

Reflexivity of the society, social responsibility and hygiene of culture

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Abstract

In the 1980s the new stage of European development began. Total fertility rate of the main nations of the developed European countries fell below a homeostatic limit 2.17 and continues to decrease. If the trend remains, disappearance of the European culture owing to extinction of its carriers is inevitable. Total fertility rate of the peoples of traditional cultures surrounding Europe is much higher. Ways of preservation of the European civilization and cultural community are discussed in this paper.

The following tools are used: 1) concept of large-scale systems; 2) concept of hygiene of culture; 3) concept of cultural unit; 4) concept of cybernetics of the third order.

The concept of methodology of cultural unit steady reproduction is the result of this work. It is the instrument of transformation of the current situation with the purpose of preservation of the European civilization and cultural community. It lies in line with the concept of cybernetics of high orders, but concerns first of all the structural organization of a global large-scale system. The world is in a bifurcation point. If business as cultural unit realizes itself to be the driver of the European culture, then social responsibility transforms it in the direction of impact investing subordinated first of all not to receiving profit, but following the imperative "not to allow the world to destroy itself".

Otherwise business finally globalizes, loses reflexivity, becomes a structural analog of cancer tumor and sacrifices Europe in a pursuit of profit for the sake of profit.

Keywords: large-scale system, cultural unit, sustainable reproduction, procreation, strategy, methodology.

Refleksivnost družbe, družbena odgovornost in higiena kulture

Povzetek

V osemdesetih letih se je začela nova faza evropskega razvoja. Celotna stopnja rodnosti glavnih narodov razvitih evropskih držav je padla pod mejo obstoja 2.17 in se še naprej zmanjšuje. Če ostaja ta trend, je neizogibno izginjanje evropske kulture zaradi izumrtja njenih nosilcev.



Skupna stopnja rodnosti narodov tradicionalnih kultur, ki obkrožajo Evropo, je veliko višja. V prispevku so obravnavani načini ohranjanja evropske civilizacije in kulturne skupnosti.

Uporabljena so naslednja orodja: 1) koncept velikih sistemov; 2) koncept higijene kulture; 3) koncept kulturne enote; 4) pojem kibernetike tretjega reda.

Koncept metodologije stalne reprodukcije kulturne enote je rezultat tega dela. Je instrument preobrazbe trenutnega stanja z namenom ohranjanja evropske civilizacijske in kulturne skupnosti. V skladu s konceptom kibernetike visokih redov se nanaša predvsem na strukturno organizacijo globalnega obsežnega sistema.

Svet je v razcepu. Če se posel kot kulturna enota uresniči kot gonilna sila evropske kulture, potem jo družbena odgovornost preoblikuje v smeri vplivnega vlaganja, ki je podrejeno najprej ne dobičku, temveč nujnosti, "da se svetu ne dovoli uničenje". V nasprotnem primeru se podjetja dokončno globalizirajo, izgubijo refleksivnost, postanejo strukturni analog rakavih tumorjev in žrtvujejo Evropo v zasledovanju dobička zaradi dobička.

Ključne besede: obsežen sistem, kulturna enota, trajnostna reprodukcija, rodnost, strategija, metodologija

1 The new stage of European and World development (Introduction)

Statistics shows that the new stage of development of the European civilization and cultural community came forty years ago. Its essence – accelerating demographic "retreat" of all developed countries of the European culture against the background of demographic expansion of the peoples of traditional cultures (Table 1).

