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SOCIAL NORMS AS A MECHANISM FOR REGULATING SOCIAL CONSCIOUSNESS IN THE CONTEXT OF GLOBALIZATION

Abstract: *The article examines social norms, their main functions and role in the formation of social consciousness, and emphasizes the influence of social norms on the life and existence of society. Social norms as the main mechanism of society, ensuring its integrity, stability and normal functioning, are considered as the first condition necessary for the existence and successful development of the entire social system.*

Key words: *globalization, law, social norms, society, social subject, normative consciousness, social consciousness, human activity, state.*

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Introduction

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The transformation of the basic structures of social development that is taking place in the modern world, which has been called "globalization", is of such magnitude that it concerns all aspects of modern human civilization. First of all, globalization processes contribute to the geographical expansion of social life, and now this trend has reached a global scale. That is why at the present stage of globalization there is an emphasis on the individual and the social sphere (in other parameters, the world system has already closed or is approaching such a state-geographically, information, economically, politically, and even partly culturally).

Globalization leads to many significant, fundamental changes in modern society and, accordingly, we can say that globalization is the most important factor in social transformations. Since these social transformations are fundamental, they primarily relate to the level of the system organization of human society, namely, they represent the transformation of its social structure, the nature of social relations and interactions of subjects of public relations, as well as social norms and values as the main regulators of public life.

The usual social groups change - the old ones lose their meaning and the new ones replace them.

Therefore, the author considers it more accurate to call this type of social transformation, which is the subject of consideration, a sociosystem.

First of all, we will focus on the transformation of the social structure. In this aspect of modern social transformations, trends such as de — hierarchization, the emergence of new social institutions of a fundamentally different nature-supranational, global level, the spread of network forms of social organization, the increasing importance of informal communities, the formation of a global society, and so on find expression. The ongoing transformation of social structures leads to changes in the subjects of social relations and the emergence of new structures: transnational corporations, non-governmental organizations, network and virtual communities.

Social norms are the subject of research in many social Sciences and Humanities-sociology and law, etc., their branch disciplines, as well as philosophy. However, there is no single approach to defining the essence of social norms.

Let us turn to the etymology of the social norm. "Norma" is translated literally from Latin as a polygon. The latter is a tool for checking and / or drawing right angles. Thus, a polygon is essentially a

tool, a measure, a standard, and a model. It should be assumed that in this regard, the word norma has acquired its figurative meaning and has become used either as an "instrument" for regulating social activity, or as a "measure" and "standard" of social behavior.

In ancient Greek, the closest term to a social norm was nomos, which meant order, custom, law, and religious precepts. It should be noted that the term Canon was also used, which, like the Latin equivalent of norma, meant a measuring instrument. Now the term Canon is used as a high standard, especially effective and indisputable social norm.

Schematically, this looks like: social norm - human activity (behavior). We find this understanding of social norms not entirely objective, since the regulation of social activity is rather just one of the functions of the social norm. For example, social norms that indicate that God (or matter) is the origin, that the earth (or the sun) is at the center of the universe, or such stereopticized norms as "Blonds are stupid" do not in any way regulate human activity, much less human behavior. Such social norms are aimed at forming a certain opinion, worldview, attitude, and in the broadest sense, determination of consciousness.

The influence of social norms on public consciousness, the situation in society, and related trends is greatly underestimated and has not been studied in practice [2]. At the same time, the problem of preserving the social integrity and organic order of society, as well as other spheres of public life, makes it necessary to consider the above phenomena.

The existence of a social subject is its presence in the system of social organization, which has the character of an existential principle. From the moment of birth, each person becomes included in such an organization, which is called socialization in the scientific literature. In a narrower aspect, socialization means the subject's acceptance of social norms. And here we must agree with V. D. Plakhov, who points out that socialization is essentially a process of forming a norm consciousness, the content of which is ultimately reduced to the transfer of social norms from one plane of being (social memory) to another form of being (norm consciousness) [6].

In this regard, the social norm should be characterized as a determinant of social consciousness. In such circumstances, social norms can be considered as a kind of "evaluation criteria". For example, if a person behaves abnormally, not in the way that is accepted in society, people who evaluate his behavior will say that he is "abnormal", because his behavior will not correspond to the social norms and expectations that are valid in this society, which in this particular case will be in the minds of people evaluation criteria.

