

SOCIAL BEING AND THE IDEOLOGY OF GLOBAL CONSTITUTIONALISM: A SOCIAL AND PHILOSOPHICAL ANALYSIS

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ABSTRACT

The authors analyze the social being and ideology of global constitutionalism as an interconnected and interdependent social and philosophical phenomenon. The analysis substantiates the position that the social being of global constitutionalism as an ideology is characterized by two interconnected and mutually determined processes. On the one hand, the ideology of global constitutionalism is formed as a form of reflection of the objectively emerging reality of social being, based on the processes of globalization of the socio-political, state-legal and financial-economic development of national societies and states on a global scale. On the other hand, global constitutionalism as an ideology forms the goals of the development of society at the global (international) and national (state) level, followed by imposing of them on national states and societies everywhere. The article discusses various approaches to the definition of 'ideology', which the authors defines as a socio-philosophical phenomenon, which is an integral property of social being inherent in any society, and so objectifying social reality through the spiritual activity of a person by means of meaning formation through a generalization of the individual uncertainties of social being with their subsequent cooperation in a single system. This system facilitates the determining of the content of social development in a single coordinate system of concepts and values in a specific period of time, acting as the core worldview of a society at a certain stage of its development, as well as a system of criteria by which individuals realize social being in general, self-identification in the surrounding social reality, as well as the formation of their attitude to it. Thus, it permits the investigation of the various levels of the unfolding ideology as properties of social being. The authors substantiate the position that the ideology of global constitutionalism is in epistemological contradiction with the state (intra-state) ideology. The article analyzes the characteristics of the state ideology, which the author defines as a dynamic ideology imposed by the dominant in society social classes and groups, as well as their unions that affected all aspects of society and the state, which is a particular ideological essence of the prevailing economic relations (the relations of property management), and establishes a certain epistemological ideal toward which the society and the state should strive to develop, and thus, it organizes, mobilizes and provides an information basis for this development. The article also discusses the features of global constitutionalism as an ideological concept and the author's given definition. Thus, it is proved that the expansionary ideology of global constitutionalism, which presupposes the transformation of national legislation by the imposition on to it of an alien discourse-semantic mechanisms of power that are the result of the processes of social construction, that are organized and motivated by the global management elite for the benefit of the global manager class.

Research objective: to investigate the social reality of the social concept of global constitutionalism as an ideology. Object of research: the phenomenon of globalization of socio-

political, state-legal and financial-economic development of national societies and states as a phenomenon of social reality, highlighted in the social concept of global constitutionalism. Subject of research: theoretical content of the ideology of the social concept of global constitutionalism in relation to its social essence.

Keywords: Global Constitutionalism, Social Being, Ideology, Socio-philosophical, Analysis.

INTRODUCTION

Research questions considering social being and ideology have been widely examined in the academic works of Wallerstein (2006), Zinoviev (2019), Eagleton (1991), Kelle (2005), Khmylev (2005) and a number of other authors. These works provide the basis for an analysis of the theoretical content of the ideology of modern social concepts in relation to their social essence. However, the number of studies that sanctify the social reality of the social concept of global constitutionalism as ideology is extremely small.

In this regard, the main goal of this article is to research the social reality of the social concept of global constitutionalism as ideology, and the subject of the research is the theoretical content of the ideology of the social concept of global constitutionalism in relation to its social essence.

MAIN TEXT

In modern scientific philosophical literature, 'ideology' and 'social being' are variously correlated as socio-philosophical categories and phenomena. So, according to Khmylev (2005) "*Ideology is a kind of social concept, reflecting the structure and diversity of social life and helping to diagnose and predict the processes of social dynamics*". Some authors, in particular, Zhilina (2009), ascribe ideology the attributes of social being. Zhilina (2009) define ideology through the institutional constructs of social being: "*Ideology in the process of its civilizational being becomes one of the forms of social consciousness, and subsequently a social institution*".

It seems that ideology as a socio-philosophical category is an integral property of social being. Since the formation of society as a group of people united by common interests, values and ideas, an ideology has also emerged that characterizes its direct development and is inherent in it at all stages of its development. Thus the particular stage of the development of a society corresponds to a certain ideological diversity. At the same time, with the development and growing complication of social being, the decisive role of ideology also increases.

