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# ON THE IMPORTANCE OF PHILOSOPHICAL PRINCIPLES
# TO THE SOCIAL CONCEPT OF GLOBAL CONSTITUTIONALISM

Abstract

This article is devoted to the study of the role and place that philosophical principles play in the formation and development of the social concept of global constitutionalism.

The objective defined is to analyze the significance of philosophical principles in global constitutionalism as a social concept.

In the research, the author concretized and substantiated the concepts (1) of philosophical principles in social concept, (2) basic philosophical principles of the social concept of global constitutionalism (of development; of cognizability of the world; of the material unity of the world; of the unity of the historical and logical; of ascent from the abstract to the concrete), (3) global constitutionalism as the dominant interpretation of social reality.

*Keywords:* global constitutionalism, social concept, development, philosophical principle, ontological, epistemological, axiological, methodological, person, philosophical law.

## Introduction

Research concerning the place and role of philosophical principles in the process of the formation and development of modern social concepts are considered in the works of Wallerstein I. (2001, 2019), Kissinger H. (2011, 2012, 2014), Chomsky N. (1999, 2003), Brzezinski Z. (1998, 2014), Stiglitz J. (2011), Schutz A. (2003), Zizek S. (2014) etc. However, the amount of research on the interconnectedness and interdependence of global constitutionalism as the prevailing interpretation of the definition of social reality on a global scale and philosophical principles constituting it is extremely small. In this regard, the main objective of this research is to analyze the importance of philosophical principles to global constitutionalism as a social concept.

## Main Text

We can characterize philosophy as a special form of social consciousness, which develops a system of knowledge about the most general laws of being and cognition, philosophical principles simultaneously actualize human behaviour as a social being through conscious choice, while they liberate it, acting as a philosophical impera-

tive, helping to grow above oneself, reaching the ideal, which is the goal realized in the form of a philosophical way of life.

Philosophical principles have several features that distinguish them from other categories of philosophy (methods, laws, concepts, abstract principles), as well as the principles of science, religion and life practice, which allows us to determine their place and role in the cognitive processes of reality and its change.

So, philosophical principles, as well as philosophical laws, are the main provisions uniting the totality of facts, but at the same time, they are above the laws, precede them, and giving them meaning. As V. A. Kanke (2009) rightly notes: "Principles are theoretical propositions that give meaning to laws. These are not the main laws, as is often written in textbooks of philosophy, but their meanings. Unlike laws, principles never come down to signs of the phenomena being studied" (p. 8).

Philosophical principles are closely connected with philosophical methods, structuring the latter as a system of cognitive and activity methods.

Philosophical principles enliven with their meaning and content such complex subjects as, connecting thinking, language and being, constructs as philosophical concepts that reflect in thinking objects and phenomena of reality, as well as the relationship between them, by highlighting their essential properties. Being a product of a person's mental activity, philosophical principles, in turn, according to the figurative expression of I. Kant (1994), are synthetic knowledge delivered from concepts (pp. 34-35).

Unlike abstract principles, philosophical principles are the product of the mental activity, which, starting from pure immediacy, come back, finding its solidity, acquiring and realizing

its primordial. So, for Hegel (1997), the philosophical principle is the absolute foundation, in which, "forward movement is a return back to the foundation, to the original and the true, on which one depends, on which one begins, and which in fact gives rise to a beginning. Thus, consciousness on its way from the immediacy with which it begins is led back to absolute knowledge as to its inner truth. This last, foundation, is what the first comes from, which first appeared as immediate" (pp. 58-59).

In contrast to concepts, which are the content of a concept, the semantic meaning of a name (sign), philosophical principles are inherent in a debatable nature, they have rich content and deep meaning, being a combination of conceivable features denoted by a concept of an object or phenomenon. So, researchers F. Guattari and J. Deleuze (2009) note: "A concept is a plurality, although not every plurality is conceptual ... a concept has a formation that concerns its relations with other concepts that are on the same plane with it. ...It is absolute as a whole, but relative in its fragmentation. It is infinite in its soaring flight, that is, in its speed, but finite in that movement, which describes the outlines of its components... Concepts are centres of vibration, each in itself and in relation to each other. Therefore, everything echoes in them, instead of following or matching each other" (pp. 25-35).

According to several authors, the philosophical principles, unlike the scientific ones, which perform the function of integrating, synthesizing and organizing, concerning the whole array of true statements of a certain field of science (Lebedev, 2004, p. 73), are stable, returning to their principles and root causes. Unlike religious principles, which are transcendental, non-reflective and dogmatic, philosophical principles are immanent, reflective and discussed. Unlike life

practice, which is irrational, philosophical principles are rational and always a product of thinking.

