

Freedom in Nonviolent Human Activity: to the Question of Social Opportunities

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Abstract—The paper discusses correlation between free will and the ideas of nonviolence. The authors prove that establishment of nonviolent behavior principles around the world require human free will existence. However, freedom needs to be secured by law in order to prevent its turning into arbitrary behavior. The paper shows that human freedom protection with the help of legal regulation methods is one of the most important goals of the nation. Relationships built on nonviolence principle are possible to exist only in a law-governed society where human basic rights and freedom are guaranteed.

Keywords—human; society; nation; law justice; freedom; life; activity; law

I. INTRODUCTION

One of human distinctive properties is freedom. Human is free by no virtue, and, moreover, human is destined for freedom whether he (or she) wants it or not. Freedom is immanently intrinsic to human nature, and it defines everything taking place or not in his life. Freedom helps to stay alive, preserve oneself in natural and social worlds, gives a human a possibility to choose violent or nonviolent, but the most suitable for a life situation way of behavior while demonstrating the readiness to take full responsibility for the choice made [1].

Human living in natural and social world is in dependence on nature as it was in the past and nowadays, because nature is the only cradle of human life and human final adobe at the same time. Goethe said: Nature gives us everything, and it is majestically generous. In fact, only nature can give necessary as well as excessive for human life. However, often, very often generosity and variety of nature show themselves as potential possibilities for human to get what is needed and doesn't exist in nature in a ready state. The ground possibility and current reality of freedom create a field for human creative activity. Such an activity can be violent as well as nonviolent. In relation to nature it always, as it can be said, is more violent than nonviolent: relationships between human and nature stand on the tip of one's tongue, as M. Buber said.

II. FREEDOM REALIZATION PROBLEM

According to his way of thinking, free human chooses the most suitable way of adaptation to human world by transformation of nature's matter with the help of work tools of the current development level achieved, technical equipment and social and labor practice. The possibility of freedom realization is closely bound to the levels of development of different spheres of social life including ethics, politics, law, economics etc. [2].

Freedom suggests unlimited space for human creative endeavors. Creation saturates everything done by human, all spheres of individual and social life are influenced by human creative endeavors. New generations replace the older ones changing the world, according to the sense seen by people in human life, according to specific and defined idea of what is the best variant of individual and social life order. According to these ideas people stream their creative energy obtaining maximal spiritual and material success corresponding to current epoch, preferring nonviolent in front of violent always when possible.

However, conditions in which everyone is free, make safety and protection against illegal offense essential. Since old times people have recognized social importance of religious, legal, political, moral, etc. regulation of variable and branched relationships between people, social groups, social institutes [3]. Explanatory ideas growing in number through centuries are always aimed at not only world structuring for its ordering and comprehension, but also at performing the function of society members efforts consolidation. History shows that stability and sustainability of society requires corresponding spiritual conformation changing with the life. Ideas and theories, beliefs and concepts, which have lost their life meaning, cannot influence state and development of social institutes and relationships what transfers them to the sphere of historical and discovery interest [4].

III. VALUE OF FREEDOM

However, in all cases freedom saves its lasting value and importance in individual as well as in social consciousness. Freedom, of course, has nothing in common with arbitrary behavior; by contrast, a possibility to use freedom for

positive achievements is directly related to the level of predominance of justice and order in society. Order and society are provided by nation and are based on laws, called "sentinels of justice" by Gorgias. According to Hippias, laws don't always take the nature of human into account and sometimes force to do things contrary to human nature. Moreover, it has been noticed long ago that secret violation of laws escapes punishment, while the one who has broken nature's laws will be followed by imminent penalty.

Dominating positive laws created by people are always based on natural right, serves to protection of natural rights and human freedom and points to the fact that people in the scale of nation managed to achieve agreement on social and personal life order, on mutual unity for law maintenance and public liberties guarantee achievement [5]. Dominance of justified laws creates a possibility for freedom to become the most important possession of human, society and nation. Justice is possible only among free and equal in the face of law humans: according to Aristotle, nation and law are a form of communication of free humans, not of those who are in dependence on other humans, or are in tyrannical subordination or enslavement. In this case the idea of what is justice is changing through the time, and what is more, can be characterized by specific features depending on religious, political, moral and other persuasions and the mentality of the ethnos on the whole.

Justice matter changes depending on how people's opinion on what is the use of mutual communication is changing. People's ideas of justice dominating the society remarkably influence the way human uses the greatest gift — freedom, the way human uses his (or her) vital power, the way he (or she) disposes life time and opportunities given by life. Ancient conclusions state and inculcate the idea of that the greatest good for the nation is friendly relationship allowing to solve most problems by nonviolent way, and in modern world it is called social capital (F. Fukuyama and F. Nietzsche).

Justified laws allowing people to increase social capital promote to stability and sustainability of society. Russian philosopher S. L. Frank confirmed that nation exists not for creation of heaven on earth, because here it is powerless [6]. It exists to not to allow hell on earth. It is important for nonviolence dominance that human depends on law in his behavior and actions, but not on will or will absence or arbitrary behavior of another human. Law is above all, it is one and obligate for all members of society; however, variety of life makes it impossible for one law or complex of laws to be able to cover all situations involving human, and that is why every case not covered by common law requires law perfection, because the truth requires it: "they wouldn't have known the name of truth if it did not exist", contended ancient Greeks. Human freedom is inseparable from responsibility for the choice of one's way of life and behavior. Human is free if he is glad to have what he's got and understands what in his (or her) life depends on himself (or herself). Sense of duty as "that should be done" (Zeno) helps human freely choose the way of taking part in collective implementation of powers of authority of nation and social institutes.

