ABSTRACT
This article is devoted to a conceptual analysis of the impact of global constitutionalism as the dominant interpretation of the definition of social reality on the formation and development of social concepts in the Russian Federation. The object of research is the phenomenon of globalization on the socio-political, state-legal and financial-economic development of national societies and states highlighted in the social concept of global constitutionalism. The diversity of social concepts in Russia, although generally consistent with the Western interpretations of social reality, has a number of legal, ideological, political peculiarities. The formation of social concepts in Russia is greatly influenced by the Western dominant interpretation of social reality - global constitutionalism. And the attitude to the globalization of the socio-political, state-legal and financial-economic life of Russian society and the state is one of the signs by which it is possible to classify both modern Russian social concepts and political parties, movements, religious and public organizations at the federal, regional and local level.


RESUMEN
Este artículo está dedicado a un análisis conceptual del impacto del constitucionalismo global como la interpretación dominante de la definición de realidad social en la formación y desarrollo de conceptos sociales en la Federación Rusa. El objeto de investigación es el fenómeno de la globalización sobre el desarrollo sociopolítico, estatal-jurídico y financiero de las sociedades y estados nacionales resaltado en el concepto social del constitucionalismo global. La diversidad de conceptos sociales en Rusia, aunque generalmente coincide con las interpretaciones occidentales de la realidad social, es una serie de peculiaridades jurídicas, ideológicas y políticas. La formación de conceptos sociales en Rusia es mucho influenciada por la interpretación occidental dominante del fenómeno de la globalización sobre el desarrollo sociopolítico, estatal-jurídico y financiero de la sociedad rusa. Y la actitud hacia la globalización de la vida sociopolítica, estatal-legal y financiera-ecómica de la sociedad y el estado rusos es uno de los signos por los cuales es posible clasificar tanto los conceptos sociales rusos modernos como los partidos políticos, movimientos, religiosos y organizaciones públicas a nivel federal, regional y local.

INTRODUCTION

This article is devoted to a conceptual analysis of the impact of global constitutionalism as the dominant interpretation of the definition of social reality on the formation and development of social concepts in the Russian Federation.

LITERATURE REVIEW STATE-OF-ARTS/RESEARCH BACKGROUND


METHODS

This article in the process of cognition of state-legal phenomena were used: a) General scientific methods (formal-logical, systemic, structural-functional, concrete-historical); b) General logical methods of theoretical analysis (analysis, synthesis, generalization, comparison, abstraction, analogy, modeling, etc.); c) private scientific methods (technical and legal analysis, specification, interpretation, etc.) (ZALESNY; GONCHAROV 2019b, p.51-61 ZALESNY; GONCHAROV 2020, p.1-6; GONCHAROV et al 2021a, p.362-366; GONCHAROV et al 2021b, p.367-373; GONCHAROV et al 2021c, p.374-382; GONCHAROV; CHIMITOVA 2020, p.86-95).

INFLUENCE OF SOCIAL PHILOSOPHY ON THE FORMATION OF SOCIAL CONCEPTS IN THE RUSSIA BEFORE COLLAPSE OF USSR

Global constitutionalism as a social concept has formed into a single system within the framework of Western civilization, and it is a product of the development of Western philosophical thought. (ZALESNY; GONCHAROV, 2019a, p.129-142; GONCHAROV et al 2020a, p.78-90; GONCHAROV et al 2020b, p.93-106; GONCHAROV et al 2020d, p.383-389; GONCHAROV et al 2022a, p.410-416; GONCHAROV et al 2020f, p.401-409) However, global constitutionalism has had a huge impact on the formation and development of social concepts in the Russian Federation. There are several reasons for this.

Firstly, the influence of Western social philosophy on the formation of social concepts in Russia has historically been quite significant. In different eras, European philosophy has provided semantic constructs and has influenced the formation of the conceptual apparatus of various philosophical, religious and political movements, first in grand-prince Russia, the Russian Empire, the Russian Empire, then during the era of the USSR, and now in the modern Russian Federation. This began with the adoption of Orthodoxy by Russia, when the country also borrowed some features of the socio-political and state-legal structure of Byzantium, together with the new Greek religion.

