

## **PHENOMENOLOGICAL ASPECTS OF PSYCHOLOGICAL DISPLAYS OF INDIVIDUAL SOCIAL-NORMATIVE BEHAVIOUR**

**Sergey Garkavet's**

*Volodymyr Dal East-Ukrainian National University, Lugansk, Ukraine*

**Summary.** Factors, terms and psychological mechanisms of display of individual social-normative behaviour of personality, are examined in the article. The scientific approaches to nature and genesis of person's behaviour are analysed in the social-normative measuring. The phenomenological aspects of person's normexistence in socium and the attempt of building the hierarchical model of given social norms in person's public life are investigated.

**Key words:** norm, personality, social norm, social-normative behaviour.

### **INTRODUCTION**

It is known that a social-normative behaviour has a wide spectrum of its determination. Thus, mostly, its interpreted goes out from a social context in which it is studied or its constituents is understanding (norm, social norm, behaviour). Therefore, a social-normative behaviour and together with it a sphere of public requirements, comes forward in a wide system which in a phenomenological plan is the display of social influences or external one, concerning a person's social pressure.

However, the given problem finds out permanent actuality, as different societies have their own attitude toward common personal normativity and its social activity. Therefore, we consider that a search of the common denominator of «social personal normativity» is necessary to conduct in the plane of social-psychological co-ordinates which form the phenomenological space of social-normative existence of a person.

### **OBJECTS AND PROBLEMS**

Most scientists distinguish the norms of workaday consciousness and code norms which in the different spheres of public relations form their own specification. In accordance with it research workers examine social-normative regulation of social relations through the prism of moral (S.D. Maximenko, R.V. Pavelkiv, J. Piaget, L. Kohlberg etc.), ethnic (I.S. Con, E. Fromm etc.), legal (V.M. Kudryavtsev, R.

Blackburn etc.), cultural (M. Mid, J.G. Frazer etc.), political (M.I. Piren, S. Moscovici etc.), organizational (V.P. Kazmirenko, R. Krachfeld etc.) and other personal displays. Researchers erect social copulas which during millennial history of humanity have crystallized in certain construction of human psyche, to the category of moral, ethic, cultural, legal, political, professional consciousness.

Together with it, the attention pays on that given displays of consciousness mostly repeat one another both after their structure and displays (by orientation, functionality, adjusting). So, for example, it is specified on that a moral requirement has an external manner and internal matter. In an external form, pointing is fixed to behave definitely, to operate after certain logic. Internal maintenance has in itself the straight not formulated requirement of co-authorship. Due to this feature a requirement allegedly can be perceived by a man as his own idea, position which is born by its consciousness [Pavelkiv 2004].

However, legal requirement is determined by the analogical method. As researchers mark, the external form of legal requirement is incarnate in legal acts which specify how to operate in this or that situation. Internal maintenance lays in the consent of a man to accomplish a certain legal rank, as it is correct and it is considered, that it was his own deserving act, but not an act under the action of external pressure [Kudryavtsev 2002].

Most researchers consent in that the moral and legal are in permanent co-operation and influence on each other. So, the legal must not hinder to moral and legal norms must answer the requirements of moral. The moral requires, that all legal aspects of legal activity are decided taking into account its principles. That is a moral must be actual considering both legal norms and their institutionalization.

The influence of moral norms on realization of right norms in a practical plane is carried out on the basis of estimations and their perception by personality. Thus, the norms of right are examined from point of moral norms which prevail in a society. Especially it touches those norms which contain evaluation concepts. That a grounded and legal decision is weighed – it is foremost a moral decision.

The norms of right are also instrumental in claim of norms of moral. So, the item 21 of the Constitution of Ukraine marks: «All people are free and equal in their dignity and rights». And, the separate norms of right are protected by moral values (reputation, dignity, good name and etc.). Together with it, the essence of moral consciousness consists in that a removal of contradictions is between a subject and object, the general is not contrasted to personal, but personal to general.

The equated displays themselves have moral and legal actions. For example, as I.D. Bekh marks, moral norm «grows into rich in content component offense «I», personal value, if it (a norm), at first, is emotionally experienced by a student, and, secondly, in good time refreshes by an educator with the help of such educator facilities, as praise, support, accenting of success» [Bekh 2003].

In this sense R.V. Pavelkiv marks that a moral action is an action on persuasion. That a man must execute moral requirements not because of it is required by a society, but because he realizes this necessity and operates freely. But moral requirements did not appear on an even place. They also were formatted by humanity, that is the requirements of history of a society.

Simultaneously the real legal act is the realized actions according which production of interiorized constructions of legal character is for. A legal action – is that one, which is expected by a society. But a moral action for which a man always carries responsibility is expected. However and for the other social acts (legal, religious, ethic, political) a man is forced to be responsible for.

It is known a child doesn't memorize that moral norms but mostly interiorizes them. But the same place is taken in the relation to all other social norms. In legal psychology even there is a concept «internalization», that is the appropriation of own social norms by personality.