IV. RIGHT AS FREEDOM AND JUSTICE

Right as "art of good and equivalent" is always justified. Justice is permanent and unchangeable will to grant everyone his (or her) right, which means to give everyone what belongs to him (or her). Right as justice dictates to live honestly and not to do harm to other people. Justice consolidating right acts as permanently important and inseparable from human correspondence to the nature. It spreads on all people, protecting and providing fulfillment of duty, regulating people's behavior, preventing from breaking the law incarnating "golden and holy mind guidance" in its relation to common good, forming a habit to live wisely according to free good will, and defines "important social value of freedom" [7]. Fair laws are "the anchors of the nation, according to F. Bacon. Right is defined by freedom to do or not to do, while law makes it obligate, which means law incarnates liability, when right suggests freedom. Human should be satisfied with such level of freedom, which he (or she) defines as acceptable at other people in relation to himself (or herself).

Human is free to choose maturity, generosity, respecting justice as virtue and greatest good. Justice requires people to act in accordance to commonly accepted social rules, understanding and accepting the fact that those rules drive people's actions to common good, to the piece inside society and mutual consolidation against common enemy.

From day to day we can see expansion of sphere of unalienable natural rights of humans: the right to life, security and health and, as a consequence, expansion of sphere of nonviolent methods implementation. No one has right to force people blame or give evidence against themselves, accept accuse, kill or wound themselves or anyone else, keep from food, health care etc.

Many of human liberties stem from "law reticence". This means that in cases which are not foreseen by current laws the human is free in acting according to his own practicability perceptions referring to his own analysis of life situation and conditions caused by objective circumstances. The human is free to live and act the way which makes him able to avoid violent interventions in his life, to safe his life, provide peaceful and safe life, protect his property, follow his own wishes in all cases when it is not restricted by the laws, to be independent of unknown, undefined, autocratic will of another human [8].

The law sets measure of freedom both for state and for each member of society. This is the way it provides availability of constant life rules and abilities of freedom fulfillment because freedom itself supposes the right to do everything that is not forbidden by the law. The constant law which is obligatory for all and defines general rule of life contains opportunities for free and creative activities aimed on achieving positive goals. Rationality and equitableness of the laws created by people is defined by the spirit of nation, that's why laws may sufficiently differ from country to country. For example, sharia as a law system is implemented only on muslims. It has a comprehensive system of law which provides standard focuses for all spheres of life and enables people to differ good things from bad.

V. FREEDOM IN SOCIAL RELATIONS SYSTEM

Correlated actions of state structures are necessary for providing of freedom because freedom in societies which dispose laws is provided with an ability of doing what should be wanted and of not being forced to do what should not be wanted to be done (Montesquieu). Freedom in community consists of right to do whatever if it is not forbidden by laws. If humans could do things which are forbidden by laws then no one have had freedom because all other members of society would have done the same things.

Personal freedom first of all consists in safety of all members of society. The fact is that the immanent freedom which is ordinary to people is fraught with lawlessness. The law restricts lawlessness of one human against another. People are able to own freedom in constitutional state. The more successful is protection of legitimate interests, rights and freedoms of people, the bigger is authority is obtained by state, and more freedom is ensured for people associated by the same laws which are the guarantee of equality and independence. Coercion as an effective way of protection of rights and freedoms is a prerogative power of state. Freedom becomes a present way of existence in a system of constitutional law relations. Law system configures itself as an empire of a realized freedom. Freedom is always associated with a rational human will. Civic society enables people to realize their freedom by way of positive law in force which rests on judgment system and law enforcements. All of people's relations in constitutional state are maintained by law, and all rights and freedoms are possible only because of state's existence.

Human freedom is the most important social value. Reliable protection of interests and safety enables each human to choose independently his own way of life and prosperity without counting on someone's help and according to his own understanding of happiness and free choice. The state prevents infringement of human liberty including conventional wisdom which embodies majority's view of life.

VI. CONCLUSION

Human freedom is a framework of society because state's sufficiency depends a lot on people's wishes and skills of interacting between themselves and observing the regulations and rules of everyday life. This becomes real if people feel themselves being in safety and current life conditions are safe.

Free human is a law-abiding human. Freedom is the main condition of all life improvements in society and state because each free human being a radical occurrence of reality [9] is a source of creative purposefulness and desire to improve different spheres of individual and social life in conditions of each other's efforts consolidation.

Direct and rationally chosen complicity to state and social activity causes responsibility for condition of social situation because "the future of what we are doing and speaking about is in hands of those who will make use of it later" [10]. Individual consciousness, which includes sublunar and spiritual autonomy and personal independence,

promotes making rational decisions through the whole life, providing worth existence, aspiration to avoid violent problem solutions, various and close contacts between people and, then, realization and implementation of knowledge, skills, talents and abilities [11].

Sense of human worth, feeling of safety and social protection, respect for human rights, knowledge of red lines, rightful and not, knowing when enough is enough — all of these elements may increase the ratio of nonviolent solutions of life problems basing on respect for the law using personal and public responsibilities from proper and rational points of view according to human nature.

Absorption of comparable methods of life regulation is always held within the framework of current social law situation which is common to local ethnic mentality. Life circumstances and information flows also take a considerable part [12]. They cause definite value-based focuses in fields of available rights and freedoms. They form variability of actual and probable life decisions in legislatively recognized frameworks, in the space of right-based coordination of individual, group and social interests on the basis of unalienable human rights, common human values, honesty and decency, kindness and benevolence, tenderness, freedom, respect to human dignity.

In such a way, all of mentioned here elements can provide rules of law, dynamic and sufficient development of all social life spheres basing on consolidation of all society's members in process of improving of different communications.

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