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Incomplete sociality as a source of generation of crisis situation of multiethnic social medium.

Up to date social medium has acquired the features of a permanent crisis situation and as the separate, state-organized self-regulating community of people, and as the planetary community. The crises, arising from the conflicts in ethnic relations, became the most dangerous and catastrophic per their consequences for the multinational countries. The essential idea of work is in the affirmation as to the existence of the prerequisites of the ethnic collisions, made necessary by phenomena of incomplete sociality. The idea of sociality is used to determine the organismal existence of the social medium on the basis of prevailing social relations, ways and forms of joint-cooperation of people. The sociality is translated and exists through ideal, conscious and patterns, which compose the necessary substance of the social medium. The concepts, which wrap up the meaning of personality and social medium of objective reality, are determinative ones in this situation. They orient human reasoning, structure individual and social consciousness, and associate it with both behavior and activities. The phenomena, defined by the concepts of freedom, equality and fairness, are in the state of incomplete sociality. They are the metaphysical particular qualities that define the features of the existence of up to date civilization. In the philosophy of the ancient civilizations (classical Greek, ancient Indian and ancient Chinese) the phenomena of freedom, equality and fairness should be respected as the expression of the universal harmony and cosmic regulating. Only in the 18th century, in Europe, on the basis of the becoming of industrial civilization, the understanding of both human nature of freedom, equality and fairness and their concrete historical content emerges. In freedom, equality and fairness they have began to see the

foundation of the human morality. In the self-consciousness of human being the above feature come, reflecting the personal nature of human being, its existence in goal-seeking and rationally motivated form. Their turning into ideal phenomena that stimulate the proneness to conflict and eventually the crisis situation in the social medium is the result of the extension of norms of the interpersonal relations to both co-existence and relations of social medium constitutions, including national and ethnic communities. In life-sustaining activity, they exist as single bunch, defining marginal or limit values, on the basis of which the social life should be organized. At the same time, for all practical purposes, they thwart one another, turning into myths, candyfloss, as both unrealizable and unfounded, in their final content, ideas or ideals of the community arrangement. The aspiration to the realization of these ideals, principles, exists as a important social motive, pushing the social medium to both activities and to self-improvement. The attempts to implement these principles at the level of relations of national and ethnic communities lead to insurmountable contradictions. Understanding and acceptance of these phenomena occurred together with a new vision of social medium as a result of both human activity and human as the creator of social medium life. These concepts, in informative plan, were identified in the Declaration of Independence, adopted in North America, as well as in Declaration of the Rights of Man and of the Citizen, adopted by the French revolution (1789). Implementation of the concept of the democracy, with the ideas of freedom, equality and fairness, at interpersonal level, were accepted as norms of being, regulating the social life and they have become the most important achievement in the development of the rationality in the social medium existence. But the ones, taken as methods of regulating of human being coexistence with his like, at the individual level, they have not been developed in limitation of their content to create the forms of co-existence of ethnic groups. The incompleteness in making of new sociality and it should be shown in the absence of specific content in the understanding of fairness, equality and freedom in the area of nations' relations. In the conflicts that arise in the relationship between the nations, one of the following

problems: freedom, justice or fairness moves to the foreground, as rule. So the phenomenon of the fairness expresses a generalized moral assessment of events, including the national life, in terms of their compliance with ethical values, norms and conceptions as to the adequate order in the human community. At the same time, the conceptions, as to the fairness in different ethnic groups have both common elements that are peculiar to the representatives of all types of cultures and specific ones, stipulated by the features of the living conditions of groups as ethnocultural formations. The principle of the freedom of self-determination of the nations, where there are not unnecessary restrictions and specifications, is one of the most conflictogenic. Many unsolved problems exist on the basis of implementation of the idea of equality. These concepts should be given with concrete substance, reflected in the law and accepted by the international community. The return of the state with the public laws in the sphere of international relations is the condition of the problem solving. Such restriction, at the legislative level, of the content of fairness, freedom and equality is one of the possible solutions of existing problems. The state, its power and powerlessness plays in these problems the decisive role.