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THE IDEAS OF SOLIDARITY IN THE CONCEPT OF BUILDING A CIVIL SOCIETY IN UKRAINE

Examines the ideological state of modern Ukrainian society by clarifying the specifics of the process of socialization and ideological coverage of political and administrative aspects of the doctrinal systems. Suggested interpretation of the new discourse of the implementation of the ideological policy of the state. We consider the ideology of solidarity as one of the most promising areas of the post-classical ideology in Ukraine.

Keywords: State; civil activity; civil society; corporatism; solidarism; the social mobility; traditions.

The article is connected with the analysis of doctrinal understanding of the ideal model of a state within the framework of classic political and legal ideas of solidarism and institutionalism in France in the first third of the 20th century. The author focus on the essence of the corresponding theoretical views, expound their disputing aspects, and demonstrate their influence on the legal conception development.

The article emphasizes the fundamental idea that the real strengthening of civil society is a necessary condition for development of the spirit of transformation, involving professional liability, stable balance of freedom and equality, solidarism (communalism) and individualism, an established cultural dialogue. Solidarism, as Pesch intends, is the understanding that man is an individual person and a member of the community. The author argues that a person must be awareness and understand that there are other people all around him on which depends himself, and which

depend on it. That is why the goal of every person, group, and class is not a struggle with another person, group and class, but to find the optimal way to coexist with them.

Social changes in Ukraine during the years of independence had persistent, contradictory nature, despite their considerable dynamics and direction «of the past» and the perspectives and goals of social modernization had not been outlined. The former social structure, which was directly formed by the communist concept of a civil society building and by relevant active government policy, was destroyed. At the same time, new factors did not have systemic exposure, so it did not lead to the formation of modern social structure at this stage. Crisis is observed in the country associated with the destruction of the soviet model of social organization. Its new forms arise mainly spontaneously and are not systematic despite the growing magnitude of this phenomenon. New social strata, with their specific interests and public functions are in the formation stage, and the process unfolds naturally enough, so it greatly distorted. Social and economic conditions remain unfavorable for self-realization and provision of vital rights and needs of the majority. Thus, there is a need for finding and administering the state appropriate concept that would be able to solve problems related to the state of civil society.

The problem of correlation civil society and democratic system of political organization is depending on the choice of a political and legal concepts. Critical analysis of scientific approaches to this problem provides an opportunity to identify areas of implementation of state policy for the coming years, enabling the successful combination of processes of civil society and democratic legal and social state and give good reason to believe Ukraine as a modern European state.

In our opinion, the most appropriate concept for the development a unified state in a democratic Ukraine is the concept of solidarity.

The formulation of goals and identification of ways solidarization of social relations can be effective only with the full knowledge of the phenomenon of solidarity as a teaching and socio-political phenomenon, which in turn is possible only on the basis of a good knowledge of the history of the formation representations about

it. According to G. K. Gins, there is a French-Russian line of a solidaristic representations. This scientist marked contribution to this teaching of such French philosophers, sociologists, economists and lawyers, as Frederic Bastiat, Auguste Comte, Emile Durkheim, Leon Bourgeois, Charles Gide, Leon Duguit (in the author's pamphlet «The golden mean, or Solidarism as an ideal socio-political formation» summarized the content of these representations of theorists and practitioners). Considering the undoubted existence of the scientific heredity, it can be argued that in this case the ideological roots of solidarity go to the works of the great French theorists-freethinkers – Francois Voltaire, Denis Diderot and Jean-Jacques Rousseau.

Solidarism is a theory of society, claiming the solidarity of its parts. French thinker and social activist Pierre Leroux (1791–1871) is considered to be the first solidarist, although the term «solidarism» came after him. Solidarism has emerged as a response to the popular at this time ideas of communism and socialism, which preached the class struggle, the vulgar economism, the rule of self-interest. Supporters of this approach aspired not to aggravate the class struggle, but rather to harmonize the society as far as possible.

In the spotlight of solidarity is the person, whose goal is the maximum disclosure of their abilities and the implementation itself. But at the same time, the person does not exist in a vacuum – he exists in society. Leroux wrote: «That which man considers his life does not belong to him completely and does not reside in it: it is in it and out of it; it is partially resides in other people and the world that surrounds it... In order to that he has existed, it is necessary that a certain number of creatures were grouped around him and harmonized in a certain way, that «I», which it is embodied in these combined with him creature. It found yourself outside and always seemed to him at all moments of its existence» [1].

Now the phrase «civil society» has acquired extraordinary popularity. At the same a variety of conflicting meanings are put in political writings. In some cases it is likened to the rule of law, in others – a market economy, in the third – a society of free citizens, who has a full consciousness of his moral and political duty. This phrase is increasingly being used as a kind of magic formula which is

able to solve all the problems of Ukrainian democracy. It lost its original appeal, even sometimes was seen as a kind of advertising label political reality which is very far from true democracy because of such frequent and improper consumption.

Meanwhile, civil society is not colorful label, which is designed to mask the unpleasant realities of our everyday existence and to inspire illusory hopes for the future. This is a very real element of modern developed societies that perform very important functions. This is an integral part of the social mechanism which limits the absolute power of the state. Thanks to it the state turns from the almighty lord of society into a controlled society executor of his will. And if so, then civil society must be learnt to identify the mechanisms of its functioning and opportunities in order to contribute to its formation and development in the Ukrainian context.

