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PROBLEM OF RELATIONS BETWEEN HUMAN AND SOCIETY IN CONDITIONS OF SOCIAL TRANSFORMATIONS

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Abstract

The paper presents the analysis of the relationship between human and society in conditions of social transformation that threatens uncertainty when one is trying to build his life without any tension. The attention is focused on the fact that in the process of human interaction and society in the modern world, man is in a state of two mutually exclusive modes of existence: extreme individualism and the presence of a deep state of depersonalization of the individual. The first leads to narcissism and egocentrism, the other to the loss of the image of their holistic selves, status, apathy, mental anemia, disorientation and helplessness. In this situation, the shift in social theory from the task of protecting people from the dominant forces of society to its opposite, when a private hijacks public space. The article substantiates the position that modern man, cultivating for himself "game" attitude towards life loses its values of integrity, hinging only in its individuality. In contrast, the role of tolerance, namely, it is possible to prevent the disintegration of personality through the mechanisms of its retention in the framework of "permissible" and "accepted". Determined that assuming freedom of choice, tolerance, through dialogue with the "Other" is aimed at the personification of personality. The desire to understand the other does not allow the dialogue to turn into another imposing of their beliefs, for it involves the representation of the understanding.

Keywords: Discourse, consent, society, personality, tolerance, homo ludens.

1. Introduction

In conditions of social transformations, the periods of dominance situai uncertainty and search for meaning of existence man is in constant search for mutually acceptable to themselves and society compromises. Awareness of the need and opportunity to change, everyone is forced to admit that the destruction of the conditions for real equality is a danger to the freedoms of all people. This judgment will be true because the maintenance of public order is understood as a necessary condition to achieve not only your goals, but also society as a whole. As a form of actively transforming activities of tolerance to the openness of thinking, acts as a reflection of the person and offers a variety of opportunities to a reassessment of values in the management of his self-identity and the possibility of "self-presentation" (Goffman) with respect to "Other" or "Others". As a form of actively transforming activities of tolerance to the openness of thinking, acts as a reflection of the person and offers a variety of opportunities to a reassessment of values in the management of his self-identity and the possibility of "self-presentation" (Goffman) with respect to "Other" or "Others".

2. Problem Statement

Of course, the theme of the relationship between man and society is quite traditional in philosophy, but, nevertheless, it continues to be one of the key problems of philosophical discourse, revealing its new facets and patterns. However, she is taking on new dimensions, aspects of the study. Analyzing the process of human interaction and society today, it is fair to say that the person is in a state of two mutually exclusive modes of existence, which, however, simultaneously present in his worldview. One modus can be defined as extreme individualism, the growth of which in excess leads to narcissism and egocentrism, the other as a deep depersonalization, leading to the loss of the image of their holistic selves, status, apathy, mental anemia, disorientation and helplessness.

Extreme individualism demonstrates a new type of modern man, the symbol and the sign of which is the Narcissist. Each generation corresponds to one or another mythological image (whether it be Oedipus, Prometheus, Faust, Sisyphus, etc.) that expresses the dominant attitude of consciousness to a vision of myself in reality. In modern society the main character is a Narcissist. On a similar trend to pay attention to many researchers (Lipovecki, 2001).

For a narcissistic man lost the meaning and importance of social beginning, and even if not lost, then shifted to the side of his hedonistic interpretation. To replace the traditionally perceived individualism came hedonistic, psychological individualism, which considers the main value of personal achievement self. Narcissist no longer interested in a greater degree political and social problems, dominated by personal, psychological, related to the care of the self, his self, his own welfare. «Homo psychologicus» changed «homo politicus». "Narcissism is a reaction to the challenge the unconscious impelled by the need to find ourselves, our "I" is immersed in endless work to release, observation and explanation of his personality" (Bauman, 2002, p. 86).

For the narcissistic person, important philosophical, economic, political problems as interest like any other ordinary fact, not influencing his priorities in life and setting. There is a reduction of the higher values, the rejection of transcendental foundations, hipertrofiada personal life, diminished responsibility.

In this state of apathetic indifference is meaningful only to the private sphere, caring for their health, material well-being, where life without categorical imperatives, higher goals and ideals is quite ordinary and natural condition

On a similar dual trend condition of the individual (which is simultaneously present and individualism and depersonalization) pay attention to Bauman. Not accidentally one of the key works of English philosopher called the "Individualized society" (Bauman, 2002). It shows that in modern society private and public are on two different poles and each of them has its own inherent logic, is not understood in relation to each other. In modern society seen a decrease in the interest of the person to joint and common affairs. Moreover, this process is often initiated by the society, which conveys many of his duties and responsibilities in the sphere of private interests and concerns, due to their inability to ease the sense of uncertainty, instability, mistrust inherent in man in his relations with the sphere of the social.