Of course, these philosophical, political, religious and legal constructs were not adopted in their entirety. As when Russia adopted Orthodoxy, it already had a significant and distinctive experience in socio-cultural, socio-political and state-legal development. In this regard, there was no simple adoption by the Russian civilization of the Western system of values (as we see in the example of the Western Slavic states, for example, Poland and the Czech Republic), but they were only used by Russia for the further development of its statehood by successive generations. The borrowing of Western socio-philosophical and religious values has led to the fact that for almost a millennium, within the framework of various socio-philosophical currents, there has been a clash between concepts that see Russia as part of the Western world, and concepts that defend its identity and consider Russia
an independent civilization project, equivalent, and in many ways, more evolutionarily progressive than Western society.

In the 15th and 16th centuries this was expressed by the religious and philosophical dispute of the Josephytes and non-possessors, representatives of which were Joseph Volotsky and Neil Sorsky, respectively. The Josephytes won, which signified the victory of the Moscow-Russian beginning and the break with the Byzantine church. Thanks to this victory, the concept of civilizational self-sufficiency of the Russian state - Holy Russia - was expressed in the idea of 'Moscow - the Third Rome', which was formulated at the beginning of the 16th century by the monk of the Pskov monastery Philothei (LEVITSKY, 1996).

Peter the Great’s reforms largely changed this situation, as not only did Western goods and technologies, but also Western socio-philosophical and cultural values as well as a huge number of their carriers: scientists, specialists, representatives of the nobility poured into the Russian Empire. In this regard, the concepts of Westernism and Slavophilism were formed. At the same time, the latter rejected the thesis that Peter 1 returned Russia to the fold of European peoples, believing that Russia is an original state, with a development path different from Western Europe. (LIPICH, 2008, p.151-157)

The turbulent 20th century with the victory of the socialist revolution was also marked by the enormous influence of Western social concepts on Russia. Marxism, which arose in the enlightened Europe of the 19th century, and which advocated the implementation of a revolution in the developed states of the capitalist world, and not in the agrarian Russian Empire, which was then the periphery of the world capitalist system, found fertile ground in its ideals in a Russian culture and Russian civilization, with its eternal longing and craving for justice, equality, fraternity and truth. Moreover, Vladimir Lenin developed the theoretical foundations of Marxism and adapted them to specific Russian conditions, and first put them into practice. Moreover, the Leninist concept of Marxism was not opposed to the Marxism of K. Marx and F. Engels, but was its dialectical development, and it was Marxist-Leninism that determined the course of October 1917, which radically changed the fate of Russia.

The collapse of the USSR in 1991 was also largely due to the influence of the Western system of democratic values that had been developed within the framework of the social concepts of the West: neoliberal, neoconservative, social democratic, etc. (ZALESNY et al. 2019, p.30-41)

Secondly, the disappearance of the USSR and CMEA (the Council for Mutual Economic Assistance) from the political map of the world did not occur in an evolutionary way. In fact, this was the defeat of the world’s first socialist state in the ‘cold war’, which resulted in its collapse, its loss of territories and zones of influence. At the same time, the Western system of values of a socio-political, state-legal and cultural nature were imposed on the Russian Federation by the winners (the West). As Alexander Zinoviev noted:

Globalization is a special form of colonization, as a result of which a socio-political system of colonial democracy is compulsorily created in a colonized country. According to a number of signs, this is a continuation of the former colonial strategy of the West European countries. But overall, this is a new phenomenon. I will name its characteristic features... It is something artificial, imposed on this country from the outside and contrary to its historically established opportunities and evolutionary tendencies... It retains the appearance of sovereignty... The external attributes of Western democracy are used as a means of a completely non-democratic regime and as a means of manipulating the masses 9...). (ZINOVIEV, 2020)

