SUSTAINABLE DEVELOPMENT AND PERSPECTIVES OF UNIVERSALISTIC TRENDS IN THE MODERN WORLD

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Abstract

The study is devoted to the relevant problem associated with the realization of the universalistic trends in modern time based on the concept of sustainable

development. The features of the universalization of social space at the present stage are revealed. They show that these processes are controversial, which actualizes the need to implement the concept of sustainable development. The study focuses on the axiological aspect as an important basis for the universalization of social space. It is proved that without a uniform scale of universal values, it is impossible to form a stable social system. The effects of globalization pressure on countries acting as objects of universalization are shown. Various concepts of the prospects for the development of humanity in the coming decades are explored. The comparative analysis of civilizational, noospheric, and other approaches to creating a single human community is given. It criticizes globalization, which levels the sociocultural identity of individual peoples.

Keywords

globalization, sustainable development, social universalization, axiological scale, world community.

Introduction

The relevance of the study of the problems faced by the modern information society is due to the fact that it often acts as an antipode of the sustainable development of humanity since it is associated with balancing humanity to the point of extinction. The answer to this situation is the concept of sustainable development, which in relation to social development in recent decades has been formed into an independent scientific idea. Studying a sustainable society is important because the relevant task of the modern approach to the analysis of the sociocultural process is to predict the chronological framework of the period of sustainable development, which makes it possible to meet the period of instability comprehensively prepared in a sociocultural sense.

It is important to clarify the essence of the concepts of sustainability and sustainable development since the frequent use of these terms cannot clarify them. Historically, the idea of sustainability as a desire for social stability has been constantly present in the public consciousness as the desired goal of any society. In addition, attempts to identify signs of sustainability have been regularly undertaken by well-known researchers who often looked for the sources of sustainability outside the humanitarian context, at the level of natural scientific knowledge. The idea of sustainability is also an important part of many common ideas that have manifested themselves in concepts such as self-development, self-organization, and self-determination. Our understanding of the essence of sustainable development is determined by several features.

First, from our point of view, sustainable development has a dialectical content, that is, it is accompanied by development, which includes the stable

development of individual countries and regions, as well as the conflict-free development of the world community. That is why social development can be called sustainable if a society exists that does not imply wars and conflicts that are able to change the social structure of society so much that there is a threat to its sociocultural identity. Such a situation is possible only if the conditions for serious conflicts, which are able to destroy peoples and civilizations, are completely eliminated.

Second, one of the most important components of the concept "sustainable development" is the ecological vector of development, which implies a new human attitude to nature, based on reasonable and moral principles.

Third, sustainable development implies not only the prevention of environmental disasters and world wars but also the prevention of economic, political, and other crises. Accordingly, if a society is characterized by constant crises that can be created artificially in the interests of the international oligarchy, then one has an unstable situation.

Any instability determines the change of eras because it indicates that this system is not able to form some new social meanings. In this case, radical philosophical ideas that correspond to the sociocultural level of development of society are updated. Nevertheless, considering sustainability as an end in itself, which must be obtained at any cost, can provoke stagnation since such a policy is contrary to the laws of dialectics. An important factor in global instability is due to the increasing distance between leading centers of international solutions and most countries that are not subjects of modern world politics. Global destabilization can be seen as a postmodern game of the ideologists of globalism, seeking to control the chaos.

Based on the current level of theoretical knowledge about the essence of sustainable development, three main approaches can be distinguished: biosphere, resource, and integrative. The construction of sustainable development models is based on a single philosophical and natural science basis. In this case, the social system may for some time be between several possible options for the future. In this regard, the main contradictions, which are caused by a specific understanding of the problems of establishing a sustainable society, are updated. The fact is that the very concept "sustainable development" is often interpreted not from the standpoint of the existing and real thing but is considered as something granted. This is due to the uniqueness of the situation in the modern world, which is characterized by maximum instability.