Thus, philosophical principles represent the rules of behaviour and the initial provisions of a theory that does not require proof, the principles of philosophy that have returned to their origin, theoretically generalizing the facts of reality, give meaningfulness to philosophical laws, structure and systematizing the process of cognition, directing it in the right direction, they are the result of a person's mental activity. At the same time, the content of a thought that comes to life in judgments and conclusions; they are stable as integral formations and units of philosophy that oppose chaos.

However, philosophical principles should not be considered as some frozen 'dead' dogmas. Any philosophical principle has meanings with which philosophy works, looking for, explaining, interpreting them in the process of interpretation. At the same time, the mental activity of a person is subject to strict rules defined by logic (the thought itself).

Philosophical search, stimulating thought, is a continuous process consisting of returning philosophical thought to its beginnings in the process of surprise and questioning, pushing away from the grounds that define the riddle and secret meaning, reflection and philosophical interpretation, returning to the foundations that were not fully understood. Moreover, according to V. V. Bibikhin (2002), philosophy is accepting consent with what is and being able to accept it as it is, and at the same time as "paying attention" (p. 88).

Thus, philosophical principles stimulate thought, give it individuality, regulate it, return it to its foundations, raise it to a higher level, which allows thoughts not to become locked in themselves and not turn into dogma, dying in its completeness.

Moreover, philosophical principles are not only a system of theoretical knowledge, but they extend their effect to the practical activities of a person, which is the material basis of any social concept, but they do not always correspond to the theoretical thought developed by the framework of a philosophical imperative. As A. V. Zhilina (2009) notes: "Philosophy itself is a human invention. Therefore, it cannot go beyond the limits of human capabilities. The emergence from the general ideological awareness of the world leads it to the assumption that the world develops similarly to a social being. Hence, an individual basis of the world, of man, of knowledge, and so on, is recognized, which encompasses the maximum number of potentials of the world so that, after objectifying them, support the corresponding part of being" (p. 116).

Thus, philosophical principles constituting any social concept, and the practice of its implementation in the life of society and the state can be related to each other in different ways: in one case, practice follows the theory, interpreting its position in a constantly changing surrounding reality; in another case, the practice of implementing a social concept refutes many of the theoretically developed philosophical principles, or fails to comply with them fully; in the third case, on the contrary, theory and practice mutually complement and enrich each other, making it possible to improve both theoretical constructs that institutionalize the most general laws of being and consciousness, and practical human activities carried out following these theoretical postulates.

The categories 'philosophy' and 'social concept' are related to each other as general and particular. Furthermore, therefore, the interpreta-

tion of philosophical principles in the system of the starting principles of any social concept determines its essential character and the main directions of its development. As M. Yu. Chernavsky (2009) rightly notes, "Philosophy, being a form of social consciousness that develops knowledge of the fundamental foundations of human being and cognition, naturally integrates into the structure of social concepts that interpret social reality, acting as an indirect expression of the socio-economic and political interests of their carriers" (pp. 83-84).

It seems that the role of philosophical ideas and principles in the justification of any social concept, as a system of views on the organization and functioning of social development is extremely broad.

It includes several aspects: ontological (thanks to which, within the framework of a social concept, one can form one's own perception of the picture of the world); epistemological (through which the author or a supporter of a social concept can use all the necessary instruments for understanding reality); methodological (ways of knowing the world); axiological (thanks to which worldview, value attitudes and reference points of the meaning of life are formed within the framework of this social concept).

Thanks to the ontological aspect of philosophical principles within the framework of a social concept, for example, global constitutionalism, its authors and supporters are allowed to operate with various 'models' of reality, through the prism of which you can look at the subject of your own research - the organization of socio-political, state-legal and financial-economic social life - within the framework of the ideological platform of global constitutionalism.

Philosophical principles can provide an overall picture of the world (temporal, spatial and other characteristics), due to the unity of the fundamental laws of development. This set of ideas about the real essence of reality and the laws of its development is formed as a result of a generalization and conscious simplification, as well as a synthesis of various concepts and principles of a non-philosophical and philosophical nature. Thus, the formed philosophical picture of the world is a necessary condition and prerequisite for building an image of the world within the framework of the social concept of global constitutionalism (Zalesny & Goncharov, 2019, pp. 129-142; Zalesny, Goncharov & Savchenko, 2019, pp. 51-61).

