

United Society: From Theoretical to Practical Models

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Abstract: In this study, based on the analysis of studies concerning the solidarity theory, taking into account some separate theoretical developments of European and domestic sociologists the approaches to the interpretation of united society are considered. The researchers present the Russian experience of doctrinal provisions use concerning a united society in the strategic practice of its formation and development at the indirect participation of public institutions. The proposals of theoretical (clarifying the interpretation of a civil society in the context of the solidarity ideas implementation) and applied (recommending to take the Russian experience of solidary society development) properties.

Key words: Solidarity, solidarism, civil society, united society, responsibility, associations, conciliarism, socialism, capitalism, strategy and culture

INTRODUCTION

The ideas of shared responsibility and civil solidarity society creation are actively discussed nowadays by scientists and practitioners, politicians and lawyers, specialists and experts, adhering to a variety of opposite points of view, often diametrically opposite ones. Some estimate social solidarity as a utopia, arguing that mutual understanding, mutual trust and the responsibility of citizens to each other are not possible in a market economy and a sharp social differentiation (Habermas, 1987; Anderson, 1980). Others consider it the only possible condition for the existence and the development of human society (Parsons, 1954; Shutz, 1962). In this regard and taking into account the substantial capacity and the variability of social solidarity manifestations, we consider, it is reasonable to refer to the solidarity theory potential in the practice of social structures.

MATERIALS AND METHODS

The methods of analysis and synthesis were used to achieve the goal (during the determination of civil society concept); the historical and comparative analysis was used (at the disclosure of theoretical approaches to united society).

Main part: The ideas of solidarity as the basis of social life are found even among the ancient thinkers. So in M. Aurelius philosophy (Marcus, 1993) the development of ethics is the extension of solidarity scope with other people. In new era, the law of solidarity in the political

economy was first introduced by F. Bastiat, who said that “society as a whole is just a set of crossing solidarities” (Gide and Rist, 1995).

The value of solidarity as a binding beginning of social life in Europe was especially marked by such sociologists as Durkheim (1997), Blais (2007) and Parsons (1991). The formation and development of this idea was contributed by Anonymous (1998), Machin (2007) and Anonymous (1997).

The theory of solidarity based on the primacy of a human individual and his personal rights with the addition that an individual can not exist by himself, since he is obliged by the efforts of other people in respect of his knowledge, culture, an established way of life and his own well-being.

People believe that the first ideological solidarist was P. Leru, although the term “solidarism” appeared later. He supported A. Sen-Simon approaches, created his own system of Christian socialism and regarded humanity as a huge living association of people united by belief and the ability to improve. Durkheim (1997) believed that solidarity was the moral order support. L. Dyugi named solidarity as “social mutual dependence” (Machin, 2007) and portrayed society as the collection of individuals with a close solidarity, conditioned by the rules of social norms.

In Russia, the foundations of solidary thinking were developed in the XIX century during the period comparable with European countries. These foundations were closely linked with conciliarism, the peculiarities of Russian culture and Orthodox tradition and were developed in the researches of A. Homyakov, I. Kireevsky, V. Soloviev.

Russian solidarism was largely formed without the linking with the Western tradition that distinguished it from other social and political doctrines. Although, solidarism did not become an independent and a developed political trend, it influenced the former and modern socialist doctrines regarding the substantiation of the necessity for the reduction of confrontation between social strata.

Social solidarity was similar to the ideology of Slavophiles. A. Homyakov as the founder of the conciliarism doctrine regarded it by organizing principle and the ideal of social life, where the proportionality of personal and public is achieved at their equivalence as the freedom and unity of people united by love in this world (Anonymous, 1997).

A lot of Russian scientists shared the ideas of social solidarity. At that no one before G. Gins positioned himself as a solidarist. Gins introduced the term “solidarism” into the Russian scientific terminology, stating that “Solidarity exists since the ancient times from the moment when society appeared. But solidarity, even in a very large scale of its manifestation does not mean the system the solidarity as the system of national economy and as the organization of public relations at the state level” (Anonymous, 2007). In his researches, solidarism was substantiated according to economic, psychological aspects and was explained as an independent socio-political formation which absorbed the best of socialist orientation and capitalist liberalism and rejected all its extreme aspects.