Another problem, closely related to the sustainability of society, is due to the ambiguity of the concept "development". This, in turn, is caused by the ambivalence of the concept "progress", which became especially noticeable in the conditions of the victory of scientism, which recognize only the technocratic version of progress. Their opponents on this basis question the possibility of universal progress, arguing that with this approach to the spiritual progress humanity is excluded. Other scholars speak of the inconsistency of the concept

"sustainable development", referring to the ambiguity of the accompanying concepts "development", "progress", etc. The logic of the linear development of humanity is increasingly being questioned, while synergetic concepts have not yet been developed at a sufficiently high scientific level, especially in social sciences and humanities. In particular, the concept "postindustrialism" cannot act as a real alternative to modern destructive industrialism, which carries a consumer attitude to the world. Globalization makes its contribution to these processes, which manifests itself as the dominance of subjective interests, leading to the leveling of national cultures, which were the basis of the civilizational diversity of humanity[1].

Another important aspect related to the problem of sustainable development is associated with the emergence of new technologies that lead to changes determined by informatization and they are able to lead to radical changes. Moreover, informatization in the world acts as a global standardization, which objectively leads to the erosion of ethno-political identity[2]. The prospects for universalistic trends in the modern world are closely related to the implementation of the concept of sustainable development. At the same time, the issue of the effectiveness of such a synthesis, as well as certain restrictions on the use of the experience of various societies, is being updated. The implementation of the concept of sustainable development is directly determined by the prospects of universalistic trends in the modern world, which today manifest themselves in the form of globalization. However, globalization processes provoke social contrasts, which tend to deepen because such a system of values is imposed on individuals that is built on European, American, etc. axiological system and is contrary to other societies. The fact is that "the principle of priority of universal values is not just a good wish and a beautiful phrase but an axiological imperative, without which humanity will cease to exist"[3].

Methods

The methodological basis of the study is the ideas and principles of systemic and synergetic approaches, which contribute to the disclosure of the meanings of the new model of instruction as a guide to natural integration, based on the idea of the diversity of social unity. The study also uses general scientific methods: analysis, synthesis, ascent from the abstract to the concrete, as well as analysis of the psychological and pedagogical literature on the research problem.

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[1] Ch.S. Kirvel, V.I. Strelchenko. Globalisatsiia obrasovaniia i sotsialnye strategii sovremennosti [Globalization of Education and Social Strategies of the Present]. Dialog pokoleniii kultur v kontekste globalisatsii: Materiialy Mezhdunarodnoi Konferentsii "Konflikt pokolenii v kontekste informatsionnoi globalisatsii". (Saint-Petersburg: Isd-vo politekh. un-ta, 2007).

[2] V.I. Kudashov, S.I. Chernykh, M.P. Iatsenko, D.V. Rakhinskii. Vliianie informatsionnykh tekhnokogii na formirovanie nravstvennykh osnov globalisatsionnogo obrasovaniia [The Influence of Information Technology on the Formation of the Moral Foundations of Globalization Education]. Professionalnoe obrasovaniie v sovremennom mire Vol: 6 num 4 (2016): 583-592.

[3] L.N. Stolovich. Ob obshechelovecheskikh tsennostiakh [About Universal Values]. Voprosy filosofii num 7 (2004): 86-97.

Results and Discussion

Social practice, determined by the universalistic trends of recent years, indicates that the Western countries are not able to develop a real system of sustainable development. This, in particular, is due to the dominance of economic centrism, when Western countries are trying to assess the degree of sustainability of society solely by economic parameters. That is why they constantly put society in a situation of instability since the increase in consumption based on hedonistic attitudes is constantly encouraged. This means that traditional Western philosophy is not able to substantiate the concept of sustainable development of all social life since it is unambiguously associated with the extreme rationalism of the Western European type.

We can agree that the prospects for universalistic trends in the modern world imply the implementation of the concept of sustainable development, which includes, in particular, a set of certain freedoms. However, civil liberties turn into a self-sufficient absolute. These circumstances give rise to a need for an unconventional view of the nature of rational consciousness, as well as the mechanisms of its reproduction. In parallel with this, the process of understanding the ways of forming new rationality, capable of acting as a basis for the sustainable sociocultural development of humanity for the coming decades of the 21st century, is being updated.

The implementation of the concept of sustainable development is directly related to the prospects of universalistic trends in the modern world. The fact is that new trends in world development pose new challenges for the humanities regarding the transformation of social structures, as well as the need for a thorough study of the problems associated with subjects of historical action. These processes unfold against the backdrop of the crisis of the model of the nation-state, characteristic of the 21st century. In the context of sustainable development, issues related to the problem of determining the degree and significance of the activities of organized elites are being updated. In addition, it is hardly possible to conduct full-fledged research of the principles of the formation of social institutions that create a system of sustainable development under the rule of information technology, without assessing the viability of the concept of sovereign state. Information technologies play an important role in this case[4].

