NATURE AND PECULIARITIES OF THE REGULATORY MECHANISMS IN THE SOCIO-CULTURAL ENVIRONMENT

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Resume

The article is aimed at investigating nature and regulatory mechanisms of human co-existence and their functional capacity.

Key words: morality, ethics, motive, regulatory mechanism

ПРИРОДА И ОСОБЕННОСТИ МЕХАНИЗМОВ УПОРЯДОЧЕНИЯ СОЦИАЛЬНО-КУЛЬТУРНОГО ПРОСТРАНСТВА СУЩЕСТВОВАНИЯ ЧЕЛОВЕКА

Аннотация

Статья посвящена исследованию природы регуляционных механизмов сосуществования людей и их функционального наполнения.

Ключевые слова: мораль, этика, мотив, регуляционный механизм

Homo Sapiens as a species has been an object of an irrefutable and permanent conflict. On one hand, there is a definite orientation toward a total self-realization and expression, on the other, - an undeniable necessity to consider the presence of other individuals. Taking into account the present situation of a person in the world it is rightful to suggest that the tendency of limitation of one’s individual expression in favor of collective survival has been prevailing.

In order to adjust and stabilize collective existence regarding self-centered social individuals and, simultaneously, to simplify a civilized advance of the community there would not be a better solution than gradually averting individuals from a contact with their deep-rooted motivators, especially the ones related to desires and inclinations. As a result, there has appeared a shadow of a public opinion in-between individual’s good will and his inner aspirations which are overshadowed by a fear of conviction, obstruction, frustration, and punishment or, even further, eternal damnation. From a practical point of view that very chastisement has been recently disguised via morality, ethics, judicial norms and laws, etc. They have become a mechanism of a public regulation of the private sphere both on the communal level as well as on the personal one. At the same time they function as an enclave of the appropriate modes of behavior, especially when those deal with a sexual behavior. By means of the aforementioned modes a formatting of one’s creativity and other forms of activity has been carried out. Besides, they function as accumulators and converters of varied standards and measures in accordance to which both private and collective ideals and goals are being formed and the whole range of relations within private and public sectors is laid. Hence, as a consequence, it is a fact that all myths, rituals and beliefs have a common denominator: they make a person act in a contrary-to-spontaneity way, they make one reasonably counter one’s firsthand experience and simple logics; in other words, they make person be the one who it is not in their lay, unenlightened state and human entity (Mircea Eliade).
Though, modern men can hardly even speculate on their existence as the one free from socially motivated regressive and regulatory mechanisms. In such a would-be situation one would find oneself face-to-face with inclinations and desires, with one’s nature and, obviously, reality which would be a source of the permanent unknown, unpredictable, and ever-changing in its immutability. In such a hypothetic situation one’s existence would not be determined by anything that is perceived and conceived by an individual, negative aspects including. Finally, one would discover a true sense of isolation among the others around. Paradoxically, but it seems that those restricting factors for a social object are native soil and accommodation where one seeks a shelter from oneself, one true self. Those shelters make one’s life relatively stable since they satisfy one’s thirst for an elemental fear toward the unknown. Moreover, the alike-mentioned panic fear has conventionally been identified as a fear of death, though, as practitioners state, there is hardly anything fearful in death as such. On the contrary, according to the Judo-Christian doctrine or other popular religious paradigms death puts an end to the earthly wanderings of a person and opens up the prospects of radical changes or eternal life.

Yet, an ordinary person ‘chooses’ life inclined to survive. It is clear, that life, as the most precious of all things known, is automatically distinguished among other false norms and rules. Though, quite possible, the very unconditional value of life is a consequence of the anti-human mechanism of social arrangement. At the same time it is the only way out, since the afore-mentioned mechanism corresponds to the very human situation which is characterized by one’s helplessness, oppression, existential ignorance, arrogance, spiritual blindness and deceiving feeling of meaningfulness. That is why it is difficult to imagine the world without restrictions and regulating mechanisms. Otherwise, the humanity would have been psychosis-stricken similar to mass insanity which would lead to a momentary physical annihilation of Homo Sapiens as a species.