In other words, philosophical principles provide an opportunity to see the elements of a social concept through a common vision of the world at all stages of its existence (past, present), and also to predict options for changing the picture of the world in the future. At the same time, the principles of philosophy make it possible to form a vision of the future state of socio-political, state-legal and financial-economic life of society at the planetary level, as an object transformed into human activity, as well as the social concept of global constitutionalism, its values, goals in the future.

Thanks to the epistemological aspect of philosophical principles, the social concept of global constitutionalism enables to use the knowledge about the general laws of cognition, the teaching of truth, as well as the forms and methods of achieving it. This allows, within the framework of a social concept, to formulate the initial epistemological guidelines of the processes of cognition, its forms, levels, methods, boundaries, and the criteria for verifying the truth and falsity of the knowable, etc.

The methodological aspect of philosophical principles makes it possible to form ways of cog-

nizing the world within the framework of a social concept to determine the basic conditions for its existence and development within the framework of positivistic and speculative philosophical approaches.

Thus, philosophical principles arm a social concept with general methods of scientific knowledge, which, of course, cannot replace the special methods of cognition used in the creation of the formation and development of a social concept. For example, the principles of dialectical development constitute in its entirety a system that allows us to formulate a general methodological program of cognition within the framework of a social concept, which is strategic in nature, aimed at knowing the universal properties and qualities of reality. Thus, the totality of philosophical principles is a flexible and dynamic development system that cannot guarantee success for a social concept in understanding the surrounding reality but equips it with the necessary conceptual and methodological instruments.

Thanks to the axiological aspect, the social concept of global constitutionalism enables to formulate its worldview, value orientations and semantic guidelines, which largely determines the result of its development and relevance.

Thanks to philosophical principles, it is possible to identify not only rational but also irrational human universals, caused by specific historical types of society, its culture, morality (value characteristics), which allows the accumulation of human experience for its subsequent development and transmission to new generations to ensure the continuous development of the social concept global constitutionalism.

As O. S. Kuzub (2012) rightly observes: "The philosophical principle is a special logical form of the universalization of ideas about the world, in which the most stable, universally significant and rational schemes of world relations are highlighted. Since it expresses the general laws of the world and knowledge, the philosophical principle is preserved as a guideline for cognitive activity. Some principles are the most general guidelines of developing science in different eras (for example, the principles of the existence of the world). However, in each historical era, some of them have the greatest heuristic potential, playing the role of a centre uniting all cultural layers, the development of which is under the auspices of this idea" (p. 280).

Among the philosophical principles of the social concept of global constitutionalism are the following: 1) the principle of development; 2) the principle of cognizability of the world; 3) the principle of the material unity of the world; 4) the principle of unity of the historical and logical; 5) the principle of ascent from the abstract to the concrete.

Thanks to the philosophical principle of development, the globalization of the socio-political, state-legal and financial-economic structure of society is considered not as a given phenomenon of reality, but as constantly changing. The philosophical principle of the knowability of the world allows us to justify the possibility and inevitability of knowing the essence of global constitutionalism as a social concept, and how it is implemented in practice. Thanks to the philosophical principle of the material unity of the world, globalization is considered as a complex systemic phenomenon, one in its materiality. The philosophical principle of the unity of history and logic allows for research into the history of the emergence and development of global constitutionalism as a social concept along with the logic of its knowledge. This allows, according to M. M. Rosenthal (1960): "To analyze this subject deeper, from the point of view of its variability,

convertibility, that is, to analyze it dialectically" (p. 94). Thanks to the philosophical principle of moving from the abstract to the concrete, we can research global constitutionalism (as a social concept and how it is implemented in practice) through the study of certain aspects of globalization of the socio-political, state-legal and financial-economic structure of society. Furthermore, based on the laws that are revealed concerning the formation and development of the social concept of global constitutionalism as a whole, make inferences regarding the directions of development of certain aspects of the globalization of the socio-political, state-legal and financial-economic structure of society. Thus, according to A. S. Guryanov (2013), the principle of moving from the abstract to the concrete form the basis of theoretical thinking (pp. 264-282).

Moreover, if philosophy, being a special form of cognition of the world, is based on knowledge and is a product of a person's mental activity, then any social concept is an interpretation of the specific features of social development in a concrete historical period of development and depends on the concrete interests of authors and supporters of this social concept. Moreover, as V. I. Lenin (1953) aptly noted: "People have always been and always will be stupid victims of deception and self-deception in politics, until they learn to use any moral, religious, political, social phrases, statements, promises to seek the interests of certain classes" (pp. 31).

