hardly reached a clear formulation of this problem"[3]. By asking the question whether psychoanalysis leads to a *Weltanschauung* (a view of the Universe) and to which Freud specifies that "a *Weltanschauung* is an intellectual building that solves, homogeneously, all the problems of our existence from of a hypothesis that commands the whole, where, therefore, no problem remains open and where everything we are interested in finds its place determined. » [4]. To understand how Freud imagines a progress in the "regulation of human relations",-progress which he deems

far more difficult to accomplish than the progress of the domination of the forces of nature-, one must take into account his theory of human urges, of the fundamental duality between Eros and Thanatos. The second phenomenon that complicates the distinction between self-drive and object impulse (libido) is narcissism. It is in this sense that Freud remarked: "If civilization is the necessary course that leads from the family to mankind, then it is indissolubly linked to it (...) As a consequence of the eternal struggle between love and the desire for death, the increase of the feeling of guilt..." [5] At present, the company also shows that technological progress is not a natural force, to which we as a society are subject and helpless. The democratic social order is then perceived as likely to be achieved in its integrity, fragile. It is also essentialist as vulnerable in its substance. This power-up would test it in its solidarity, when it distends but does not break, such as a resistant or resilient steel. The indicators are modified to take into account the situations of the poor potential, known as precarious and their experience (objective and felt) of fragility, following the irregularity and uncertainty of their incomes. Science can become an instrument for the service of specific, contingent purposes and thus contribute to the maintenance of exploitation by the capitalist mode of production. For the time being, digitization benefits almost exclusively to entrepreneurs and owners of private companies, as it reduces staff costs and increases revenues on the basis of new or better products that increase the profits. Gender relations are also affected by digitization. The consequence: the chances for women to get power positions in the economy or politics are weaker. The transmission is therefore not the identical reproduction of behaviors from one generation to another, but from provisions; this is in other words a process of conversion, which mixes deconstruction, reconstruction, mutation and appropriation. Cultures that one and the other choose are not the same. Young people and older people are also vulnerable. The youth, the changes it induces and the psychological work that ensues often provoke emotional and emotional manifestations, noisy but transient, which can take the allure of a depressive suffering the troubles of behaviour, addictive conduct, criminal conduct, suicidal acts and aggression are considered by many authors to be depressive equivalents. The refusal to accept the other creates a need to take refuge in self-defence and the individual voluntarily transfers his anxieties and anger to others by using social and computer networks. In conclusion, this includes personal skills (self-organization, self-awareness, and personal reflection), professional skills and skills for the effective exercise of democratic economic rights. For this, there must be a right to education as well as a right to retraining and rehabilitation for different social groups in order to integrate well into the current era of digitisation.

Key-words: Culture, social stratification, identities, human relation, digitisation.

Источники и литература

- 1) Sorokin P.A., (1937), Social and Cultural Dynamics. 4 vols. New York: American Book Co., v. 1, p.67. Radtchenko-Draillard, S. (2014), Le rôle des stéréotypes nationaux dans les interactions interpersonnelles et intergroupales. Cahiers de psychologie politique. 2014, n°25, p. 26. Sorokin P.A. (1947), Society, Culture and Personality. New York: Harper & Bro., 1947, p. 352-353. Freud S (1931-1936), New Introductory Lectures. XXII. Weltanschauung. In: J Strachey. The Standard Edition of the Complete Psychological Works of Sigmund Freud. Vol XXII, London: Hogarth Press, 1964, p.158. Freud S (1930). Civilization and its Discontents. In: J Strachey. The Standard Edition of the Complete Psychological Works of Sigmund Freud. Vol XXII. London : Hogarth Press, 1964, p.133.
- 2) Abstract: The purpose of my article is to analyze from the point of view of Sorokin and Freud's psychoanalytic theory the impact of science on the social and societal interactions

of modern society. My research on the stratification and dynamics of social groups complements this analysis and highlights the problem of social inequality in the age of digitisation.