

VALUES OF SUSTAINABLE DEVELOPMENT OF GLOBALIZATION

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Abstract:

The work shows that the main problem will not be the combination of the values of globalization and the strategy of sustainable development, but the combination of the values of individual cultures and new values. It is considered that in the empirically oriented American political science two trends in the interpretation of globalization are distinguished.

Keywords: Globalization, development, strategy, consumer, West, empire, radicalism, realism, liberalism, internationalism.

Introduction

The problem of sustainable development is currently a priority for most countries. It should be noted that this problem, without a doubt, has a direct connection with the problem of crisis and the choice of a priority development path.

Sustainable development is a strategy of socio-natural development that ensures the survival and continuous progress of society and does not destroy the natural environment.

Thus, sustainable development is understood as development that satisfies all the needs of society in the present, without jeopardizing the ability of future generations to solve development issues in the future. The transition to sustainable development involves a gradual restoration of natural ecosystems to a level that ensures environmental sustainability and at which there is a real possibility of the existence of future generations of people, satisfying their vital needs and interests.

Formulating a new development strategy means gradually uniting the economic, environmental and social spheres of activity into a single self-organizing system.

In this sense, sustainable development implies, at a minimum, economic efficiency, biosphere compatibility and social justice with a general reduction in anthropogenic pressure on the biosphere.

One of the main messages of humanity's transition to a different - let's call it sustainable - development is a change in ideological foundations, a change in the value foundations of existence, 245 which is also not an easy task.

Values are a conservative element of sociality. It is impossible to change the matrix of fundamental values by reforming the structure of society; values often act as elements that slow down the progress of reforms. Consequently, a change in the value foundations of existence is possible as a consequence of a change in a person's attitude to the world around him.

The processes of globalization are inherently positive; the ideal type of globalization consists in the harmonious development of all regions of the planet Earth, their unity and uniform distribution of produced material goods and production complexes, cross-cultural communication and the exchange of spiritual values. In reality, globalization has taken the form of Westernization, which has caused rejection and aversion to globalization processes in many regions of the globe.

So, although globalization processes are inevitable, globalization causes an ambiguous assessment among specialists, dividing the camp of researchers of globalization processes into two groups: the first emphasizes the importance and significance of globalization, its positive aspects, the second puts at the forefront the negative consequences of globalization, its negative impact on the development of local cultures and civilizations, absorbed by more powerful ones. Thus, globalization is antinomic in its essence, unlike the values of sustainable development. Of course, if we consider globalization and the strategy of sustainable development as some ideal types, then it is quite possible to assume that the value matrices of these processes are superimposed on each other, but the values of these development paradigms do not exist on their own, the main contradiction arises, first of all, between the values of an alien nature and the values being introduced.

Therefore, the main problem will not be the combination of the values of globalization and the strategy of sustainable development, but the combination of the values of individual cultures and new values. Extracting universal benefit from globalization processes and a smooth transition to the rails of sustainable

development, implying the harmonious coexistence of humanity and the Earth's biosphere, is impossible without changing the ideological foundations of modern humanity.

The value matrix of modern humanity is permeated with the values of consumerism. Consumption increases exponentially with each decade. Moreover, this applies not only to the unreasonable and wasteful use of natural resources for the purpose of obtaining immediate benefits, but also to the change in personal value foundations, which will undoubtedly be reflected in the future.

The crisis that has engulfed Western civilization in recent years and affected all countries is a direct consequence of the short-sighted socio-economic policies of states based on the rationalistic and consumer values of the West.

The crisis situation, which has exacerbated the risky situation in modern society to the limit, should prompt humanity to change the vector of further development and to revise the value foundations of the European civilization.

However, this problem is not solved quickly and at once. The process of revising value paradigms can take several centuries, since values are the most conservative socio-cultural element, the change of which is a long-term and uneven process.

Thus, the future of humanity depends entirely on humanity itself (a truth that does not require proof). The vector of further development cannot be linked either to the processes of globalization or to the strategy of sustainable development. The future will be sustainable in the event of a revision of the value foundations of modern society.

The values of harmonious development with the Earth's biosphere, careful attitude to the environment, care for future generations, consumption according to the norm should be included in the value monads of society, then there will be no need to separate such processes as globalization and sustainable development. In modern debates within the boundaries of legal philosophy, the definition of the place and meaning of the globally holocal is in line with the search for a definition of the meaning of the concept of community in the new paradigms of post-liberalism and post-communitarianism.

Traditional paradigms of liberalism and communitarianism, due to their conceptual vulnerability (liberalism defends the priority of freedom - a formal epistemological concept, communitarianism relies on the concept of good, which is contradictory in its essence in the context of various social interests in society), do not provide an opportunity to search for new foundations for the formation of

community, therefore legal philosophers are busy searching for new paradigmatic foundations for interpreting community.

At the same time, both the vagueness of such searches, which, according to D. Warner, can be nostalgic and insoluble, and the vagueness and uncertainty of the very concept of community, discussed mainly within the boundaries of the discourse of modernism, are emphasized.

The main problem of interpreting community is concentrated in the analysis of the relationship between the individual, the state and the system of states according to the principle of domestic analogy: the analogy of international relations with internal processes in the state. Discussions are moving in the direction from the interpretation of an isolated individual through an isolated state to a global state (global village).

At the same time, global problems are interpreted in different ways. Legal conceptualism sees a normative imperative behind global problems, since the community develops from a natural state to a specific political community.

Another point of view is that the global nature of goals creates global responsibility. In this regard, legal philosophy is searching for a responsible community, a good society, etc.

In empirically oriented American political science, two trends in the interpretation of globalization are distinguished:

1. Interventionism, which asserts the superiority of the United States over other powers.
2. Isolationism, which asserts that faith in American power is a way of losing it and fragmenting power in an attempt to carry out imperial overstrain.

During the debate, several approaches to the implementation of American hegemony in the 21st century emerged:

1. hard realism, based on the thesis that the leading power of the modern world must constantly think about the prospects of its historical evolution, proceeding from the fact that international politics will always be a ruthless battle for dominance;
2. moderate realism, asserting the need to turn to the outside world, proceeding from the order of priorities; developing a scale of non-military measures to resolve international problems; recognizing the erroneousness of unilateral policy;

3. liberal hegemonism, proposing to use the military superiority of the United States not for the rigid assertion of hegemony, but to restore order in uncivilized countries;

4. liberal internationalism, asserting the thesis that democratic states are much less likely to enter into conflicts with each other than autocratic and illiberal states.

In modern social analysis, three positions in the interpretation of globalization are distinguished:

1. radical globalist, asserting the gradual convergence of national states and cultures into a single community and culture;

2. moderately globalist, arguing that along with convergence, there will also be an oppositely directed process;

3. anti-globalist, defending the thesis that globalization only intensifies the demonstration of differences between cultures and can cause a conflict between them (S. Huntington's clash of civilizations).

Factors of globalization: economic, predetermining the prospect of the movement of cultures within the boundaries of modernization; social, predetermining the globalization of social action; risk factor, moving from local to global.

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