Moral consciousness isn't given to a man from his birth. As researchers mention the higher regulative systems, which it is belonged to, form and develop in the process of socialization – mastering and transforming of social-cultural experience of an individual [Pavelkiv 2004]. However, legal consciousness (individual sense of justice) is directed on the estimation of norms of his own behaviour, forming of legal qualities and their display.

Ukrainian scientist-psychologist S.D. Maximenko asserts that the world of social doesn't oppose a man, as it is understood by some theorists. It envelops and invites. And further: «A man is not neglected in the world, he is a part of it, part, which reflects the whole world, including that which yet is not actual. A man becomes such due to meeting with the social world. The last exists in three basic forms such as the other people, mutual relations between people and articles of culture as the special form of objectiveness - the embodiment of the internal world (spirituality) of other people. The activity (from beginning, mainly, biological), mediated by the spiritual state, forces a man to prove and together with it – to appropriate social surroundings, transforming it into the ideal (exteriorization – interiorization)» [Maximenko, 2006, p. 42-43].

Thus, determining a moral consciousness as one of public consciousness forms, which reproduces the features of public life, the level of development of interpersonal relations, and normative (legal) consciousness, as an awareness of the system of social (legal) norms, standards of conduct of normative character it is possible to assert that social-normative consciousness is more than moral and normative-legal, taking all spheres of public consciousness, which are responsible for the displays of certain algorithms of behaviour of personality in the system of social-normative co-ordinates. Moreover, moral, legal, in general, normative only then it will be perceived by a man, when they will find the real psychological review. By the way, Plato has already marked, that a law must not only lead but also convince.

As a norm comes forward not only as an objective but also as the subjective phenomenon, not only as an element of social practice but also as an element of consciousness, then psychological understanding of nature of moral, legal and actually normative will consist in determination of mechanisms of their adjusting. So, a moral norm comes forward the nonconstitutional mechanism of adjusting of people's behaviour and legal norm – constitutional. It is possible to assert on the basis of it, that in general the social-normative adjusting contains of both first and second, the second is the display of the first and between them there is a system.

We consider consequently, that a system functional connection between code and non code social norms can be presented by analogy to the hierarchy of necessities A. Maslow [Maslow, 2007]. Evidently such connection is presented on fig. 1.

Moral norms make basis for the social-normative system of both a society and a personality. Exactly they are the primary, detailed displays of certain, social traditions, which have gained a foothold in public consciousness from ancient times.

Rezidual norms, the informal and formal group rules of behaviour, as known, determine the degree of people's convention from different social groups, both proof and situational. The most various displays have these norms: as ethic, cultural, professional, political etc. And these norms give exactly «inspiration» to the next stage of the social-normative system.

Legal norms (P. n.) – code, governmental social norms which are conditioned by the presence of moral and rezidual norm-value and which provide displays of social-useful behaviour of all members of society and social groups. Them very much more than moral and rezidual taken together. However, they are very changeable and considerably depend on the social state of affairs. Moreover, people learned to walk around and despise (to buy) legal norms (laws). On the contrary, it is not possible to purchase moral orders, although it is possible to ignore them.

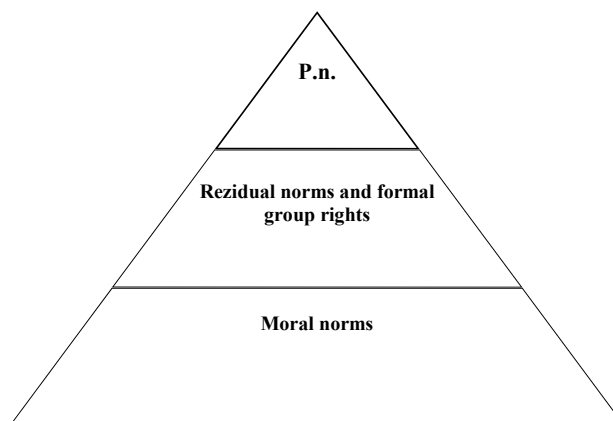


Fig. 1. The hierarchy of the social norms in the personal private life

Together with it, a social-normative behaviour is foremost formed on the basis of traditions and customs which prevail in this society. As the ancient people said – people respect those laws which guard folk sacred objects. Therefore, if a social environment does not form necessary terms (succession) for realization of social norms, they mostly remain not claimed.

It should be noted that the form of display of moral norm is not rule external activity, but imperative requirement which a man must take into account to achieve the certain goal. However, it is also exactly possible to assert and in relation to a legal, ethic, cultural norm. In all these norms the necessity of a person and societies is reproduced not within the limits of certain marked sentinel and spatial continuuma (social situation), but in relation to a long duration of social-historical context. But, a

general remark which arises up in this connection consists in that concept «norms» are needed to understand only as a measure, a standard, a standard on which it is needed to be evened. In opinion of scientists, moral norms are regulated by attitudes of people toward «the absolute», correlate the conduct of a person with principles, standards, ideals and this absolute foremost appear through the category of good and evil.