The implementation of philosophical principles always acquires an ideological shade as any practical embodiment of philosophical principles, is on the one hand ideologized, and on the other hand, realized in practice (embodied), the philosophical principle begins to live its life (institutionalized). Philosophy differs from ideology: first, ideology is always aimed at obtaining a practical result in the form of a change in the surrounding reality, or its conservation, while philosophy is not actualized to motivate a person to activity, being theoretically descriptive in nature; secondly, philosophy and ideology are correlated as the theory and practice of worldview, while philosophy forms the worldview as a theoretical model through the mental activity of a person, and ideology realizes it in social being, transforming it in accordance with an ideological construct, subjecting it to the logic of ideological development the direction of development of socio-political, state-legal and financial-economic structures at the level of national states and societies; thirdly, any philosophical idea has many interpretations precisely through their practical implementation in the framework of multisubject social discussion practices.

Thus, philosophical principles in a social concept occupy an important place because: firstly, they are their foundations; secondly, they allow distinguishing one social concept from another, and which ones are ideologically opposed, or alternatives or related; thirdly, social concepts themselves are born in the struggle of meanings, and their diversity is due to differences in meanings in the 'friend – foe' logic (K. Schmitt, A. Schutz, S. Zizek, J. Larrain, J. Clifford) (Clifford, 1996; Zizek, 2014; Schutz, 2003; Larrain, 1994). So, within the framework of the 'friend -foe' logic, K. Schmitt (2006) substantiates the position that any social and political associations, groups and unions are identified by disclosing the difference 'enemy – friend' contained in them, which is considered as a principle or criterion of social reality. At the same time, S. Zizek notes as an interesting feature of modern social concepts that their form and content are increasingly not consistent with each other, misleading the average

person: postmodern times are determined by se-cret solidarity between the two faces of Janus: on the one hand, we see replacing politics with de-politicized 'humanitarian technologies'; on the other hand, the advent of a depoliticized pure evil in the guise of excessive ethnic or religious vio-lence (Makarychev, 2008, pp. 25-40).

An important illustrative example of the al-ternative formation and development of social concepts is, on the one hand, the interaction of global constitutionalism that justifies globaliza-tion 'on the right' and modern social concepts that justify globalization 'on the left' (in particu-lar, alternative globalization), and on the other hand, with social concepts opponents of globali-zation of the socio-political, state-legal and fi-nancial-economic structure of national states and societies: 'on the right' (antiglobalism, antimoni-als) and 'on the left' (proletarian international-ism, marxism).

The polarity of global constitutionalism as a social concept that justifies globalization from the 'on the right', as part of a system of alterna-tive projects for globalizing the socio-political, state-legal and financial-economic structure of nations, states and societies to modern social concepts that justify globalization from the 'on the left', is also seen in that the fundamental works of supporters of global constitutionalism appeared as a reaction to the work of supporters of alternative globalism (e.g. Z. Brzezinski (2014), H. Kissinger (2012, pp. 32-37)), and the authors of the publication is a response to alter implemented by Western countries globalization 'on the right' (in particular, D. Stiglitz (2011), N. Chomsky (2003)).

The works of authors opposing the globali-zation process, proletarian internationalists, Marxists both 'on the left' (for example, G. A. Zyuganov, I. Wallerstein) (Zyuganov, 2002;

Wallerstein, 2001; Simons, 2010), and altern-mondialists (in particular, N. Chomsky, A. V. Buzgalin (Chomsky, 1999; Buzgalin, 2008) 'on the right', reacted to the Westernization process-es in the West (for example, F. Hinkelammert) (Duchrow & Hinkelammert, 2004), as well as the authors of alternative concepts of globaliza-tion 'on the left' (Bashkatova, 2011). In turn, the work of supporters of the social concept of glob-al constitutionalism appeared as a reaction to the initiatives of the authorities in communist coun-tries (Brzezinski, 1998, pp. 127-141; Kissinger, 2011), the publication by supporters of modern concepts of Marxism (Kissinger, 2011, p. 1), as well as alternative globalization (Duchrow & Hinkelammert, 2004), anti-globalism[1].