Social being and ideology as socio-philosophical phenomena are interconnected and interdependent. On the one hand, ideology is the particular result of social development, a kind of stable construct reflecting social being, which characterizes any ideology as a phenomenon that is conservative, generalizing and impoverishing of social reality in the process of its objectification, and which slows down its development, and on the other hand, ideology is plastic, it immanently shapes the goals of social development, transcending them into the surrounding social reality, enriching it, giving it new impulses of development, due to which the ideological acquires a progressive and determining social being character.

Ideology is at the same time a system of knowledge that accumulates a set of systematically ordered views that expresses the interests of various social classes and other social groups, on the basis of which the relations of people and their communities to social reality as a whole and to each other are recognized, or established forms of domination are recognized and

authorities (conservative ideologies), or the need for their transformation and overcoming (radical and revolutionary ideologies) is justified, and form the practical implementation of this knowledge in the development process of social being.

Ideology, reflects in itself social being, concentrating its components associated with various aspects of human activity, at the same time it transforms its own essence as a philosophical phenomenon and the vectors of the development of social reality, which is a form of application (implementation) of an ideological construct.

At the same time, ideology simultaneously acts as the core worldview of society at a certain stage of its development, and as a system of criteria by which individuals make sense of social being in general, providing self-identification with the surrounding social reality as well as forming their attitude to it.

Changes to the economic base leads to the development of a society, which also changes its socio-political superstructure, the core of which is its ideological justification in the form of a system of values, views, ideas, representations of various individuals and their associations (social classes, groups, etc.). At the same time, ideology acts as a specific social phenomenon, through which certain uncertainties of social existence, when it changes, cooperate in a single system that allows it to determine the content of social development in a single coordinated system of concepts and values in a specific period of time.

In the process of the development of social being, ideology is characterized by a growing lag in its own development. Due to the fact that ideology is a simplified objectification of social being, it is initially secondary to changes taking place in society. And, therefore, as the latter develops, as social being becomes more complex, as changes affect more and more complex areas of social activity, ideology, being a certain system of objectification of the results of the previous state of social being, does not keep pace with its changes, which gives rise to a certain epistemological conflict in the perception by individual individuals of an ideological construct and its relationship to the objective changing social reality. In this regard, the ability of ideology to quickly implement the objectification of changes in social life and to reflect the adjusted goals of human society development determines whether this ideology will be a means of social development (progressive ideology) or a brake (regressive ideology).

An example of this process is the ideological lag that can be seen as a result of the recent significant changes to the USSR's society. If at the initial stage of its development, the dominant communist ideology objectified the fullness of social being and entirely informed the goals of social development, which subordinated the processes of development of Soviet society to the logic of the development of communist ideology, and so reflecting the interests of the ruling classes in its society, then during the last stages of the existence of the USSR, ideology essentially lagged behind social reality, not only simplifying it in the process of objectification, but, on the one hand, it ignored the processes changing social being, but on the other hand, it formed decoys in its development, that do not concur with communist ideology, nor the interests of the majority of the population. According to some researchers, such a lag in ideology from the real social development in the USSR was largely due to the political bias of the ideology within the framework of a one-party political system in the country and the high degree of the politicization of the philosophical discourse (Baranets & Ershova, 2011).

This determines the special significance of ideology as a socio-philosophical phenomenon in the general logic of social ontology.

In world philosophy there is no single approach to the definition of the concept of 'ideology'. As Eagleton (1991), author of the fundamental work *Ideology*, rightly remarked on

this occasion, the lack of unity in the definition of the concept of ideology is due to the fact that, *"the notion of ideology is a text woven from all tissues of different concepts, often contradicting each other, and therefore more important to determine what should be left and what can be thrown away in each of them, than to combine them artificially into some great global theory of ideology"*.

In his opinion, in world philosophy there are several basic definitions of ideology: "a) as a process for the production of ideas, knowledge, signs and values in social life; b) as a set of ideas characteristic of certain social groups and classes; c) as a system of ideas that enables the legitimizing of state political power; d) as a system of false ideas that help to legitimize state political power; e) as systematically distorted messages; f) as forms of thought motivated by social interests; g) as necessary social illusions; h) as an action-oriented orientation of faith, belief; i) as a conjuncture of reasoning and power; j) the confusion of linguistic and phenomenal reality; k) as a process of transformation social ideas into actual reality" (Eagleton, 1991).