An optimal solution to these problems is possible based on a dialectical approach that implements Russian axiological settings. The problems that arise in the process of implementing the concept of sustainable development, involve considering the historical traditions and mentality of each society. However, at a certain civilization stage, the laws of the world market become a priority, which was largely due to the universal circulation of capital and goods on a global scale,

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[4] S.M. Trashkova. Informatsionnye tekhnokogii v obrazovanii [Information Technologies in Education]. Problemy i perspektivy razvitiia nauki v Rossii i mirr. Sbornik statei Mezhdunarodnoi nauchno-prakticheskoi konferentsii [Problems and Prospects of the Development of Science in Russia and the World. Collection of Articles of the International Scientific-practical Conference]. (Kazan, 2015).

which causes instability of social structures. The emergence of a new type of empire states that share the world space among themselves economically, politically, and ideologically also has a fundamental influence on these processes. The implementation of the concept of sustainable development is closely related to the deepening of universalistic trends in the modern world, which may exacerbate the social crisis. The modern crisis is largely based on anthropocentrism, that is, the conviction of the Western person in their special role, which originates in the modern period, when the unlimited possibilities of humanity on the planet were declared for the first time[5].

To understand the essence of sustainable development, it is important to consider the fact that in the modern world, there is a dominance of a holistic organic tendency of the world-historical process. It is qualitatively manifested in the information society as the leading characteristic of the human community in the 21st century. Concepts come to the fore, according to which, the development of humanity is distinguished by fundamental unity. They gain maximum completeness in the evolutionist paradigm with a formation theory at the top. For example, any holistic image in its historical and informational plan should cover the whole path without distinguishing its temporal constructs from the past, present, and future[6].

Russian scholars, creatively using the ideas of world social science, are returning to the problem of the alternativeness of the Russian historical process yet again. Therefore, a characteristic feature of the worldview of a modern scholar and professional specialist is a certain ethical and legal orientation: responsibility to society and its members for the consequences of their activities, understanding of the importance of implementing bioethical principles in scientific and cognitive activity, in the process of forming scientific assumptions and hypotheses, as well as research planning[7].

However, now this is happening more carefully since the real needs of Russia and the possibilities of their implementation are considered. In scientific research, the inversion of classical discourse is becoming more and more clear, in which, despite the use of new variables, there is no creative approach to mastering new data to analyze an ever-changing social reality[8]. At the same time, there is a need to supplement the picture of the world with elements of extra-

[5] G.S. Kiselev. Smysly i tsennosti novogo veka [The Meanings and Values of the New Century]. Voprosy filosofii num 4 (2006): 3-16.

[6] V.I. Kudashov, S.I. Chernykh, M.P. Yatsenko, L.I. Grigoreva, I.A. Pfanenshtil, D.V. Rakhinsky. Historical reflection in the educational process: an axiological approach. Analele Universitatii din Craiova - Seria Istorie Vol: 22 num 1 (2017): 139-147.

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[8] N.M. Smirnova. Ot sotsialnoi metafiziki k fenomenologii "estestvennoi ustenovki": (Fenomenologicheskie motivy v sovremennom sotsialnom poznanii) [From Social Metaphysics to the Phenomenology of the "Natural Setting": (Phenomenological Motives in Modern Social Cognition). (Moscow, 1997).

scientific knowledge[9]. This refers to the fact that the universal features that are endowed by various historical generations appear to be exceptionally positive. Therefore the historical process reflected in textbooks represents a gradual weakening of the negative features of humanity and the strengthening of its positive characteristics[10].

The concept of social sustainability acquires new aspects. If we proceed from the thesis that the world is a manifestation of integrity, then, in this case, the future can be analyzed through the present. This approach allows us to model the leading aspects of the future if we somehow join these entities. Through such an approach, it becomes possible to penetrate a world that is populated by integrity "with longer time frames of life and cognitive processes"[11].