Table 1: "Average of children per one woman (total fertility rate) in some European countries during the period from 1921 to 1995

Years	England	France	Germany	Italy	Spain	USSR/Russia
1921-1925	2,39	2,42	2,62	3,50	3,96	-
1926-1930	2,01	2,30	2,10	3,50	3,75	6,04
1931-1935	1,79	2,16	1,84	3,07	3,50	4,53
1936-1940	1,98	2,07	2,24	3,00	2,77	4,66
1941-1945	2,39	2,11	1,90	2,56	2,72	-
1946-1950	2,19	2,98	2,07	2,77	2,68	3,13
1951-1955	2,18	2,73	2,16	2,32	2,52	2,51
1955-1960	2,49	2,71	2,30	2,35	2,75	2,62
1961-1965	2,81	2,85	2,49	2,55	2,89	2,48
1965-1970	2,52	2,61	2,32	2,49	2,93	2,02
1971-1975	2,04	2,31	1,64	2,28	2,89	1,98
1975-1980	1,72	1,86	1,52	1,92	2,63	1,92
1980-1985	1,80	1,87	1,46	1,55	1,86	1,99
1985-1990	1,81	1,80	1,43	1,35	1,46	2,10
1995	1,71	1,70	1,24	1,17	1,18	1,39

Note: From 1931 to 1950 – data on England and Wales, since 1950 – on the United Kingdom; data on Germany – till 1946 in borders of that era, further – in modern borders; across the Soviet Union – till 1950 in borders of that time, after 1950 – in modern borders of the Russian Federation" [19, p. 240].



The values of total fertility rate which are not providing a demographic homeostasis of indigenous people are italicized in Table 1. Total fertility rate has to be not less than 2.15 – 2.17 for simple reproduction of population.

The representation of civilization and cultural community in the world, eventually is defined by the number of its carriers. When this number is exhausted, the civilization and cultural community moves from vital space to museum. In fact, it will disappear even earlier as it will not be able to keep the territory of dwelling any more. Total fertility rate of the peoples of traditional cultures surrounding Europe is much higher than homeostatic.

The purpose of this paper is discussion of opportunities of preservation of the European civilization and cultural community out of any time-frames established in advance.

We see problem sources in conceptual breakthrough of the French Encyclopaedists of the 18th century. The slogan "Liberté, Égalité, Fraternité" was transformed over time. "Liberté" degenerated in egoism and permissiveness. "Égalité" turned into the formal relationship of a person with the law caused by a set of public and un-evident privileges. In such conditions it is strange even to speak about "Fraternité". The public time regulations were restructured. Broad masses received freedom to spend more and more time for earning money for satisfaction the individual requirements to the detriment of family relations. The material standard of living promptly increased in the developed countries and continues to increase. Egoistical bents prevailed. Family values receded into the background. Family values receded into the background. Demography shows it with all possible evidence.

Alliances of states are in many respects dictated by momentary benefit. The strategy of benefit achievement operates geopolitical archetypes as required.

Information technologies are the edge of scientific and technical progress today. They change space of development of civilization and cultural community quicker than we are able to identify the changes [18]. In this space decentralization (i.e. the market) and centralization (i.e. planned managing) traditionally confront [1, 2, 10, 20].

One of fetishes of modern economic activity and policy is management-governing-control. Some administrators believe that by means of advanced administrative technologies it is possible to achieve any goals. They demand to develop such tools in the shortest possible time. One of the ways to increase management efficiency is "sublimation" to the field of cybernetics of high orders [3 – 8].

Let's remind that there are two inseparably linked aspects of development of scientific knowledge: ideographic and nomothetic. Ideography is understood as work with specific features of some units inside class borders. Nomothetic is generalization and establishment of laws, including borders of classes into which research units are subdivided. Theory of large-scale systems is an example of a nomothetic research. We believe that the model of the civilization and cultural community adequate to present challenges, is large-scale system including subsystems of ecological, cultural-integrative, procreation-demographic, social, and economic scales. It is at the same time the subject creating and realizing strategy of development and the object in relation to which this strategy is implemented [11]. Can business appear to be required subject and what its social responsibility mean in this case [12]? It turns out that for attraction of additional symbolical resources it is necessary to expand the borders of responsibility imputed to subjects of all levels from social area to sociocultural area.