Global constitutionalism was the result of the rapprochement of neoliberal and neocon-servative social concepts in terms of their recog-nition as their main goal - to ensure the preserva-tion and development of the world capitalist fi-nancial and economic base and its socio-political superstructure. Also, global constitutionalism is at the same time largely a spiritual successor and successor to the ideas of globalization on the right, proposed as part of the Nazi and fascist concepts that prevailed in Europe until 1945. Both neoliberalism and neoconservatism are ori-ented towards interpreting reality from the stand-point of social interests. In this sense, social in-terests as a way of recognizing dependence on material reality have a higher ontological status than philosophical principles. The subordination of philosophical principles to social interests leads to the fact that philosophical, philosophical discussions between representatives of various

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[1] See: *Dvizhenie "antiglobalistov" i ideologiya globali-zacii* ("Movement of Anti-Globalists" and Ideology of Globalization, in Russian). PERWOMAI. Retrieved April 15, 2020 from: http://perwomai.narod.ru/anti-glob.htm.

concepts give way to political and socio-economic disagreements.

Representatives of these social concepts (neoliberalism and neoconservatism) differ in their rationale: methods for achieving their main goal - ensuring the preservation and development of the world capitalist financial and economic base and its socio-political superstructure; the ideological foundations of the modern stage of development of capitalism in the world; the content and functional set of fundamental global democratic values at the present stage of development of capitalism in the world; a list of Western state-legal, socio-political institutions, principles, connections, relations, ideas imposed on national states (with the help of the formed single governing centres for regulation and control).

The popularity and effectiveness of global constitutionalism as a socio-philosophical concept is the result, in many respects, due to the expansion of the opportunities for manipulating public consciousness on a global scale. So, according to a number of researchers, global constitutionalism, having emerged as a mythologem of social consciousness (Chernyshkov, 2012), further manipulates the collective public consciousness, transforming the reality of the organization and functioning of the socio-political, state-legal and financial-economic life of individual national states and societies (Zolotarev, 2012).

The advantages of global constitutionalism as a social concept of a planetary scale in the manipulation of public opinion are as follows:

Firstly, due to the fact that this concept was created and developed by ideologists, philosophers, politicians and statespeople who serve the ruling elites of the Western world, it has the opportunity to use all the administrative and information resources available to the state mecha-

nism in the form of, for example, the state media. In addition, in the United States, we can observe the merging of the state apparatus and the main leading private information holdings, when relatives occupy positions in government structures responsible for media control, as well as in the commercial media themselves, or former senior government officials are appointed to senior positions in the commercial media. For example, the head of the media holding CNN and Hilary Clinton's press secretary were spouses, the President of CBS Media Corporation and the speechwriter of US President Obama were siblings, and the President of media giant ABC and Obama's adviser were brother and sister.

Secondly, the social concept of global constitutionalism implies a simultaneous impact on all states of the world (both the core of the world capitalist system and peripheral countries), which allows for the minimizing of criticism regarding any false informational messages, programs that are implemented in the framework of this concept by dissolving it in information flows, actualizing a positive attitude to the globalization process of the socio-political, state-legal and financial-economic second life of national societies and states. Thus, the 'scale effect' enables the manipulation of public consciousness everywhere, passing off false information as true. For example, military actions carried out under the leadership of non-conservatives and neoliberals in the 1990s and 2000s to change the anti-globalist regimes in Iraq, Libya, Yugoslavia were carried out through a massive informational attack of lies, regarding the presence of nuclear weapons in S. Hussein's Iraq (Wallerstein, 2019).

Thirdly, it is the proponents of the concept of global constitutionalism, who come from the United States, and who are the possessors of power and property there, can take advantage of

humankind's transition to the technologies of the sixth technological mode, the basis of which in the fields of sociology, politics, public administration is the development of systemic technologies for manipulating public opinion and the construction of social reality (Tokareva, 2011, pp. 113-118). Moreover, a number of authors, in particular, S. Yu. Glazyev (2016), believe that these technologies, for the first time in human history, allow manipulating public opinion on any scale and in relation to any society, social class, or population group, that is united by any characteristics (pp. 9-16).

Fourthly, any social concepts, since they are based on economic interests, replace, wash out and replace philosophical principles, however, within the framework of the social concept of global constitutionalism, these processes are hypertrophied. Thus, according to J. Larrain (1994), ideology plays an important role in the process of reproduction of the system of modern capitalism, while it is no longer limited to supporting class domination on a national scale, but is concerned about the processes of planetary ideological support of the world capitalist system by providing the possibility of the formation and functioning of new forms of domination and power of capitalism as a global system (pp. 153-155).