In particular, A. V. Korotaev notes that various concepts preaching a single line of social evolution could be quite convincing provided that there is a complete correlation, functional dependence between the main indicators of social evolution. However, to date, there is not a single pair of significant evolutionary indicators between which complete functional dependence would be observed. "In at least more than 100 years of searching for such correlations, not a single real functional relationship between any socioevolutionary indicators has been found"[12].

The study of sustainable development in practical terms involves considering various hierarchical levels of social structure. Historical experience indicates that their sequence is realized in the process of alternating organizational eras, each of which "forms the dynamics of the development of its system of division of labor, that is, new qualitative forms of social relations and interactions that were absent in the framework of the previous era"[13]. The prospects for universalistic trends in the modern world are due to the implementation of the concept of sustainable development, which involves considering the prognostic function that the historical past carries. At first glance, it might seem that such a statement is paradoxical, however, it is in the past that we find bright, albeit short periods, which we can call stable. K. T. Jaspers rightly pointed out that "the rejection of the future leads to the fact that the image of the past becomes finally completed and, therefore, incorrect. Without awareness of

[9] R.P. Musat, V.V. Mineev, O.F. Neskryabina, G.V. Panasenko, S.V. Maksimov, D.V. Rakhinsky. The artistic worldview in the context of sociocultural realia. Amazonia Investiga Vol: 8 num 23 (2019): 350-357.

[10] I.A. Pfanenshtil, M.P. Yatsenko, V.I. Kudashov, A.L. Mongush, D.V. Rakhinsky. Multiculturalism and educational practice: problems of socio-cultural identity preservation. In: The European Proceedings of Social & Behavioural Sciences EpSBS Conference: SCTCGM 2018 - Social and Cultural Transformations in the Context of Modern Globalism. 2019.

[11] A.L. Aliushin, E.N. Kniazeva. Mnogourovnevoe temporalnoe stroenie realnosti [Multilevel Temporal Structure of Reality]. Voprosy filosofii Vol: 12 (2007): 81-96.

[12] A.V. Korotaev, N.N. Kradin, V.A. Lynsha. Alternativy sotsialnoi evolutsii (vvodnye zamechaniia) [Alternatives to Social Evolution (Introductory Remarks). Alternativnye puti k tsivilisatsii. (Moscow, 2000).

[13] V.A. Kushelev. Problema globalisatsii istorii [The Problem of the Globalization of History]. Dialog pokoleniii kultur v kontekste globalisatsii: Materiialy Mezhdunarodnoi Konferentsii "Konflikt pokolenii v kontekste 14 informatsionnoi globalisatsii". (Saint-Petersburg: Isd-vo Politekh. un-ta, 2007).

the future, there can be no philosophical awareness of history at all" [20]. In every nation, life energy is accumulated, which constantly strives for its maximum manifestation. Important in this regard is the thesis of G. V. Vernadsky that the connection of the people with the space that they master is as natural as the connection of the people with the state that these people create.

For example, Vernadsky identifies the main elements of Russian history, revealing the degree of pressure of the Russian people on the environment, as well as the degree of resistance of the environment itself. This scientist tries to consider not only the internal development of the Russian nationality itself but also the external geographical, ethnic, economic, and historical environment in which this nationality developed. Vernadsky particularly emphasizes the geographical area endowed with natural borders, which the Russian people had to master in the spontaneous historical process[14].

In the context of building a system of sustainable social development, the problem of forming the sphere of influence of a particular civilization is actualized. This is due to the fact that Russian civilization is increasingly falling into the orbits of influence of other world centers of power. In particular, the "Eurasian idea" positions Russia as a special state of a nonwestern type, uniting within the framework of the principle of sustainable development a huge geopolitical space with the leading "Western vector". The attractiveness of the Eurasian direction in the development of Russian statehood is largely due to the possibility of combining various regions and ethnic groups of a particular space into a single specific type of civilization. However, on this way of implementing the concept of sustainable development, a rivalry of various approaches to the implementation of the national idea is manifested.

For example, A. Dugin is sure that it will be possible to understand the social ideals of the people, where historical memory is imprinted and traditional mental archetypes that are sacred in nature are preserved only if the term "national consciousness" is replaced by the term "collective unconscious". It is hardly possible to fully agree with this thesis since historical traditions imply symbolic doctrines intended for broad social strata. To understand the essence of people's stability, it is necessary to proceed from the fact that they are the bearer of the "collective unconscious" and the "unconscious" archetypes that are embedded in a particular society appear when the people are forced to jointly decide their historical fate[15].