Thirdly, the collapse of the USSR was not solely the responsibility of the external influence of the West in the Cold War. Errors in the development of the USSR on the part of its leadership, with their inability to adapt communist ideology to the rapidly changing socio-political, financial and economic situation in the country and the world, and their toothlessness in countering the information technologies of the West. This led on the one hand, to the emergence of a wide stratum of people from among party-economic nomenclature, who wanted to convert power into property, and to do this without having to carry out a counter-revolution, without overthrowing the power of the Soviets, but also without changing the economic basis of the country from socialist to capitalist, which was impossible. On the other hand, the last four peaceful decades of the existence of the USSR created a generation of unprincipled inert consumers, who were not even able to defend the system of power, in which the working man had the opportunity to participate in the formation and functioning of the state apparatus and
political decision-making in the interests of the majority of the population and the country as a whole, that had been conquered by the blood and sweat of previous generations, but also to understand the true intentions politicians and statesmen who ruined the USSR and socialism.

So, Ygor Gaidar, describing the first group of party and economic nomenclature in his book State and Evolution, as early as 1995 noted that the success of the reforms in Russia, the demolition of the socialist model and the peaceful transition to capitalism became possible, as a result of the exchange of power of the Soviet nomenclature for property. Russia was essentially ‘bought out’ from the nomenclature, which was given the opportunity to buy financial and economic assets for nothing in exchange for betraying the interests of the country and the people, whose interests they, in the past, members of the CPSU (The Communist Party of the Soviet Union), had once committed themselves to protect (1995). Serhey Kurginyan, in turn, figuratively described the generation of unprincipled inert consumers, who allowed the collapse of the USSR to be realized as; “a yum-yum society that can kill one wolf”. (KURGINYAN, 2012, p.1-3)

As a result of this, the class of the nascent bourgeoisie, officials and criminals who came to power, realized that holding property in their hands is impossible without having full control over the country’s power system. Since the socio-philosophical and political-legal basis for ensuring the capitalist system of power organization was lost during the 70-year domination of the USSR, in the first years of the existence of the Russian Federation the entire system of political, legal, financial, economic and socio-political support for the development of the country as a capitalist state was borrowed in the West.

In contrast in the PRC, which did not lose the ‘cold war’, only those Western institutions and ideological constructs that were needed to ensure a breakthrough in economic development were favorably implemented into the Chinese political and legal system, while in the Russian Federation the political modernization was initially carried out in the context of the concept of global constitutionalism without taking into account national and cultural specifics. (LAPKIN, 2012) Moreover, the main goal of these reforms in Russia was to create the conditions that would ensure that it would be impossible to fully restore Russia state sovereignty and independence, by turning it into a raw materials appendage of the West, and to prevent the creation of a revolutionary situation in the country.

**DEVELOPMENT TRENDS OF SOCIAL CONCEPTS IN THE MODERN RUSSIA**

We will now look the state of the development of social concepts in the Russian Federation:

1) Various Russian social concepts as knowledge systems often do not have are not represented by functioning political parties and movements with a large number of members. This applies, for example, to the conservative, Eurasian, etc. concepts. In the parties that are formed in the interests of individual political classes, for example, the proletariat, in the documents of the Communist Party, for example, it is not expressed that this party defends the interests of the proletariat. (PROGRAM 2020). Moreover, Russian legislation governing the activities of political parties expressly prohibits the creation and functioning of political parties on the grounds of professional, racial, national or religious affiliation.

2) The names of Russian political parties almost completely do not coincide with the party activities actually carried out by them, as well as with the ideology formulated within the framework of these political parties, which is reflected in the their programs. For example, the Liberal Democratic Party of the Russian Federation, in fact, does not contain either liberal or democratic ideological constructs in its program documents, but rather is a supporter of nationalism and patriotism. Thus, the ideology of most modern Russian political parties (both parliamentary (Communist Party, United Russia, Fair Russia), and those not represented in legislative (representative) bodies of state power and local self-government, do not have a clearly formulated and developed concept.

