

УДК 294.3:340.12

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COERCION MECHANISM OF THE PRIMITIVE CULTURE AS PREPARATION FOR THE MAKING OF THE «MORAL MAN»

В данной статье предпринимается попытка проанализировать известные данные о первобытной культуре с целью найти аргументы для разработки схемы систематизации процедур принуждения как способов регулирования поведения людей, призванных упорядочить индивидуальную и коллективную деятельность. Философско-антропологический подход способствует выявлению идеи порядка в разных культурах, которая выражается в отношении к рычагам управления, отношением к внутренним законам и нормативным императивам.

Ключевые слова: процедура принуждения, первобытная культура, самоорганизация, социальные отношения, система ценностей.

У цій статті зроблено спробу проаналізувати відомі дані про первісну культуру з метою знайти аргументи для розроблення схеми систематизації процедур примусу як способів регулювання поведінки людей, покликаних упорядкувати індивідуальну й колективну діяльність. Філософсько-антропологічний підхід сприяє виявленню ідеї порядку в різних культурах, яка виражається в ставленні до важелів управління, відношенням до внутрішніх законів і нормативних імперативів.

Ключові слова: процедура примусу, первісна культура, самоорганізація, соціальні відносини, система цінностей.

In the article, an attempt is made to analyse the known data concerning the primitive culture with the aim of finding arguments for the development of a scheme for systematization of coercion procedures as ways to regulate people's behaviour and to regulate individual and collective activity. Philosophic and anthropological approach fosters determination of the idea of order in various cultures, which is expressed in the form of an attitude to inner laws and regulative imperatives with regard to control levers.

Keywords: coercion procedure, primitive culture, self-organization, social relationships, system of values.

In different historic periods and different cultures, philosophic and anthropological approach helps to distinguish the general idea of order, which is expressed with regard to people's behaviour control levers in the form of an attitude to laws and regulative imperatives. Namely, formation of coercion in anthropological and cultural research into the culture of the humankind was preceded by the forms of relations and actions, which are fairly difficult to be qualified.

In accordance with the historic periodization within the scheme «savagery – barbarity – civilization», the archaic takes the first two steps. Within the framework of the formation approach, this stage of historic development is called a primitive society. Any kind of regulation in such societies can be characterized as pre-moral and emergence of cultural forms of coercion dates back to the period of the civilized society establishment.

The main aim of the given research is an attempt to form a systematized idea of man in the system of moral imperatives genesis in primitive cultures. Such phenomena of coercion as restrictive procedures were studied.

The research is the approach to solution of an old problem of coercion formation in the establishment of social relations in the archaic society. Within research, it was distinguished that coercion is characterized by numerous factors and peculiar features studied by varying sciences. The set problems demand a complex synthetic approach and application of many sciences. Regardless of a number of published research works, the issue concerning the influence of the coercion factor on the communication process, in particular on restriction and arrangement of relations, has not been fully studied and presented by the philosophic science.

The issues of establishing social relations in the archaic society were extensively researched in a variety of works of the given époque. In the article, an attempt is made to generalize and, if possible, to complement the most grounded and topical propositions. The works by L. G. Morgan, an ethnographer and sociologist, Yu. Bromley, a historian, A. Skripnik, a philosopher, E. B. Tylor, a culture expert, Z. Freud, a psychologist and others are worth mentioning. Unfortunately, there are no works generalizing the issue of studying culture elements, which form the complex of coercion means in the primitive society. On balance, it is worth distinguishing the basic criteria and conceptual characteristics of coercion that influence the contents and functions of people's interaction regulation means.

Among the understudied and the most polemic issues, the following ones are the most important. Firstly, all requirements, which enable understanding and application of obligation and prohibition uniting people, must be defined and analyzed, and, finally, classify these requirements with regard to the means of impact regulating social relations. Moreover, the research emphasizes analysis of the content and forms of coercion means depending on the stage of the human society development characterized by a low level of culture.

Secondly, it is necessary to answer the question of how effectively the coercion means system subordinated the behaviour of a member of the primitive society and what implementation was provided.