The Russian philosopher Zinoviev (2019) noted that ideology itself is just a product of the invention of professional ideologists, and historically promising real ideology (guiding goal) can, by definition, be derived only from an analysis of the course of history, from a clearly defined theory.

Thus, it appears that ideology as a socio-philosophical phenomenon is an inherent property of social being, inherent to any society, as well as the system of criteria by which individual's formation of his relationship to of social being. Some researchers distinguish between the different levels that ideology, as the property of social existence, can be deployed. In particular, Zhilina (2010) believes that: *"Ideology as an attribute of social being unfolds in four levels: inclusive - existential ideology through the objectification of the symbolic nature of social life reflects its specificity in the presence of conscious factors, demonstrating the equality of the subjectivity of the person be subjected the regularities in the world as a whole; inclusive - historical ideology separates man the possibility of understanding being, introducing doubt into the characteristics of human existence; positional -existential ideology manifests itself in the identity of 'I'; a positional - historical ideology takes a person in the scope of the solution, representing its highest value, toward which the search for the meaning of existence"*.

According to Zhilina (2010), *"ideology should be considered in the context of the process of updating models of social ontology, as it can be used to describe the scheme and structure of social reproduction, followed by typification with the help of tools that do not refer to the statement of the 'truth' or 'falsity' of one form or another of public consciousness"*.

Zolotarev (2011) considers the process of unfolding ideology as an attribute of social being through the prism of its influence on changes in social reality, with it transforming as the goals formulated within the framework of an ideological concept are achieved, and, in the opinion of Molchanova (1995), in some cases, ideology acts as a sociocultural reaction to radical social changes and the destruction of social institutions and mechanisms (for example, conservative ideology).

The modern period of world development is characterized by increasing socio-political instability, as well as a radical revision of the approaches in determining social reality. These changes confront national societies and states with a system of priorities, the most important of which are related to ensuring their comprehensive development in the context of globalization, as well as achieving a balance of international (global) and national interests in all spheres of life, in connection with the planned expansion of the dominant Western interpretation of social devices -

global constitutionalism (formed on the basis of neoliberal emasculated in its internal ontological identity and the neo-conservative social concepts).

Global constitutionalism as a social concept functions as a socially determined and biased aberrative form of a perception and explanation of reality, being a system of knowledge of a socio-philosophical and political-legal nature, based on fundamental global democratic values regarding the need to organize interstate, state and public life on a global scale in accordance with the ideological basis of the modern stage of development, capitalism in the world (Zalesny & Goncharov, 2019; Jacek et al., 2019).

It seems that global constitutionalism as an ideological concept is formed to reflect the objectively evolving reality of social life, based on the processes of globalization of socio-economic, political, legal, cultural and creative life of society in modern nation-states. Moreover, the elements of globalization in modern society permeate the entire breadth of social, political and economic relations, being even the main trend of academic research in the modern world.

According to some researches, in many ways this process was predetermined by the finalist nature of the basic modern concepts of social development. So, Pigalev (2015) believes: *"The development of globalization leads to a situation where the capitalist class, which has always been 'closely' within the framework of the national state, gets the opportunity to go beyond its boundaries, turning into a closed, rootless structure. In this regard, the idea of social development for him loses all relevance, turning into excessive luxury. In this context, the finalist concepts appear as a means of its deconstruction, and, consequently, of liberation from the well-known costs associated with its implementation"*.

At the same time, global constitutionalism as an ideology forms the goals of the development of society on a global scale, with the subsequent imposition of them on national states everywhere using all the military-political and economic power of Western countries, and in particular the United States. The ideology of globalization, according to a number of researchers, substantially corrects, and in some cases radically changes the vector of development of national ideas and national state building, subordinating it to the logic of globalization processes (Katsapova, 2015).