At that the depth and the richness of the solidarity doctrine and of solidarism does not turn them into a leading social idea automatically. To do this, they need to have the meaning of principle that should be guided by a society and a state. The social solidarity as a fact should be turned into the system of solidarism, into the plan of society organization and a legal system. Solidarity which manifests its force in the relations of individuals and individual groups should unite the population divided into groups, like a civil society.

According to the shown analysis of the solidarity concepts, the relationship with the concept of civil society follows which we consider as a qualitative state of society, manifesting itself in the individual and the collective, organized and natural properties with the possible mediation by a public action.

Currently, social solidarity is a resistant terminological structure of sociology which involves integration, demonstrated by society or a social group on the basis of “shared values”, integrative ritual, consensus, dominant ideology (civil religion), etc. At that social integration cannot be based only on a mutual interest and a mutual dependence. In this regard, the

theoretical positions of Durkheim (1997) and Hayek (1960) about the importance of such social integration forms as solidarity and regulation (the symbolic, normative and value one) are the relevant ones. A productive (in our opinion) combination of “solidarity and normative regulation” emerges here.

So in a praxeological an act of public consensus or solidarity is for example, a popular vote on the most important issues of society concern. The procedure for such a voting is vested in a standard form and can not exist in other forms.

The example here is the procedure for the adoption of constitution in post-socialist countries of Central and Eastern Europe. In our opinion, it has a powerful potential of social solidarity. And the popular voting on the constitution draft is the right constitutional solution that works for the development of social solidarity. The texts of state constituent acts contain the provisions that support social solidarity. First of all, these are the basic values, socially unifying and important for each individual. Studying for example, the preamble of the Russian Constitution, you can see the impetus for social solidarity, coming from each of its provisions: civil peace and harmony; the respect of ancestor memory; the faith in goodness and justice; the responsibility concerning the fatherland for the present and future generations, etc. All of them represent the significant values and interests for the Russian society. On this basis, we may distinguish different meanings of solidarity in modern Russian society, including historical, moral, humanitarian, orienting ones, etc. (Poluhin and Markheim, 2013).

Active recognition of solidarity in a public sense is typical for the components of the Russian state. The example of worthy experience is the experience of Belgorod region as the subject of Russia, where the strategy of “Regional society of solidarity development” was adopted for 2011-2025 on 24/11/2011 as the society of social responsibility and civic solidarity. The 28 leaders of public organizations supported it by signing the agreement on mutual responsibility for the implementation of the strategy.

The improvement of human relations quality, determined by the level of citizen solidarity achieved within the existing legal field was formulated by the main purpose of the development strategy for the regional solidarity society. The main criteria for its implementation are family, interpersonal relations at the place of residence and in a labor collective; the implementation of social justice, openness, transparency, competence and the integrity of government principles. This is aimed on the development of fundamentally new relationship between people and power: mutual respect, active partnership, common interest in the outcome of activities.

The improving of legal culture and legal awareness of citizens is among the means of a united society implementation. The correct reflection with the right of different social interests and the provision of unconditional observance of the rule of law as an imperative of civil society integrity are particularly important.

Following the Belgorod region other Russian regions (Ulyanovsk, Samara, Volgograd, Kemerovo, Moscow and others) are included in the implementation of their own projects "The creation of conditions for the development of local democracy in the regions of Russia". Their main result should be some greater involvement of citizens in regional problems solution and the development of constructive cooperation with the citizens with the authorities (Anonymous, 2011).

RESULTS AND DISCUSSION

The idea of a united society which originated in the research of sociologists was substantiated, taking into account the developments of other science representatives in the context of options, models and the forms of citizen society development search.

The productive trend of a modern civil society development, understood by us as a qualitative state of society, manifesting itself in the individual and the collective, the organized and the natural properties with the possible mediation with a public action is the regulation of general principles of its development in the normative acts with the relevant canons of the solidarity theory (in our opinion).

A positive example of testing the theory of society solidarity and its regulatory development is an actual practice of a number of Russian Federation subjects. We believe that this experience may be of interest to other states in terms of improving the relationship between a man (a society) and a state (represented by the officials of different branches and the levels of government).

CONCLUSION

The ideas of solidarity, renewing by content and institutionally are becoming more popular for the modern Russian society and the state which is proved in particular by the experience of their legal registration. The initiative of the Belgorod region is recognized as the innovative model of social development which served as an impetus for similar processes in other regions of Russia. The idea, its legal registration and the practice of united society development in Russia may be of interest as a specific form of civil society in specific historical conditions of other countries.

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