3.   Research Questions

So, given the similar processes that occur in modern society, we can say that the task of critical theoretical understanding became in many ways the opposite than they were before. So more recently, critical social theory has seen as its main objectives the protection of people from coming, the dominant forces of society, its protection from the impersonal, all-powerful state that was reflected in the concepts of many philosophers.

Today the tasks of social theory changed the vector of its orientation. Many theorists (Z. Bauman, J. Lipovecki, A. Panarin, B. Huebner, and others) emphasize that the society today does not seek more to capture and enslave humans. "Now the situation is just the opposite: that a private hijacks public space, squeezing out and pushing out everything that cannot be entirely translated into the language of private interests and goals" (Lipovecki, 2001, p.135). In modern society, the attitude to itself displaces relative to the Other (which in this context should be understood as the social world). Thereby it is a social activity, requires some significant effort is not as attractive to the individual, as previously.

Modern man can also be defined as "homo ludens" (Th. Huizinga) cultivates a playful, childish attitude to life. What the Dutch thinker named "permanent adolescence" and which features "the lack of sense to what is appropriate and what is inappropriate, lack of personal dignity, respect for others and for the opinions of others, an exaggerated focus on self. The ground for this prepares the General decline of judgment and critical needs." (Huizinga, 1992, p. 333) Reaching the stage homo ludens, man tries to build his life without any tension. The question remains about the ability of "environment" (Zolotukhin, Stepantsova, Kozyreva, Tarasenko, & Stepantsov, 2017) to separate the rules of the game (socio-economic (Trifonov et al., 2017), environmental (Kiseleva, 2016), process (Efremenkov, Khoreshok, Zhironkin, & Myaskov, 2017; Zhironkin, Kolotov, Genin, Agafonov, & Kovalevsky, 2017), management (Galanina, Baumgarten, Mikhailov, Koroleva, & Mikhailov, 2017).

Of course, it is necessary to consider that in many respects, the installation homo ludens, narcissistic, narcissistic personality to life in the present, out of connection with the past and the future, concerned only with finding their own identity caused by the crisis in which modern society, in General, the global problems facing the world community. On this basis, the projected "growth of intolerant attitudes and ethnic tensions" (Tishkov & Stepanov, 2016). All this is bound to create a crisis of confidence in government, in social

institutions, causing a feeling of pessimism, disbelief in the future, which to some extent explains the development strategy of daffodils based on the theory of survival in which the priority are only personal values. In this respect, certainly, we should not forget that the increasing nihilism and cynicism, of apathy, of lack of meaning is in some extent is understandable and logical reaction to the reality in which we live, in which the future is seen not as a long-awaited harmony, and as a threatening uncertainty.

In this context, the problem of tolerance becomes one of the key in the formation of modern personality. First of all, it concerns the process of reproduction in the framework of the existing society, first and foremost through its ability to integrate, preventing decay and obtain the score of your trim. From orientation and the structuring of public opinion depends on the degree of development of each personality mechanisms of its retention in the framework of "permissible" and "accepted". This refers to not only the fulfillment of obligatory standards and symbols, but also as standing in opposition to the official ideology (Zolotukhin, Stepantsova, Kozyreva, Tarasenko, & Stepantsov, 2017) and exposing her natural instincts of man, in all their aggressiveness, which bears a destructive character for the individual and the cultural environment of its habitat.

4. Purpose of the Study

Tolerance implies freedom of choice regarding the experiences of the person and aimed at its personification. Primarily this is due to the characteristics of the subject being in some "average" position, or better to say, wants to hold him. The implementation of these opportunities is through the compromise of a subject with reality, aimed at finding the "reciprocity" of the "I" with itself and the outside world. Here it is necessary to focus on the two sides of human behavior as individuals: objective and subjective. The objective associated with the search for coherence the human world, is a place where unconscious impulse, but there is no question about how it occurs. Subjective intolerance as a manifestation of aggressiveness, recklessness of behaviour and as a consequence dependence on natural instincts, not subjected to cultural treatment. An example of this, is the following provision: don't try to change people and make them exactly as you'd like them. Either accept them for what they are, and such love, or not love them at all, nobody's forcing you. To love someone or not to love – that's your problem and your choice, don't try to ease the expense of another.