Here we approach the framework limiting contents of the present article. In the article we discuss responsibility which can motivate business to participate in search of ways of preservation of the European sociocultural community and also in realization of coordinated



actions directed to an exit from current situation. The preference of such line of action can be caused not by racist beliefs, but statistical data provided in Table 1 and more or less mass self-identification of concrete subjects of business in cultural or/and activity aspects.

Culture is relatively independent from economic activity. It also becomes the base of reflexive self-understanding of sociocultural community. Its protective reactions are consolidated in the system of preventive preferences. Cultural projection of these manifestations of protective reactions become consolidated today in a new intellectual discipline – hygiene of culture. The concept of this discipline (the sources of which are traced in antiquity) for the present historical period was formulated by professor I. Magyari-Beck [9, 16, 17].

Hygiene of culture is a trans-discipline subject. In order to consolidate its diverse aspects some methodological tools are needed. The hygiene of culture will be able to carry out its practical role on preservation of the European civilization-cultural community only if a wide range of practical disciplines are included in it. Thus, the hygiene of culture has three components. It includes methodological, scientific and practice-focused levels.

V.M. Rozin distinguishes three types of methodologies [13].

1) "Pan-methodology". Its essential sign is its claim for generality. It is so called system-mysledeyatelnostnya (SMD, thought and action system, N.B. editor) methodology developed by group under the leadership of Russian philosopher and methodologist G.P. Schedrovitsky [14, 15].

2) Private methodologies. Essential sign is their service function for various practical and scientific disciplines. They have roots in antiquity and also in R. Descartes's works.

3) "Limited liability methodologies". It is supposed that this type of methodology applies for setting essence of thinking, but only in the limits set by regularities of this or that culture, this or that type of person. The limitation of responsibility means that the methodology should not define human life completely because it is impossible. Life, being defined not only by logical regularities, is richer than any scheme or set of schemes. However, this type of methodology makes feasible contributions (along with philosophy, science, art, ideology, religion, esoterics, etc.) in structuring, designing of life and thinking.

We suggest to add to the above-stated classification of V.M. Rozin the fourth type: methodology of a cultural unit.

The methodology of cultural unit applies not for total coverage of existence of this system but only on ensuring its reproduction. Therefore, it is rather far from "pan-methodology". It differs from the last in also axiological loading – "not to allow the world to destroy itself" (A. Camus). This type of methodology is declared for the first time. Reproduction is a necessary prerequisite of development.

2 Methods

In anthropology the concept "cultural unit" is used. It designates the social integrity distinguishable on a cultural background. Concretizing the term "social integrity", we will not distinguish it from cultural-civilization community. Let's note also relationship of this concept with "local civilization" of A.J. Toynbee.

We believe that cultural unit is a large-scale system (see Picture 1). On the basis of the analysis of empirical material we suggest to distinguish five classes of the systems corresponding to the following spaces: 1) economic activity, 2) social activity, 3) history space, 4) space of cultural integration, 5) planetary space.