3) In the Russian Federation, in practice, there are no political parties that really reflect the interests of citizens who are employees. Most political parties are agents of influence and defend the interests of the bourgeoisie, the oligarchy and the bureaucracy. Thus, the Communist Party only formally declares its commitment to protecting the interests of people of wage labor and in practice has not formulated a clear program to uphold the interests of the working people, its ideological platform is blurred more than in many modern Western social-democratic parties and movements, and what is declared in its program is social, it's philosophical base, in the form of Marxism has undergone significant changes.
The anti-globalist movement is practically not represented in the system of Russian political parties, and criticism of the processes of globalization within the framework of parliamentary parties is carried out in an unplanned and haphazard manner.

For example, the Communist Party leader Gennady Zyuganov in his book Globalization and the Fate of Humanity, on the one hand, quite rightly criticizes the effect globalization has had on the development of the Russian Federation, stating: “A united, strong and distinctive Russia has no place in the imperialist scheme of global world order. Russia will face new trials, sorrows and troubles, and in the event of the triumph of globalism - disappearance from the historical arena, cultural degradation, spiritual degeneration, demographic catastrophe and national-state decay ... The Russian alternative to imperialist globalization is also a socialist alternative”. (ZYUGANOV, 2002b) But at the same time, he deliberately ignores the fact that the construction of a socio-political, state-legal and financial-economic structure in the Russian Federation that is based on the concept of global constitutionalism is an accomplished fact: "Russia is now at the forefront of the choice between imperialist globalization and the restructuring of the world on a socialist basis ...". (ZYUGANOV, 2002b)

Thus, global constitutionalism has had a significant impact on the content and development of modern Russian social concepts, which, depending on their attitude to the globalization processes effects on the socio-political, state-legal and financial-economic structure of the Russian Federation, can be divided into three large groups: substantiating a positive opinion towards global constitutionalism for the country; criticizing the processes of globalization that is based on the Western model; developing alternative projects for Russia's participation in globalization processes.


Representatives of these concepts for a number of years have held responsible positions in the structure of the state apparatus, were elected to the Russian parliament, or were members of academic advisory and advisory commissions of various state authorities. Their socio-philosophical concept was formed after the collapse of the USSR.

A number of supporters of liberal and neoliberal concepts have participated in the work of the Valdai Discussion Club, a think tank established in 2004 in Veliky Novgorod on the initiative, and with the active participation of the Kremlin. (Valdai 2020) It brings together experts, analysts, academics from around the world, and its main function is the development of strategies for the socio-political, state-legal and financial-economic development of the Russian Federation in the era of globalization.

Proponents of these concepts perceived the basic postulates of global constitutionalism as a social concept.

Firstly, they believe that the death of the USSR and the construction of a socio-political, state-legal and financial-economic model in the Russian Federation according to the Western model were economically predetermined by the fact that the USSR lost the 'cold war', and the loser has to accepted the conditions imposed on them by the winner, (Gaidar 2014) that is, they accept the planetary significance of this concept and its right to expand into any country, including by force.

Secondly, according to the proponents of this concept, the processes of globalization are deeply revolutionary for Russia, but at the same time they are a part of its natural development within the framework of the world capitalist system. (Mau 1992, 60-72)

Thirdly, the authors of these concepts are convinced that the export of costs of the world capitalist system from the 'core', the West, to the periphery, to which the Russian Federation belongs, is justified by the logic of preserving and developing world capitalism as a whole. (Yavlinsky 2005, 82-96) This is despite the obvious deterioration in the standard of living of the majority of the Russian population, falling GDP, products lacking competitiveness, weaken state sovereignty, a strong dependence on the West in the making of political decisions.

Fourthly, in their opinion, the democratic values that underlie the organization of the socio-political and state-legal structure of the capitalist countries have priority over the interests of certain states and peoples that inhabit them. However, a number of authors, for example, Evgeniy Yasin, have expressed concerns about whether
democratic values can take root in the Russian soil, while offering not to stand on ceremony when it comes to the suppression of any manifestations of communist and nationalist ideology, up to the use of force and the use of financial and economic, political and military power of the West. (2005)

Fifthly, the authors of these concepts believe that the Russian legal system should be built on the patterns developed in countries with developed democracies, and the norms of Russian law are secondary, subordinate to international norms and principles. Especially, according to Vladimir Mau, (2016) this concerns the development of the Russian Federation at the time of an economic crisis, when there are fears of a communist revenge due to a corresponding mood in the wider Russian society.