Coercion as a form of social practice makes part of the cultural life of an ancient man. Its attributes, interaction norms and certain prohibitions correlate with almost all forms of human livelihood and, thus, are its efficient regulator, which eventually provides for the integrity and unity of the human society from the time of savagery. The abovementioned period is characterized by an abundance of regulation means aimed at harmonizing individual and collective activity of the primitive society – social norms (customs, taboos), ceremonies, rituals, religious beliefs (fetishism, animism, totemism), magic, myths etc.

It is worth noting that the primitive coercion mechanism is not a homogeneous complex of rules, prohibitions and ideas, which form a consistent system based on a single principle. To our understanding, the coercion mechanism is the unity of coercion objects, subjects and means. The coercion sphere of a particular historic period is diverse and it encompasses marital and sexual as well as blood relationships, everyday life, hunting, preservation of fire, education of the young etc.

Dennis Lloyd, the author of «Idea of Law», notes: regardless of the fact that customs may stem from the religious beliefs of the society and derive a considerable portion of compulsoriness from them, it is a mistake to consider it impossible to distinguish religious and social norms of the primitive society. «If you try to tap into mythology, it will be possible to distinguish much of what constitutes the essence of human relationships and aspirations. Myths of Anu and Enlile reflect the man's profound longing to order and its concomitant belief that for keeping order, both on Earth and above, a complex of two integral components – authority and coercion – is needed» [1, с. 28].

It is worth emphasizing that when distinguishing coercion in the primitive society, as a rule, it encompasses adherence to simple norms of existence on the basis of authority and habit. This demonstrates that the subject of the primitive culture was solely collective. It is presupposed that an individual in a kinship community is merged with the social community and their activity is strictly regulated. An individual here didn't have an opportunity to take a position differing from the position of the tribe or to form their attitude to events because they didn't usually distinguish their deeds from the norm. However, this non salience of an individual object of regulation does not mean the absence of prominent leaders in their community. Individual properties enabled a person to handle unexpected social roles better and advanced them from among their fellow kinsmen.

Consistently, the main talent in respect was the ability to communicate with the consecrated forces and the propensity for bewitchery. In the kinship community, the highest status belonged to the head of the kin. «Father of the Kin» as a cultural leader had indiscretable functions, which remained inseparable in the times of the archaic society.

When deviations from the form of behaviour accepted and sanctioned by the society occurred, the collective in the person of the tribal chief or elderly members of the community acted as the bearer of the coercive power – the power, which obliged and punished.

However, the community and the kin were not governed only on the basis of the declaration of will by their adult members, there existed social norms, i.e. compulsory rules of behaviour guarded in the society. These norms covered labour division rules, cooperation, division, interdence, exogamy, initiation etc. The critical feature of the social and kinship norms was the rule of the group basis in them. They regulated relationships not just between individuals but between groups in particular – fellow tribesmen and representatives of other tribes, between relatives and in-law relatives, husbands and wives, the elder and the young, and they generally subordinated personal interests and the interests of the collective, emphasizes V. Alekseev [2]. Finally, besides the fact that social norms were carried out based on the authority and habit, they were fixed by ideological and religious precepts and myths.

Which category of social regulation norms did these norms belong to? Being low-threshold and syncretic, they encompass a system of moral norms (moral demands) as well as a system of requirements to the external side of behaviour (etiquette) and ancient onsets of law – mononorms (Pershtiz A.).

Having a high level of basic social obligations and moral limitations reinforcement in the tribe, the system of customs takes the upper stage of coercion means and is defined as a

complex of rules, conventions and behaviour modes. Definition of characteristic features of a custom is connected with a high level of detailed human behaviour regimentation and imperativeness of their precepts. A custom as a form of social regulation not only influences external behaviour, but also serves a means of involvement of individuals in the certain social and cultural experience (moral and religious customs –greeting, farewell, burial, social taboos, circumcision, matchmaking, marriage etc.) and passes it from generation to generation.