But the current situation proves that despite numerous hardships and challenges mankind has not disappeared but constantly increases in its number due to the effective work of those restricting regulators. Their functioning is so efficient that the difference between social objects has been eradicated almost completely to transform people into one average thinking creature. Hence, an element that turns a man into a unique individuality has become a rudimentary one. That is why we are quite unaware of the difference between us focusing attention on exceptionally formal indicators.

So it is right to suggest, that the difference between man and other living creatures we feel automatically, almost intuitively, whereas it is quite problematic to fix the difference between the very people. Definitely we mean those irrational personal qualities, inborn and innate, integral and almost unchanged throughout the whole period of human existence unlike the external ones, especially social attributes. Those inner individually-marked traits are neither related to one’s cover nor to one’s essence. They rather indicate a deeper meaning of the very person and define one’s specific ‘inertia’ or a certain ‘impulse’ to make one absolutely unique. To such inner peculiarities we attribute features of individual psyche and consciousness, including honor, dignity, gratitude, sincerity, courage, consistence, restraint, prudence, honesty and other virtues.

Each of the afore-enumerated virtues is perfect by itself, that is, it is either inherent or it is not. If a virtue does not reveal itself in one’s existence that its either positive or negative aspect is definitely evident. Respectively, each of the virtues can be identified as a golden means, a quality which draws out from within the contradictions to display their host outside of them. As an example, generosity is a golden means between waste and avarice.
Extinction of the virtues in the modern world is accompanied by moral dogmatism, whereas rationality of human behavior generates ethics. Morality is a selection of norms and rules of behavior which authority is seemingly confirmed by transcendental basis. To argument or disapprove, or realize the very truth of those rules one seems to be unable, that is why there is either submission or resistance to a huge public opinion and, as a possible result, defeat that leads a person to a state of a social misfit or a lunatic. In fact, there is one more solution that differs from moral bigotry or fight, - it is cunning. A sly person defends one’s psyche from stresses which are a result of an internal conflict between desires or fears and mores and public stereotypes.

The scourge of morality is shame: a feeling of one’s inadequate behavior when it comes to a point of respectability or somebody’s authoritative guidelines. As a matter of fact, a sense of shame signals about a deformation of a natural behavior, when regulations contradict elemental, natural impulses of both body and soul. Shame also functions as a defending means to shift the accents from one’s inability, disability or limitedness to the outside restricting principles.

Unlike morality, ethics is a system of norms and rules which appeal to human rational basis, toward one’s ability to evaluate a situation and the effects of human activity. Admiration of man’s rational nature reaches its climax in the Kant’s theory which leads to a categorical imperative according to which a civilized person is allegedly able to perfect one’s behavioral mode to the absolute degree. In other words, one’s behavior should have been correlated with the criteria of good a priori. But for an average person there is a problem of the very good, because “what one man’s meat is another man’s poison” and life makes one believe in an old saying “render unto Caesar” and when one is happy with it, then it is good, otherwise it is misunderstanding, degradation, and destruction.

So it seems that, practically speaking, Kant’s categorical imperative is a utopia. Moreover, its derivative “Do to others as you would have them do to you” (Luke 6:31) sounds almost absurd. In order not to deceive oneself one should act according to one’s wishes. Reaching a consensus or harmony with oneself man discovers the world of beauty.

Beauty, within the philosophical context of the European thinking, is both a feature of perfection, a proportion inherent to everything alive, and that of a creative origin behind everything feasible that slips a common perception.

Perceiving beauty is, at the very least, a synthetic sensation like a feeling of admiration, exaltation, solemnity, or awe. If so, then it corresponds to a particular mood which, when expanding, in a non-reflecting way constitutes adequacy of the perceived as beautiful regarding a state of mind, its perfection, measure and unison with the Universe. A measure of ‘cor-respondence’ reveals itself via aesthetic taste. It is but natural, that the latter is inherent to every human being until they keep identity, though obviously the very taste can vary from refined to vulgar from one individual to another respectively.

Within the civilization that undeniably tends nowadays toward unification, a diversity of aesthetic tastes has been ‘corrected and directed’ according to a particular standard cultivated by either fashion or conventions. A history of evolution of fashion and transformation of the traditions, imposed upon artificially generated rules and demands of beauty, is particularly revealed through aesthetics as such.
Literature

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