It seems that the goals of social development, formed in the framework of the concept of global constitutionalism, is clearly contrary to the development of national states and the peoples inhabiting them. As the main goals of the national and state-centric ideological concepts are: ensuring the sustainable socio-economic, political, legal and cultural development of nation-states, the growth of social welfare; the minimization and prevention of social, cultural and religious conflicts in society. The goal of global constitutionalism is caused by the logic of the development of the world capitalist system, in a kind of 'sacred victim', which brought the idea of socially-oriented state and society.

So Grinin (2005) rightly believes: *"Globalization greatly reduces and changes the volume of national sovereignty and undermines the position of the state as the main subject of international relations. If, however, the inevitable result of globalization is a reduction in sovereignty, then at the same time enormous changes in the behavior of states, corporations and groups, and the masses of ordinary people are inevitably brewing. After all, today's worldview and world consciousness of a person is based on identifying himself with certain nation and state, which means, in particular, the moral priority of the national over the external. However, the situation is increasingly turning the other way around. But this shift - which is completely natural - is painful. And if the processes continue to remain unconscious and uncontrollable, it can become even more painful"*.

In this regard, the ideology of global constitutionalism comes into epistemological contradiction with the state (domestic) ideology as such, regardless of whether the given state is capitalist, part of the core of the capitalist system (for example, Great Britain), or a state of peripheral capitalism (for example, Brazil), or the country is formally or actually perpetuate as a compulsory or basic ideology of the Communist idea (for example, the People's Republic of China or the Democratic People's Republic of Korea).

The definition of the concept and features of global constitutionalism as ideology should be considered in comparison with the concept and signs of state ideology.

Recent human history has been characterized by significant changes in the formation and development of the ideological foundations of modern states. First of all, this was expressed in the levelling of the national features of the state worldview, the globalization and internationalization of the system of views and ideas, on which the principles of organization and activity of the state mechanism in modern countries are based. According to some authors, the theory of democracy in the era of globalism is becoming the main problem that impedes its historical development Gutorov (2014), while democratic values are being replaced by global governing elites with the desire to realize globalization as the main democratic value.

In every possible way, not only the manifestation of nationalist and patriotic views in assessing the functions and tasks of the state is condemned, but also the foundations of the existence of nations and states as sovereign and independent international entities are undermined.

After all, the existence of a sovereign and independent state is unthinkable without the presence of three independent and independent components: people, territory and state mechanism. The legal system of a country must guarantee that its people will indeed be the bearer of sovereignty and the only sources of power in the state. The power of the people should have certain spatial boundaries-the territory of the country, and its implementation in the interests of the people should be delegated to the state mechanism, which should have sovereignty from any internal and external influences except for one entity delegating authority to it - the people.

After the collapse of the Soviet Union (in the era of a unipolar world political map, with the United States having a dominant role) two parallel processes occurred. On the one hand, the US government strongly suppressed manifestations of the sovereignty and independence of countries in the international arena, and in their determining of the direction of their national development (especially in the countries that were formally members of the Warsaw Pact). On the other hand, the leaders of the United States are largely deprived of the opportunity for the self-determination of the vectors of the state, as their decisions making is dependent the opinions of international tycoons, multinationals and informal planetary organizations. Thus, the governmental structure of most countries in determining the direction of national development, which is one of the foundations of the state ideology, is increasingly dependent on the opinions of the US ruling elite, which, in turn, is part of a global system of elite, a kind of severality on a planetary scale.

A country's territory is increasingly ceasing to be spatial limits of their state sovereignty. On the one hand, countries are finding their independence is being weakened as a result of political globalization and integration processes (for example, in Europe the borders of countries within the European Union, which have lost some of their formal character). On the other hand, a number of countries have imposed on their national legal system that international legal norms have priority. The constitutions of many states have strengthened the provisions that in the event

of any conflict the national legal norms of international law, shall apply last. In addition, a large number of developing countries have formed a considerable number of areas of law, using the numerous 'model' codes, laws, rules developed by international organizations.

The institutional foundations of the sovereignty of nations and peoples have therefore been substantially undermined. First of all, over the past half century, the institution of the family as the primary unit of society and its cementing social principle has been intensively attacked, which, in the opinion of a number of researchers, negatively affects social well-being (Osinsky & Butaeva, 2015). This was achieved in a number of ways: firstly, the destruction of the moral principles of the family and marriage is strongly promoted (homosexual relationships, feminism, 'free love', etc. are encouraged); secondly, individualism is encouraged, which consists in the fact that a person, and the satisfaction of his desires and needs, is presented as the sole end in itself and the value of the existence of man himself.