The desire to understand the other does not allow the dialogue to turn into another imposing of their beliefs, for it involves the representation of the understanding. To understand another means to understand the limits of interaction with Others (violent and/or nonviolent resistance to his actions) and conditions under which dialogue is possible (tolerant discourse), preserving the identity in the socio-cultural framework of society. When considering the problem of "otherness" by Jean Baudrillard noted that one of the most important reasons for the emergence of hatred in the culture is precisely the desire of the authorities to subjugate the Other "civilized" way to destroy otherness, standardizes the society through discursive impact.

A conscious activity of the individual based on tolerance needs to be held accountable. According to Berger and Lukman (1995), the responsibility as one of the tools by which "preserved and maintained the priority of institutional definitions of the situation over the attempt of the individual to identify them again". The person should have an opportunity to elect a system of values to guide its development in

society. The awareness of life in the moral sense turns it into true Being, i.e. Being spiritual as "out of the spiritual content of any business is half the battle" (Mamardashvili). Active attitude of the individual to their existence and coexistence with others, let him find the most important mechanisms of propagation of humanistic relations in the society and in accordance with this effective mechanisms of human adaptation to socio-cultural environment within which the function tolerance and aggression.

5. Research Methods

To study the relationship between man and society in conditions of social transformation were used the works of philosophers of Z. Bauman, J. Lipovecki, P. Kozlowski, A. Panarin, B. Huebner, and other thinkers. Revealing the peculiarities of tolerant discourse, preserving the identity within the socio-cultural society, as well as the consideration of the issue of "otherness" contributed to the appeal to the research of R. Rorty, J. Habermas, J. Baudrillard and others. This allowed us to cover the most significant studies of social phenomena and to identify methodological characteristics are typical of current research in this area. In the description of modern trends and principles of co-existence of the individual in society, its activities and the self identifiability methods were applied: a rational and logical analysis of the structural-functional approach, conceptual analysis, historical and logical.

6. Findings

Relationships in the system "man-society-nature" must be based on the principles of the intrinsic value of the natural world, and the multiplicity of ways of knowing the environment and the dialogical communion with Nature (Rorty, 2004) in the framework of the recognition of the principle of equal freedom (Rawls, 1995). In the opinion of jürgen Habermas, one of the ways of forming correct understanding is discussion. The majority decision can only be made in such a way that its content is considered to be rationally motivated (although not immune from mistakes) the result of the discussion, which is just like probation ends, as is necessary to finally adopt a decision (Habermas, 1992, p. 37).

To achieve consensus, in the framework of tolerant interaction and civilizational paradigms, including the Russian socio-cultural practice (Drones, 2016) man, one way or another, forced to show its openness, the characteristics of which is in his possession of free thinking necessary for its resistance to the surrounding world and of his own self-certainty. The presence of mutual "claims" encompasses and that this is not a fixed requirement (power and/or pressure information), which meets explicit consent; rather, it justifies such a requirement (Osipov, 2016). As the legal basis for indefinite requirements the claims corresponds to the ability to perform, it describes the level of enforcement whereas "to enforce the laws of punishment" (Objectives Of Criminal Law, 2015). For the Russian legal system is characterized mainly by psychological methods of influence, for they "are a strategy aimed at maintaining a visible law enforcement presence, and ways to save your identity" (Three Theories of Criminal Behavior, 2015).

7. Conclusion

Thus, associated with self-identity the process of adaptation to the social environment, a transformation, imposed by the environment depends on the ability and willingness of the personality to

the dialogue under the "civilized" ways, including with the help of tolerant interaction as one of the possible instruments for reaching agreement (consensus) in the community. One of the conditions of existence of discourse is the ability to "environment" to share, save, and reproduce the rules of the game within the framework of interstate cooperation, and taking into account regional specificities (level of education, employment, provision of social guarantees, local authorities and management, crime etc.) influence the consciousness and the daily life and self-consciousness.

The process of human adaptation to the surrounding world affects changes in functional behavior. Aggression appears only in certain social contexts, and aggressive behavior are maintained and enhanced both through direct participation and through the passive perception of aggressive behavior of others. The grounds for the conservation and control factors in the regulation of aggression are material and spiritual (internal and external) sources of rewards and punishments of man. Their social conditioning and orientation determine the degree of social tension in society. The result is a definition of tolerance as respect for and the degree of recognition of the rights of man in society, which perform the function of the limiter aggressiveness.

The reality is not only knowable, but "used" person. Of particular importance here is the "historicity" of human existence, the certainty of his place and time – the "situation" in which man finds himself. We are talking about modern (including technological) culture, with its epistemicism experience feelings of guilt, responsibility, desire for freedom and justice, feelings of faith and hope. The perception of the past should be in the first place and to encourage participation with the world (in the world), by surrendering to existence.

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