

Here is the text (it would be nice to have a translation in the evening tomorrow):

The man - the individual - personality: the religious factor as a problem of the religious complex and world view (to the prospect of civil and political as the nation-state and regional stability)

Schmidt, William V., Professor, Ph.D., Advisor of the Russian Federation, 1 class, Dean of the Faculty of Religious Studies, and regionalism etnokulturologii Russian Orthodox University and Professor of Department of National and Federal Relations of the Russian Academy of National Economy and Public Administration under the President of the Russian Federation

These three concepts and how they are not only definitions, but also subordination us back to the basic (fundamental) characteristics as a philosophical and metaphysical systems.

In turn, these systems realize their potential in a specific logical models (Cartesian, Trinitarianism [objective realism or hesychast intuitionism) and eclectic poliontologizma - each and derivatives in its set of modes].

Because "The Man" - the basic concept of the culture that reflects the way an explication of all kinds of subjective otnosheyiny, it follows that:

1) a person as a "personality" is implemented as a bio-socio-axiological relations, forming the plane of the traditional (patriarchal) relations. Their regulator acts morality to the established norms of morality as the primary / basic experience of socio-cultural-political treaty and socialization. Reproduced by the system of relations exclusively eskstensivnym way.

2) a person as "individual" is implemented as a socio-political relationship, forming a conventional institutional structures (small groups - the family, the community on the basis of ethical, aesthetic installation and kratokraticheskoy features, including the scope of professional certainty and control, distribution, and large groups - ethnic , civil, political, socio-cultural). Their regulator acts normal chain of command / subventsionalizma decorated as a rule of law - the experience of establishing and ensuring legitimacy of the entire system of relations as a whole and each of its parts. Reproduced by the system of relations is usually intense way.

The dominance of any of these 2 bases - definitions and concepts in the thesaurus and the picture of the world (public opinion) of each nation gives an opportunity to highlight the levels of development and the specific civil and political relations:

1) how extensive, conservative-patriarchal (traditionalist) and accentuation of the axiological core - moral imperatives, estimates and developed system of individual-social taboos;

2) how intensive, stratified dominated by autocratic systems of social and political radicalism, secured system of legal regulation, as well as political and ideological speculation on the level of public awareness;

3) as mixed, with liberalistskie postulating relativity rules (anti-rigor = antiperfektsionizm) and, as a consequence - replacement category of "good" procedure of coordination of interests (model "militant" democracy, avuiruyuschego avtokratizm-voluntarism, often realized as the dictatorship).

Notwithstanding that both concepts and their objects are prevalent in the world, painting the world, not in themselves, but in a direct cause-and-effect relationships, forming as the logic of relations, and proper relations, which are expressed in specific processes - social, cultural, political, economic, etc.

Obviously, the logic (s) of these connections and relationships is not only characteristic of epistemology

and praxeology specific pictures of the world, but also the ontology - basic (basic) elements of the system as a whole. Again, we shall mention only two such systems - materialistic and idealistic, or in other words - and Physiocratic ideokraticeskogo, each of which forms a peculiar only to her being a model, but on the level of social physics - socio-political relations - peculiar only to her ideology. Arguing about the structure and ideology of the system, we have always and always will go out on its axiological core - and then only what human society will be different from all the other objects of this world. We - the person and the human community - always and will always appeal to a set of values, that is, that the plan has an area of expression of the sacred and holy to her authentic and sacred objects and sacred objects.

Thus, the history of the world as the history of ethnic cultures and civilizations developed / formed several levels of its existence:

- Biosocial being, with its system of moral relations and moral standards;
- Socio-political (institutional) of being, with its system of subordinate relations and the law;
- Metaphysical (ideocratic) being its ontological, axiological and teleological models, the pressures of social, political and biosocial being.

And if we assume that the basic, fundamental relationship between the primary elements of subjective system is the link that provides the primary transcending (going beyond yourself ...), we have to admit it is the primary religion (link - religio), but the ratio is the ratio of the religious. The very same system that consists of complex elements is considered to be a "religious complex". Thus, the person appears before us as a religious complex, the basic relationship experience which all other (described above) generates all levels as other types of horizontal (personal and moral = extensive = patriarchal) and vertical (institutional = Intensity = auto / short-cratic) relationships. All these other relationships, except for religious, and act like the world of social physics - socio-cultural, gender, socio-political, political, economic, civil, inter-institutional and international relations, to which acquires the status of a religious factor.

Among other things, it appears that the religious factor is a basic function, which carries the regenerative potential - regenerate / restore system - both its structure and the basic characteristics of the method vzaimoobuslovlivaniya - authorization / taboo and legitimation. Given this feature of the religious complex and the religious factor - the ability to regenerate society - society and the higher institutions in its reproduction will inevitably come to a conflict between the two (as above) means self-realization - through extensive (personal, moral and normative, patriarchal ) or intensive (institutional, regulatory, auto / short-cratic) reproduction.

Consequently, it is not a clear understanding of the essence of the religious complex and religious factors, and the inability to "agree" on the answer to the eternal questioning of self - the man - that he is the essence, creates a wide range of issues that still remain unresolved with the increasing potential of conflicts.

Based on the aforesaid positions and paying attention to the relatively recent period of time - XX century, we can say the following:

XX century gave the world the experience of at least two systems of international relations - the Versailles-Washington and the Yalta-Potsdam, based on the principle of sovereignty and ensure the balance of power tool such as collective security forces. In fact the history of wars and conflicts have a

history of collision experiments interpretation of contradictions arising from the interaction of metaphysical systems - models of the world as a model of existence.

Thus, we are faced with the task of elaborating the model (= principle of unification) of two basic concepts - the individual and the individual, ie find a way to interpret them - provide / construct a new (additional) category of rights that "eagerly looking for" the European Court of Human Rights, where the source of law (the individual / citizen) is struggling with a same - his civil alter ego in the form of the state. In the states of the former Soviet Union is being formed to change the terms of the legal system through the development of the Concept of Legal Policy of the nation state, which naturally affect all areas of law and, therefore, and all areas of civil law relations.

Thank you, very much look forward to your help.

Best regards and good wishes - William

[william@list.ru](mailto:william@list.ru)

(495 / [925](tel:502-6689)) [502-6689](tel:502-6689)