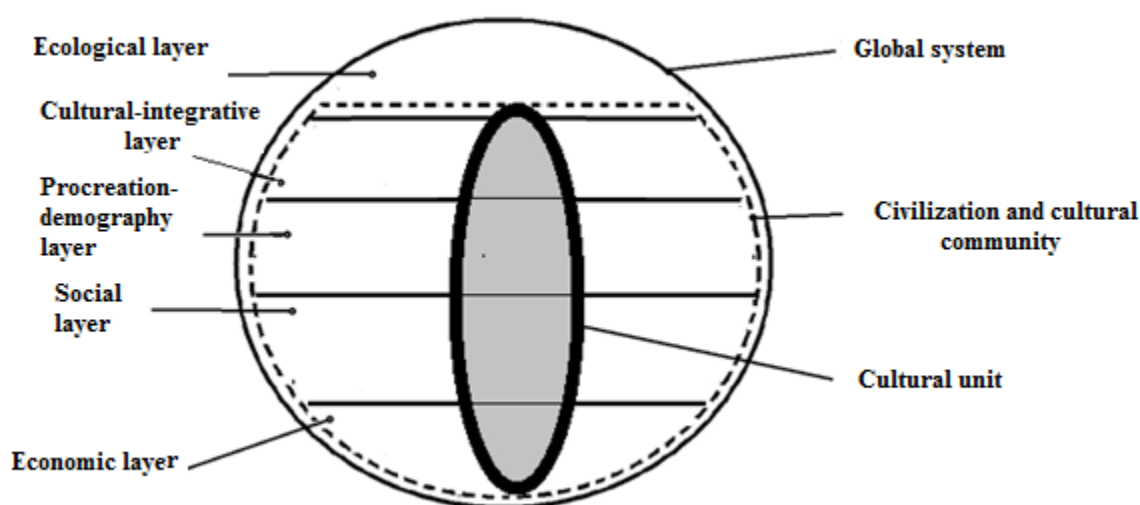


The criterion of applying of a system of activity and subject involved in it to this or that class of listed systems – is a set of consecutive answers to a number of questions: whether achievement and/or maintenance of the following type of solvency enters the purposes of the considered subject: 1) economic solvency, 2) also (in addition to previous) - social solvency, 3) as well procreation-demography solvency, 4) as well solvency of cultural integration, 5) as well ecological solvency.

We understand solvency as ability of the subject to provide the course of basic processes during unlimited time and to support existence of the providing structures corresponding to the considered aspect of an aggregate large-scale system.

The large-scale system is a set of two or more "drawn on each other" subsystems belonging to various classes of the offered qualifier. The global system covers all five called classes, "layers" or spaces.

Picture 1. Cultural unit as a part of a global system



The set of four listed layers of a global system is designated in Picture 1 as culture in general. The cultural units updated at the current stage of development of society can be distinguished in it for the purpose of analysis. It can be, for example, local civilizations, youth and other subcultures. Cultural units can interact on each of the levels given in the scheme in any combination. We assume to solve problems of the European culture, for example, the demographic problem designated above by creation of special configurations of cultural units. Thus, we consider cultural unit as an object of research and the subsequent transformation or/and protection.

2. Results

The structure of society can be presented as a set of social bodies. Social body is a set of the communications and human relations and also of these people. Each of us can identify oneself as an element of some set of such bodies. Some elements are enclosed in others. It is important that this set has no discretization of a nested doll in which it is always possible to specify an obvious kernel. The discussed set can be compared with a bulb in which the kernel in the



undressing procedure is never found. Neither the Philosopher, nor the Sociologist, nor the Psychologist manage to answer – where is "Me" and where are my borders?

We suggest the reader to move in this layered cover, undertaking the sliding or discrete self-identification. Thus it is possible to try possible types of relations between an internal part of a "bulbous" cloud and external part.

Human communities (these or those "cloudy" structures) – depending on the direction of a look of the researcher – can be ranked as actors to whom the researcher, being identified with any community, attributes some purposes and opportunities concerning environment, or to the passive environment with which actors do something in their purposes and owing to their opportunities.

We suggest to specify the type of relations of the actor (as the "cloudy" structure of this or that volume and level) with other layers of the same structure (as the environment).

At a look from "outside" and emphasis of inanimate aspect of external layers of "cloudy" structure the discussed relations have ecological character. At a look from external contours of "cloudy" structure of society "inside" and/or recognition of the live beginning of society these relations gain qualitatively different character which we call hygienic.

3 The findings and conclusions with thoughts and suggestions for further research

Today the main issue of the agenda consists not in explaining the world as philosophers of antiquity believed, not in changing it what Marx called for, but in returning the world to limits of an evolutionary corridor and in holding it inside these limits. We believe that it is the basic European value and the only possible way of existence at the new stage of world development. For its preservation it is necessary to increase reflexivity of the society, to transform social responsibility of business and other capable cultural units and to develop transdisciplinary researches on crossing of cybernetics of high orders and hygiene of culture.

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