In the broadest aspect, the social norm is what is considered normal, correct, habitual, and necessary by members of society [1]. It is social norms that have

caused the emergence of such categories as" good and evil"," right and condemned", "righteous and sinful", "legal and criminal". After all, from the most General, ontological positions, all the above-mentioned terms are social attitudes that are only in the public consciousness and that were generated by the society itself and its institutions. From the standpoint of ontology, we can only talk about the creative and destructive principles [3].

It is important to distinguish between social attitudes and social norms. If the former do not acquire a mass character and are not accepted by social actors, they will not be determinants of social consciousness and, as a result, will not acquire the properties of a social norm. An example here would be the adoption by the state (read normative institution) of an unpopular law that is not accepted by society, which will only be a social setting and will not become the norm for society. There is also a reverse trend, when social norms lose their properties and become social attitudes. Such a case occurred with the religious norms of ancient Greece in connection with the spread of Christianity. In this regard, the distinctive feature of a social norm is its General recognition, which forms conformism and causes its formal approval and adherence by social actors in the implementation of social activities.

In view of the above, we propose to consider the essence of the social norm as follows: social norm - social consciousness - human activity. This understanding of the social norm characterizes its main property-its influence on public consciousness.

The statement that each individual society has its own distinctive social norms will also have the right to exist [4]. In one society, certain phenomena will be considered normal, and in another unacceptable. And where there is a different worldview, there are grounds for conflict. Taking into account that the subjects of the ruling society are also subject to its normative institutions, it is possible to use the latter to manipulate the public consciousness, creating an "image of the enemy", and to represent entire States and peoples as unfriendly.

Also today, due to the impact of social norms of religious institutions such as Christianity, Islam and Judaism, billions of people around the world are idealists and believe that the origin of everything is God, recognize the truth of the Holy Scripture, using religious precepts as criteria for evaluating human activity.

Erich Fromm, in his famous work "to Have or to be", also considered the issue of human unfreedom and the corresponding role of social norms. He emphasized that a person is forced to give up most of their true desires, interests, and even their will, accepting the will, desires, and even feelings that are imposed by accepted social norms, ways of thinking and feeling, by instilling specific ideas and doctrines. As a result of this influence, people believe that they

are acting on their own will, without realizing that such a will is imposed, and they are skillfully manipulated [8].

There is also no single approach to the functions of social norms, but the main ones are usually: integrative, informative, cultural, communicative, reflective, regulatory, stabilizing, value-oriented, as well as some other functions and subfunctions.

We find the following classification of the functions of social norms more objective, set out in descending order of importance:

- system-organizational (stabilizing) function;
- reflective (educational) function;
- integrative function;
- axiological function.

The main function of a social norm is a system-organizational, or stabilizing, function. Social norms are the primary mechanism that ensures the integrity of society, its normal, stable functioning and development, and also act as an element that prevents chaos, disorder, anarchy and disintegration. Without social norms, the existence of society would be impossible, since it is social norms that are a deterrent, preventing the Commission of anti-social actions, whether they are "crimes" against specific social actors or against the social system as a whole.

The next, even less important, is the reflective or educational function of the social norm. Its role is to form a public, normative consciousness, to form an attitude to the" normal", proper and necessary, to form knowledge about the world around us and the socio-cultural reality, and, most importantly, to form a conscience.

Due to the integrative function of the social norm, the integration of a person into society is ensured, while at the same time the formation of conformism is conditioned.

The integrative function is closely related to the axiological function, which, in turn, provides the processes of human inculturation, which is expressed in the subject's acceptance of cultural and social values.

Social norms have a rather complex structure. In view of the fact that social norms are primarily determinants of social consciousness, they can perform several functions. In particular, they can be the main deterrent that prevents the Commission of anti-social actions and, as a result, a mechanism for ensuring social stability and social order, ensure the integration of a social subject into society, as well as its inculturation, and be a means of manipulating public consciousness. In view of the fact that social norms determine the formation of conformism, they are the main means of managing socio-cultural processes.

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