The development of theoretical concepts of civil society has a long history. Among those who have thought about this topic – the thinkers of the highest caliber, including such outstanding people as D. Lokk, G. Gegel, K. Marx, A. Gramshi and others. Many aspects of the theory of civil society has found a more or less adequate solution. But more such, which are the subject of scientific research and passionate debate. This is explained not only by subjective preferences, but also by quite objective reasons, one of them is the complexity of the phenomenon. Therefore, the current interest in social science as civil society has nothing to do with the fashion which was discussed above. He has very deep real roots.

Knowledge of the nature of the practice in the area of community policing is no less important. Beginning with its biological foundations, and the earliest periods of social history. In our case – it's beginning with the practice of the functioning of People's Veche including the subsequent history of more politically civilized institutions of popular representation such as zemstv and municipal government. In particular the study of the history of the original features like the rural community.

We emphasize that the civil society influence on the political system, public policy and law – is the most important dimension of solidarity in a democratic state as Ukraine. Therefore, we can

conclude that the fate of democracy in Ukraine depends on the formation and development of a mature civil society.

Solidarism is a form of economic and political organization of society in which individual groups of public relations are arranged. This is actually said G. K. Gins, drawing a spectrogram of public relations with the definition of solidaristic elements of a future state. This spectrogram is crucial for the theory of solidarity, because it can help defined the essential elements of the identification and teaching.

All title is the definition of targets civic and political activities of the company. It is a strategy of scientific research, the main task of theoretical research in the field of optimization of social relations based on the principles of solidaristic. However, it is equally important the definition of public relations methods solidarity. The science of the territorial administration should have their say because solidaristic ideas of social optimization are realized in this field of activity and society. Cybernetics is the lead on the integration achievements to establish ways of solidaristic social organization. Cybernetics is a leading in synthesizing achievements to establish ways of solidaristic social organization.

Note that in our time in Ukraine the issue of the credibility of the state, its leading institutions – is the most sensitive issue that requires his urgent attention. The new strategy course of the state should be directed to the maximum political consensus, social consolidation of the population, its agreement regarding the basic objectives and mechanisms for implementing the basic principles of democracy. In this case, it is possible to the existence of civil society.

The author believes that the role of civil society can be seen in the context of different theoretical paradigms [2]. The paradigm of realism/neorealism (Morgenthau, Mr. Waltz, Aron) allows you to emphasize the capacity of civil society institutions to protect and promote national interests of the state, a change the ratio of state power in favor of one of them. Civil society as part of the concept of liberalism (J. Rosenau, R. Keoheyn, J. Nai) focused on humanitarian and human rights sphere can be interpreted as a form of use of «soft power» and tools of influence on the national elite and various sectors of the population. Postmodernist approach (Giddens, F. Jameson, Habermas), which is based on disbelief in the possibility

to give one no historical rational response to a variety of problems promotes awareness of the different meanings of the existence of institutions civil society and the recognition of the existence of different ways of constructing the desired image of the state.

All three approaches are united agreement with the finding that in today's world, the international authority of the country depends not only on the results of the activities of its political leaders and government agencies, but also the actions of civil society institutions, aimed at creating a positive (or negative) perception of the State's foreign policy.

In general, a systematic analysis of foreign policy role of the civil society implies a holistic study of the levels (global, regional, national, local), functions (information, expertise, mobilization, coordination, public control function, critics, PR-function, and so on) and areas (legal, economic, humanitarian, environmental and so on).

In the study of civil society influence in international relations should take into account the fact that it is manifested in their ability to strengthen or weaken existing integration trends; reduce or increase the level of confrontation; help to get out of international isolation, or secure it; improve or worsen the outcome of the ongoing negotiations; mitigate or exacerbate the costs of financial and economic dependence. This theoretical statement still has to prove through specific examples, but it is quite correct as a hypothesis.

So, a primary condition of our democratic development should not be a declarative nature, but the real basis for solidaristic society that would help pragmatically assess the real state of our reforms. The democratic structures can be considered consolidated only if they perform the function of maintaining order and control. Solidarity in society must take its origins in the central constitutional bodies and political institutions, because they have the most significant impact on the process of political parties and associations.

Institutional consolidation is something that can get in the way of social solidarity deficit, which is a major cause of confrontations that occur permanently. Consolidation in the actions of political institutions makes it possible to control the balance of management systems and its optimal function because it is a condition of social solidarity which is reforming the structure of political relations. And rules of the game in

democracy (by J. Schumpeter and D. Sartori) provide that the control of the actual processes that take place in society, carried out only where there is some agreement where consolidated interests [3, p. 35]. In other words democracy is impossible outside solidaristic relations. It is important to remember that if the process of democratic consolidation is blocked, then there are hybrid types of political systems like «delegated» or «illiberal» democratic regimes.

As a conclusion, the formation of civil society – a permanent, long-term process of integrating a growing number of people in civic life which is conjugated with greater responsibility and participation. The manifestation of social activity, the conscious use of various strategies of social self-determination increases satisfaction with their place of living, ultimately improving the quality of life in general. The strategic objective for the coming months and years is to ensure the growth of the scope of activities of citizens and the impact of them on all aspects of social life. First of all, the implementation of this task requires a demonstration of the real possibilities of civil society in addressing the priority tasks of the state.

This process has already begun. Activity in rallies partially transformed into a collective civil liability, which resulted in an increased number of election observers. The way to consolidate the results of the increased activity lies in consolidating political participation mechanisms. Political reform, which will be held in our country, should promote this.

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