It is worth noting that traditions are a key component of social activity in the primitive societies, which plays a certain integral role in restricting procedures of the coercion system. At a certain moment of history, anatomical growth of the kin stops. However, the evolution of the kind continues in the social «body» and a collection of biological institutions is replaced by the collective memory. Traditions are carriers of people's collective memory, thus, traditions are primarily cultural information reproduction. However, the tradition is not only a copy of once formed states, but also the core of social relations in the archaic forms of humankind existence, i.e. what the conscience calls on when selecting socially important behaviour, e.g. the tradition of «exchanging gifts».

If we try to distinguish the system of social life spheres, which customary norms as the regulator traditionally spread over, we can formally define the below-mentioned ones. Firstly, these are differential relations between community members, their subordination, intersexual relations, labour and everyday life organization etc. Differing from each other, customs have certain autonomy and are supported by the power of traditions.

Involvement of individuals in the existing customary system is achieved through the ritual. The ritual does not shape the event, but creates it and introduces it into the real life. In primitive societies, during the initiation, young boys are taught the necessity to follow the norms of collective life in the informative or verbal form.

In order to make young people adhere to certain standards of behavior, devotional ceremonies were meant to frighten them, make an imperishable impression as well as prepare for the future trouble. Thus, the recent initiates were initiates subjected to unbearable trials at the initiation. Meanwhile, at that time social insecurity enabled people to use the energy of the sacred world and to come in on the source of vital meanings, having defined when they can perform their social role correctly. In addition, trial at the initiation to the man was aimed primarily to prove the willingness to perform strict duties. Secondly, this was the first real (essential) lesson of social coercion to an individual in the primitive society. When conducting this ritual, people acted as carriers of social statuses and the whole exists due to their interconnection.

Rituals, which are one form of individual's complex symbolic behavior sanctioned by religion, play a significant role in the general system of social normativity. The encoded system of ritual acts (including conversational) differs completely from the similar acts of an individual in everyday life. The structure of a ritual includes an in-built mechanism, which prevents «morally negative» deeds of an individual. Therefore, at the level up to moral regulation the essence, which later lays the basis for coercion, can be discernable: being a human means performing duties, appeasing biological needs and passion, not solving problems at the expense of other people.

The meaningful power of the procedural purpose of a ritual is directed at the regulation of collective behaviour, standardization of parameters of deeds and information about the social importance of the action being performed. In this way in particular the ritual fulfilled the function of social conflicts solution.

Besides the fact that life of the primitive society was regulated by positive precepts, there existed prohibitions as well. The prohibition system in the ethnographic literature is known as taboo or tabooing. Having distinguished the phenomenon of a taboo and its classical study it became evident that this archaic mechanism of life ordering can be regarded as a prerequisite for the forthcoming means of regulating behaviour. The fact that a certain thing, creature or act are a taboo means that in the ritual practice they are distinguished as having a sacred meaning. And as all the sacred is perceived as «the mystery that frightens» in the mythological and ritual culture (R. Otto), such object frightens and excites at the same time. Thus, tabooing acted primarily as prohibition of contact with the object, which accumulates the sacred. This was mainly aimed at protecting an individual from the influence of the dark forces and, secondly, had to protect the sacred objects from invasion of the laity.

As a social regulator, taboo most frequently presupposes prohibition of a certain deed. «Can' do» appears much earlier in the culture than «you must» and «it is supposed to be», giving the individual's attitude to the world the primary impetus of imperativeness. Similarly, in the ontogenesis of the individual's moral world, which replicates to a certain extent the phylogenetic processes in the life of a community, it is assumed that a seven-month-old child learns to react to the command «you mustn't» (L. Kohlberg). As a rule, at this age this is mainly explained by the need in security rather than the morale, but the individual who hasn't mastered this fundamental psychological and social reaction, that is why later it will be difficult for them to master spiritual imperatives. It is clear that along with the development of a child's individual conscience, behaviour, which is grounded on prohibitions, becomes ineffective and, moreover, impedes formation of the capability for independent moral behaviour and assertions. However, cultural bans proved to be the primary form of regulation at the level of a person's individual behaviour as well as the level of the society.