National features and the ability to independently identify them are removed from the people's memory (which is only worth the cancellation of the column 'nationality' in the passports of citizens of countries that previously comprised the USSR). According to Kelle (2005), the processes of globalization levels the development of national culture (2005: 69-70).

It seems that state ideology has a number of features: firstly, it represents a certain number of representations, concepts, judgments that make up a belief, beliefs and various theories, and in its entirety-a worldview that is characteristic of members of society (or rather, the social classes that dominate it at a certain stage of its development; secondly, state ideology, as a rule, is imposed on society by a certain part of it that; thirdly, it affects all aspects of the life of society and the state; fourth, the state ideology is a certain ideological essence of the prevailing economic relations (the relations of property management) in society and state; fifth, it establishes a certain epistemological ideal toward which the society and the state should strive to develop, and thus, it organizes, mobilizes and provides an information basis for this development; sixthly, the state ideology, despite the fact that because of its doctrinal anchoring, is partly static, constantly modernizing, and dynamically developing due to the constant changes in social relations in the world in general and in the specific state in particular.

Thus, state ideology should be understood as a dynamically developing worldview imposed by the dominant in society social classes and groups, as well as their unions, that affected all aspects of society and the state, which is a particular ideological essence of the prevailing economic relations (the of relations property management), that fix a certain epistemological ideal toward which the society and the state should strive in its development, and it organizes, mobilizes and provides an information basis for this development.

However, the ideological foundations of any state, which have existed throughout the history of mankind, was a complex symbiosis of class and social world that was dictated by the need for the politically ruling classes to not only meet their interests, but also to create conditions for the preservation and development of statehood in general. Even in the earlier stages of social development (in the era of the slave and feudal states) the ruling classes were forced to extend the mechanisms of state protection to the underprivileged social classes and strata, including slaves and serfs, as the latter was, in turn, certain indispensable economic conditions of existence and development of the state itself.

In turn, global constitutionalism as an ideology is characterized by a number of features:

Firstly, it is a set of representations, concepts, and various theories, combined into socio-philosophical and political-legal doctrines, which together form a worldview on a global scale. Moreover, in the formation of the ideology of global constitutionalism, which, according to

Wallerstein (2006), is largely cosmopolitan, there were ideological constructs developed in the framework of the neoliberal and conservative concepts of modern Western capitalist society, which were a kind of consensus of these ideologies.

Secondly, its main idea is the need for organization and functioning of interstate, state and public life on a global scale in accordance with the democratic values of the modern stage of development of capitalism in the world, which justify the minimization of the negative consequences of the activities of the capitalist system by exporting costs from the center (core) to its periphery, based on a single system of division of labor within the world market and aimed at ensuring the development of world capitalist financial and economic basis and its socio-political superstructure.

According to Zhuravlev (2004), the globalization of the social and state structure on a global scale, in this regard, is a kind of challenge to our understanding of entirety of world history, which was nationally and state-oriented.

Thirdly, it is carried out through the military-political, financial, economic, cultural, creative and informational expansion of the West on a global scale through the imposition of Western state-legal, socio-political institutions, principles, and enforced by the uniform management centers for the regulation and control of the national states, connections, relationships, and ideas, in order to protect and promote financial and economic interests and needs of the global ruling class.

Fourth, it affects all aspects of the life of any national societies and states.

Fifth, it represents a certain worldview that is quintessential of capitalist economic relations prevailing in the world.

Sixth, it consolidates a certain planetary epistemological ideal of world capitalist development, the interests of which should be served by every national state and society on the planet, and it organizes, mobilizes and provides an information basis for this development. Due to this, according to some researchers, the globalization of the modern social and state world structure occupies a central place in the system of cultural coordinators (Shendrik, 2004).

Seventh, this ideology is constantly being modernized; dynamically developing due to the constant changes in social relations in the world, but it is of a regressive nature in terms of creating conditions for the functioning and development of national states and societies. So, according to Kolin (2005), globalism in the modern sense carries a threat to national security for nationally oriented states. In this regard, that the effects of the modern globalization on the social and state structure of national states put into doubt the very existence of global capitalism in the future.