Some other appears in understanding of concept «norms», when the behaviour of personality, to a great extent, we try to define through his social role. As Ukrainian scientist-psychologist of G.O. Ball marks, between the personality and that role which it executes there can be a considerable distance. The scientist asserts: «People who renounce to carry not normaly actions. At the same time in many cases the best line of behaviour consists in remaining the place and by the maximally possible measures of politeness, humanizing an executable role» [Ball, 2003, p. 40]. In this case of behaviour «norms» can be examined as a functional optimum and even, as an effective form of adaptation to the terms of social environment. The far of research workers can accede to this idea, especially those who are engaged in studing the problem of victim (from lat. *victima* it is a living creature who was sacrificed to god, victim) a behaviour of personality [Malkina-Pikh 2006].

In the real life of a person there is always a choice between that, whom to be and why to be exactly such a man but not the other. This choice is conditioned by two factors – internal personality features and external environmental circumstances. But, as well as the first, so the second head only for one is a survival of a person. That, they are subdued to such phenomenon, as an instinct of self-preservation.

Together with it, knowledge of norm promotes that any social norms grow into norms of a personality. Just the same, their character forces an individual to operate a certain normative rank, not on the basis of external pressure, but on the basis of his own persuasions. However in the observance of social norms we look after a dialectical combination of external compulsion and a personality freedom.

It should be pointed out that freedom is the state of a person, which arises up as a result of self-determination, – constructions of such attitude toward the limits of space of the virtual possibilities or changes of these limits, which an obstacle to self-realization is overcome after. A person is free, when at a collision with an obstacle in meaningful activity contradiction is realized and operates after an internal consent in accordance with the norms, rights, laws, accepted in a society – in accordance with duty, responsibility [Kuzmina 2007, p. 196]. Thus, the address of a person comes forward the necessary of behaviour in achieving the freedom. That, the question is about a reflection, which is returned on contradiction which arises up in the situation of awareness of obstacles in own activity and self-actualization mixes. As it is known, self-actualization is an aspiration of a person to selfacting, namely, to become that, who it can be by.

However, to understand the conduct of a personality – to understand if it proof reasons of the behavior, valued persuasions and behaviour stereotypes. As researchers mark in course of time, when systematic repeating actions result in the desired results, a man has stereotypy self-operationally mechanism in starting of his behaviour activity in certain «starting» situations [Homman, 1984].

It is needed to mark that a control from the side of consciousness at stereotipizational reactions coagulates (the role of rational construction is lost) and a leading criterion function passes to emotional of generalize mechanisms. So, any norm is "started" in such a way, but a social-normative behaviour as social-psychological phenomenon can be considered only on the basis of generalization all noted normative displays, as exactly social norms come forward the key elements of this phenomenon. In all other cases which give possibility, it is differentiated in considering normative displays of a personality, we constantly run into such phenomenon, as bifurcation (split of desired and not desired) and does not see the general display of this difficult phenomenon. On the basis of it we consider that a social-normative behaviour must be examined as a certain aggregate of normative displays of personality, in relation to a social environment which they (normative displays) are carried out into.

### CONCLUSION

1. Social-normative behaviour is mostly examined as such, that incidents to a personality which is plugged in a system of social-normative relations. It has different displays and different determinations, and also the internal differentiation which consists in differentiating after the degree of its meaningfulness and depending on reasons, that is stipulated.

2. Phenomenologic of social-normative behaviour of a personality consists in that it is the result of co-operation of numeral factors, certain terms and psychological mechanisms of adjusting. Considered the basic determinants of social-normative behaviour of a personality: volitional adjusting of activity, in unity and co-operation of intellectual, moving-acting and emotional-valuable processes; moral activity; moral norms of personality and its nearest environment, what identical the whole social; a presence is in personality of the certain valuable-normative system, which answers to the necessities of a society; adaptation of consciousness of a person to the public terms, that finds the recreation in the process of socialization.

3. Social-normative behaviour is not something universal. Due to that norms are constantly changed, people are forced to them to adapt, but so, as far as it is allowed to do it their personal necessities and social state which they are in.

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#### **ФЕНОМЕНОЛОГИЧЕСКИЕ АСПЕКТЫ ПСИХОЛОГИЧЕСКИХ ПРОЯВЛЕНИЙ СОЦИАЛЬНО-НОРМАТИВНОГО ПОВЕДЕНИЯ ЛИЧНОСТИ**

**Гарькавец С.А.**

**Аннотация.** В статье рассматриваются факторы, условия и психологические механизмы проявления социально-нормативного поведения личности. Анализируются научные подходы к природе и генезису поведения человека в социально-нормативном измерении. Исследуются феноменологические аспекты нормосуществования человека в социуме и разработана попытка построить иерархическую модель представленности социальных норм в общественной жизни личности.

**Ключевые слова:** норма, личность, социальная норма, социально-нормативное поведение.