Sixthly, a number of authors have noted that the need to carry out any modernization measures in the Russian Federation should be solely on the basis of democratic values, with reference to the general logic of the development of the world capitalist system, in order to avoid the possibility of the establishment in Russia of the concepts of regionalization or isolationism, which, in their opinion, are fraught with the danger of creating a revolutionary situation.

The social concepts of the active opponents of globalization have a number of representatives.

Firstly, they are representatives of the Marxist concept that are personified by the leaders of the Communist Party (in particular, Gennady Zyuganov), (2002a, p.211) numerous dwarf parties and movements of a Marxist persuasion (for example, N.A. Andreev).

So, Gennady Zyuganov notes the huge impact of American-style globalization on the development of the socio-philosophical thought in the Russian Federation. In particular, in his book Globalization and the Fate of Humanity he identifies three fundamental methodological flaws in Western globalization: 'vulgar positivism based on the principles of extreme individualism and extreme chauvinism of imperialist circles; ... the methodology of Western philosophy advocates of the 'new world order' ... a methodologically flawed approach to finding the equilibrium of the capitalist economic system bypassing the theory of world sustainable development and sustainable development of sovereign equal countries of the planet". (ZYUGANOV, 2002b)

At the same time, the head of the Communist Party of the Russian Federation has included provisions on sustainable development into the traditional Marxist concept, which echoes the various socio-philosophical concepts of sustainable development of a non-Marxist sense.

The numerous dwarf Marxist parties, unlike the Communist Party, are not inclined to revise the postulates of Marxism-Leninism, developed in the 19th and 20th centuries, refusing to adapt it to the current political situation, and instead insisting on the need for a proletarian revolution and the transfer of power from the conglomerate of the big bourgeoisie and the top officials apparatus to the working masses.

Secondly, this is a group of philosophers, politicians, thinkers and publicists, united around the figure of A. A. Prokhanov and created on his initiative in 2012, Izborsky club - a community of well-known experts (mainly conservative), specializing in the study of foreign and domestic policy of Russia.

Members of this socio-political club have noted that the main threats posed by the globalization of the socio-political, state-legal and financial-economic structure of the Russian state and society.

So, in their policy statements, they note: "It is impossible to categorically affirm, but it is possible that ... if globalization triumphs on a planetary scale ... the dominant socio-political formation on our planet will not be the communism predicted by the Marxists and the liberals did not predict the kingdom of the 'new nomads'; and - in a dialectical spiral - the good old slave system, only based on the exploitation of not the physical forces of man, which was characteristic of classical slavery, but on exploitation his intellectual and spiritual forces that create the bulk of consumed today human communities benefits. Moreover, the victory of a new civilizational matrix under the auspices of ideology developed in the USA at the end of the XX and the beginning of the XXI centuries means ultimately the movement towards the destruction of the biological civilization of Homo sapiens and the transition to the era of 'artificial reason'. This is the meaning of the main ideological task of the highest echelon of the American superelite". (IZBORSKY CLUB, 2020)

Alexander Prokhanov managed to concentrate in the framework of the Izborsky Club representatives of almost all social and philosophical movements - opponents of the 'Westernization' of Russia in American patterns (with the loss of independence, state sovereignty, an independent role in world civilization, etc.), which can be roughly divided into seven categories:
1) Supporters of the conservative-Eurasian way of developing Russia (the fourth way), in particular, Valery Korovin, (2016) Vitaly Averyanov, and several others. These authors believe that the Russian Federation can survive as a sovereign state only in a multipolar world.

The authors of this concept substantiate the need to confront the effects of globalization on the socio-political structure of the Russian Federation according to the Western model, instead, they believe that Russia should form a stable block of Eurasian states that will be self-sufficient for its own development and counteract Western expansion.