Thus, global constitutionalism as an ideological concept is a socio-philosophical and political legal doctrine, the main idea of which is the need for organization and functioning of interstate, state and public life on a global scale in accordance with the democratic values of the modern stage of the development of capitalism in the world.

The social being of global constitutionalism as an ideology in national states is characterized by the fact that, under the pressure of unified managing centers of regulation and control, public authorities in national states have been forced to change national legislation in terms of consolidating the socio-economic and political-legal base of global constitutionalism as ideology.

It seems that in the future there are two ways to form the ideological foundation of the national states.

The first way provides an opportunity for the preservation and development of statehood, its sovereignty, and independence, the creation of conditions for the reproduction of the peoples, improving their standard of living, cultural and moral education, and spiritual growth. In this regard, the state ideology of national states will consist in building a sovereign, independent innovative state with accelerated development, which will be achieved:

- A high level of morality, possibly with the promotion of moral values of official religions: Orthodox Christianity, Islam, Buddhism and Judaism (spiritual and moral aspect);
- With the definition of an official political ideology with emphasis on national and patriotic features of the national states (political and ideological aspect);
- The legal system should be based on the promotion of the maximum satisfaction of the rights, freedoms and legitimate interests of citizens of the country, but within the framework of observing the high moral standards of national statehood with a strong and independent judiciary, total control of the state mechanism by the wider society (legal aspect).

The second way is to further consolidate the ideology of global constitutionalism in the political, legal and socio-economic life of society and the state. This will mean a gradual loss by the people and the state mechanism of their sovereignty and independence due to the collapse of the economy, the military-industrial complex, the extinction of the indigenous population, its cultural, moral and spiritual degradation population. This path can be enclosed in any elegant covers: conservatism, propaganda of a '«rule of law with liberal values'», etc. It seems that the optimal ideology that will allow any country in the 21st century to preserve its sovereignty and independence will be the one that will ensure the maximum mobilization of the efforts of society and the state on the way to the optimal modernization of its economy, improving the cultural, moral, ethical and socio-economic standard of living the vast majority of the population.

CONCLUSION

The social being of global constitutionalism as an ideology is characterized by two interconnected and mutually determined processes. On the one hand, the ideology of global constitutionalism is a reflection of the objectively evolving reality of social being, that is based on the processes of globalization of the socio-political, state-legal and financial-economic development of national societies and states on a global scale.

On the other hand, global constitutionalism as an ideology forms the goals of the development of society at the global (international) and national (state) level, with the subsequent imposition of them on national states and societies everywhere.

The ideological concept of global constitutionalism is a combination of socio-philosophical and political-legal doctrines, the main idea of which is the need to organize and manage interstate, state and public life on a planetary scale, in accordance with the democratic values of the modern stage of development of capitalism in the world. The ideology of global constitutionalism, being the main Western interpretation of social reality, is based on a comprehensive expansion on a global scale, and serves the purely pragmatic goals of protecting and promoting the financial and economic interests and the needs of the core countries of the world capitalist system. As a result of this expansion, the social being of the ideology of global constitutionalism at the level of national states is characterized by the growing process of incorporating the ideological principles of global constitutionalism into national legal systems. For example, in the case of the Russian Federation, the expansion of the ideological principles of global constitutionalism is compounded by the lack of consolidation of state ideology in the Constitution of Russia and the current legislation, which casts doubt on the very possibility of preserving the Russian Federation as a sovereign and independent state.

In this regard, it seems that the only alternative to the further consolidation of the ideology of global constitutionalism in the political, legal and socio-economic life of Russian society and the state, is the process of the formation and constitutional consolidation of a state ideology of Russia, the purpose of which will be to ensure the comprehensive development of society and the state by reinforcing state sovereignty, territorial integrity and independence of the country.

This state ideology should be distinguished by the balance and stability of its spiritual, moral, political, ideological and legal aspects. In the 21st century, at the level of nation-states, only that ideological concept can effectively compete with the ideology of global constitutionalism, which can ensure the comprehensive development of the state and society, by mobilizing their potential for solving urgent problems.

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