L. N. Gumilyov developed the theory of ethnogenesis, which allowed this outstanding Russian historian and geographer to take a fresh look at the history of the Russian world as a whole while confirming many of the ideas of the Eurasian movement. In his scientific works, the scholar repeatedly relies on the history of ethnic groups, where such categories as time and space play a special role. From this angle, the author considers the most significant events in Russian

[14] G.V. Vernadsky. Istoriia Rossii: Drevniaia Rus [A History of Russia: Ancient Russia]. (Tver: LEAN, 2000).
[15] A.G. Dugin. Russkaia veshch: Ocherki natsionalnoi filosofii [Russian Thing: Essays on National Philosophy]. (Moscow: ARKTOGEIA-tsentr Vol: 1 2001): 2619.

history and reconstructed the stages of the formation of the Russian world. Exploring various concepts of the Russian world, it is important to consider the full range of ethnic contacts and their social consequences for Russia. In this regard, the theory Gumilyov, who pays special attention to several problems that played a fundamental role in the formation of the Russian world, is of particular interest. Gumilyov notes a special way of development of the Russian people, characterized by adaptability for the development of huge sparsely populated spaces in the east of Eurasia, as well as restraining the aggressive influence of the Western countries. Of great importance, according to the scholar, is the fact that the inclusion of vast territories in the Grand Duchy of Moscow was carried out not by force but due to the voluntary transfer of peoples to the arm of the Moscow Tsar. Gumilyov especially emphasizes the specifics of the colonization of Siberia by the Russian people, as well as the fact that by this time many peoples had already overcome the Age of Enlightenment and considered themselves "civilized"[16].

Conclusions

The prospects for universalistic trends in the modern world are determined by the implementation of the concept of sustainable development. However, national identity, like the nation itself, is a historical phenomenon, that is, developing and changing. According to R. Aron, "ideal systems, whatever their level of structuralization and systematization, are not represented in the consciousness of individuals. A rigorous analysis is needed to find out this structure of ideal systems"[17]. The formation of a universal community in an evolutionary way involves an understanding of the scientific principles of a civilized integrated development of societies in the global space based on the achievement of a cosmoplanetary culture. This makes it possible to determine the most appropriate for the formation of sustainability methods, forms, and means of activity of the state system, including the regional level[18]. It can be assumed that in the coming decades the world community will develop according to a certain scenario, the main points of which are the following: 1) unipolar universalization of the American type; 2) the clash of civilizations, manifested in hybrid wars, terrorism, etc.); 3) the collapse of the world community into specific centers of power; 4) global environmental disaster; 5) the final design of local civilizations.

Sustainable development under the dominance of universalistic trends suggests alternative concepts of social development. In particular, the noospheric tradition, which can be regarded as the basis for progressive historical concepts,

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[16] L.N. Gumilyov. Ot Rusi do Rossii. Ocherki etnicheskoi istorii [From Rus to Russia]. (Moscow: Airis-press, 2008).

[17] R. Aron. Lektsii po filosofii istorii: kurs lektsii v Kollezh de Frans [Lectures on the Philosophy of History: Lecture Course at the College de France]. (Moscow: Knizhnyi dom "LIBROKOM", 2012).

[18] N.I. Kalakov, Metodologiia prognosticheskogo issledovaniia v globalistike (na materiale analiza prognozirovaniia sotsialno-obrasovatelnykh protsessov) [The Methodology of Prognostic Research in Global Studies (Based on the Analysis of Forecasting Socioeducational Processes). (Moscow: Akademicheskii proekt, 2010).

is becoming increasingly attractive. Naturally, the idea of the noosphere cannot save humanity from the presence of individual unstable regions and periods. However, it has a worldview perspective since it optimizes the religious and historical claims of very different and even polar ethno-linguistic communities[19].

Thus, the prospects for universalistic trends in the modern world are determined by the implementation of the concept of sustainable development, which is the real antipode of modern globalism as an ideology and its embodiment as globalization processes that divided the world community into subjects and objects of the historical process. The concept of sustainable development in the conditions of universalistic trends can be successful provided that it accumulates in itself all the positive experience of humanity in surviving in the conditions of the information society.

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