Within the framework of social concepts that serve the modern capitalist system, ideology has two important functions: firstly, it masks any forms of social inequality and exploitation based on any principles (relations of labour and capital, national, racial, gender, citizenship, etc.), according to the figurative expression of J. Larrain (1994) "remaining a kind of distorted consciousness aimed at disguising reality" (pp. 153-155); contributes to the destruction of any systems that could be competitors of the dominant socio-political, state-legal and financial-economic attitudes, formulated by the West as the core of the world capitalist system. The political technologies of global constitutionalism at the same time have become so effective, that they neutralize, and in many ways replace, philosophical postulates (principles), that is, political technologies emasculate philosophical principles, replacing them with an artificially constructed system of state legal, socio-political, financial and economic institutions, ideas, principles, concepts.

The advantage of political technologies in social concepts (and especially in the social concept of global constitutionalism) over philosophical principles are as follows:

Firstly, they appeal directly to certain interests of society, the needs of specific political classes, strata of the population, which are of priority and topical in a particular historical period, while philosophical principles are static and their goal is not to satisfy interests.

Secondly, political technologies can be formed quickly, they are plastic, thanks to which they can be used to model social upheavals, revolutions, coups (Schultz, 2014, pp. 46-54).

Thirdly, political technologies are 'sanctified' with a kind of halo of belonging to power, which gives them great persuasiveness, an almost mystical sacred character.

Fourthly, political technologies are multi-scientific and multi-disciplinary in nature, which allows them to use various technologies of social construction and manipulation, for example, neurolinguistic programming. So, V. V. Demidenko (2015) notes that to, consolidate socio-political myths, manipulation technology offers the use of a wealth of tools specific methods of influencing people's minds: reducing the amount of information available to the ordinary citizen; use of mass propaganda, information glut and overloading; assignment of labels; using the method of

'linguistic trap'; using the method of 'linguistic derivation', consisting in the exclusion from the political lexicon of some concepts and terms (according to the principle: no term - no problem); the application of the method of political nomination, which consists in a targeted selection of concepts, terms and expressions that can make the right impression (pp. 140-142).

Fifthly, political technologies appear to show an active and aggressively active influence on people as the most effective means of propaganda.

Conclusions

1.  Philosophical principles in any social concept represent the loftiest worldview, accumulation of the worldview of human experience, integrating all its forms (aesthetic, practical, value, cognitive and others), transmitting it to subsequent generations, providing a person with the opportunity to form his own worldview on reality, determining and formalization of their views, beliefs, values, ideals, moral imperatives.

2.  The place and role of philosophical principles in the social concept of global constitutionalism are extremely broad. They can be defined as the institutional basis of this social concept, allowing its functioning and development, adapting the change of social reality on a global scale to the interests and needs dictated by the main goals and objectives of global constitutionalism.

3.  Herewith, global constitutionalism as a social concept has several features, which include the following:

Firstly, like any other social concept, global constitutionalism is a combination of views, ideas, intentions, ways of understanding the social

and state structure, structured into a certain knowledge system.

Secondly, taking into account the specifics of the institutions of "globalization" and "constitutionalism", based on which the social concept of global constitutionalism is based, it is a system of knowledge of a socio-philosophical and political-legal nature, which has its own specific terminological and methodological apparatus.

Thirdly, this system of knowledge is based on fundamental global democratic values, since the development of the principles of the formation and functioning of the institution of constitutionalism in the context of globalization was carried out everywhere.

Fourthly, the fundamental global democratic values that form the basis of global constitutionalism as a social concept consist in creating the conditions for organizing interstate, state and public life on a global scale following the ideological basis of the current stage of development of capitalism in the world.

Fifthly, the essence of the ideological basis of the current stage of the development of capitalism in the world is to justify the minimization of the negative consequences in the development of the capitalist system by exporting costs from the centre (core) to its periphery.

Sixthly, the goals of the social concept of global constitutionalism are to ensure the development of the world capitalist financial and economic base and its socio-political superstructure, as well as to protect and promote the financial and economic interests and needs of the West.

Seventhly, the achievement of the goal of the social concept of global constitutionalism is ensured by the military-political, financial, economic, cultural, creative and informational expansion of the West on a planetary scale through the power, financial-economic and cultural im-

position of Western state-legal, socio-political institutions on other national states, principles, connections, relationships, ideas with the help of the formed single managing centres of regulation and control.

Thus, global constitutionalism as a social concept functions as a socially determined and biased aberrative form of 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 current stage of development of capitalism in the world.

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