Taboo is the earliest and simplest means of regulation as it orders actions unlike the human's spiritual world, and, thus, it lacks the logical component in its grounding. If all taboos recorded by ethnographers were brought together and a list was made, it would enumerate thousands of taboos. It is typical to call tabooing the earliest unwritten legislative code of the humankind.

Tabooing system covered almost all spheres of life in the society: hunting, fishing, military action, sexual relations, everyday life etc. It is impossible to bring all taboos to a single principle: tabooed objects are extremely diverse. Bans had a certain sense and meant clear abstinence and refusal. Taboos were imposed on tribal chiefs and magicians, their clothes, food and tools etc. It is quite possible that this prohibition was backed by an attempt to release individuals having special status in the primitive collective from pretensions. The possible assumption of parturient women being «dirty» and all women during menstruation formed the grounds for prohibiting communication with them. The tabooed object was not

properly considered evil. A taboo is neither a disease nor death or a disaster. It is a property (temporary for some objects and permanent for others), presence of which results in prohibition against any contact of certain character with them.

Taboos are supported by severe physical sanctions rather than argumentation. The infractor of a taboo despite the purposefulness of the act was driven out of the kin, which usually meant social and often physical death. Fear of punishment is very effective for backing up prohibition; this is the factor of psychological abuse complementing another one being the fear of bullying, which was a prerequisite for the development of further inner coercion mechanisms.

In the classical research of Z. Freud «Totem and Taboo: Psychology of Primitive Culture and Religion» a correlation was defined between primitive food taboos and the totem system explained by the fact that the most common totem of the kin – the patron of the kin – was an animal and, thus, food taboos were primarily connected with meat products [4]. Furthermore, primitive beliefs represented an idea that any food product containing blood (the substance of life) cannot be consumed randomly. Hunting required enormous efforts and was a much riskier activity than gathering, therefore, meat consumption could occur only in the context of a ritual. Taboos regulated culturally acceptable forms of its consumption rather than just forbade the given food product in general. Influenced by original taboos, many aspects of a meal were burdened with special significance. The combination of products was also regulated (a quotation from The Pentateuch said: «You won't boil the lamb in its mother's milk» resulted in a ban for simultaneous consumption of meat and dairy products in Judaism), the meal time (e.g., the Islamic sawn of Ramadan presupposes abstaining from food at the daytime), meals shared by people of different social status.

Concerning sexual taboos, the ban for incest was general assertion of the primitive society. Fear of consanguinity was extremely high, thus it is not surprising that Z. Freud considered the «Oedipal complex» the basic component in the personality organization.

Therefore, taboos can be interpreted as the coercion mechanism of pre-moral regulation. The man inherited the general regulatory paradigm (to fight the evil) as well as the elements of ancient prohibition. Moreover, taboos primarily meant sacred definition of a certain object, granting it a special status and increases attention to it. This coercion mechanism can be considered the antecedent of all restrictive procedures being the models of value systems.

In conclusion, we would like to distinguish primary and derived coercion means from the system of coercion means. The category of primary coercion means covers the coercion means that include behaviour rules and prohibitions essential for correct functioning of institutions of the certain historic period at first hand. This caused them to receive social sanction in the social environment and, thus, became the norms of social behaviour. These norms are often well defined, detailed and connected with severe sanctions.

In a certain sense, coercion mechanism covers means of influence on the activity of an individual: persuasion, coercion and, oddly enough, encouragement means. When coercion exceeds the expediency level, stipulated by the social and anthropological factors, it turns into violence.

At the early stage of historic development, specific forms of social conscience and pre-moral regulation cannot be distinguished yet. Meanwhile, on the basis of this cultural integrity, its structures and archetypes, morality as the unity of regulation means and the value system emerged.

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Надійшла до редакції 03.05.2018. Розглянута на редколегії 28.05.2018.

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