2) Moderate conservatives, for example, Sergey Batchikov, (2020) Sergey Glazyev. (2020a; 2020b, p.9-16) In their opinion, Russia will be able function as a state and survive within the framework of planetary globalization only if the independence of the system of state power is restored, which is impossible without building an independent financial and economic system.

3) Proponents of this concept believe that the many democratic values that form the basis of global constitutionalism can be used to build the socio-political, state-legal and financial-economic structure of Russian society and the state, but the activities of the state apparatus should be focused on the socio-economic development of the Russian Federation, and it not sacrificed to the development of the world capitalist system. In this regard, Sergey Glazyev believes that in the context of a change to the dominant technological patterns, Russia has the chance to escape from the global governance of the West, and form a new institutional system, the basis of which should be an independent national monetary and financial system. (2015, p.37-45) In his opinion: "In the absence of an effective system of state regulation, the monetary and financial market not only does not perform the functions of financing productive investments, but it is also a source of destabilization of the Russian economy". (2016b, p.9-16)

4) Moderate Marxists and neo-Marxists, in particular, Mihail Delyagin, (2016) Andrey Fursov, Maxim Kalashnikov, (2014) Mihail Hazin, (2005; 2020) who advocate the need to end the democratic reforms in Russia, to abandon the westernization of the socio-political, state-legal and financial-economic organization of life of the state and society. So, according to Mihail Hazin: 'Russia cannot exist without its global project. Many of today's problems in our country are related to the fact that, being the bearers of global projects (at first Orthodox, and then Red) for 100 years, we suddenly began to integrate into a completely alien 'Western' project. At the same time, people continued to try to maintain their own project thinking, which wildly annoyed the elite of the 'Western' project ... And for this reason they will crush us and crush until we reconcile ourselves - the elite of the 'Western' project does not need an ideological 'Fronde'. It's another matter that after this there will be no Russia". (2020)

5) Moderate nationalists, for example, Leonid Ivashov, (2002) who believe that the socio-political, state-legal and financial-economic reforms carried out in Russia are aimed at the final destruction of the Russian civilization as a natural competitor to the Western civilization project.

6) Imperials, supporters of the Fifth Empire, in particular, Alexander Prokhanov (2012) within the framework of this concept, it is substantiated that in Russia it is necessary to build a new Imperial (non-monarchical project), under the auspices of which it is possible to unite peoples and states complementary to Russian civilization and statehood.

7) The National Bolsheviks, in particular, Zahar Prilepin, who are ardent anti-globalists, and who participate in the global anti-globalist movement. The globalization of the socio-political, state-legal and financial-economic development of the Russian Federation is criticized by the National Bolsheviks due to the fact that capitalism is contraindicated in Russia and Russian civilization. Representatives of religious philosophical movements, in particular, the moderate Islamist Shamil Sultanov, Orthodox Bishop Tikhon (Shevkunov). According to Shamil Sultanov, today there are clear trends in the processes of globalization of the socio-political, state-legal and financial-economic development of the Russian Federation,

[...] into a rather long and stable international conflict situation. The main stimulant of the current growing strategic uncertainty and growing ontological chaos are not so much competing geopolitical strategies, not the totality of what used to be called a 'public superstructure', not Putin and not Obama, not the CIA and not the FSB, but a special phenomenon - 'the sum of technologies'; in the words of S. Lem ... no one controlled (2020).
Thus, social reality within the framework of the sixth technological order will be artificially constructed everywhere and in all parts of the state and public system. Bishop Tikhon (SHAVKUNOV, 2008), in turn, also believes that the role of the global changes in the socio-political system in Russia is precisely aimed at its physical destruction as an independent civilization project, and it was largely conceived for this purpose.

Thirdly, they are supporters of the Orthodox-monarchical type of statehood, in particular: Alexander Panarin (2002), Mihail Nazarov (2020) Evgeniy Trolitsky (1995), Platonov and Raisegger (2008) Svetlana Lurie (1997) who justify the artificially modeled nature of the Westernization of the world, whose aim is the slowing down, or at the complete cessation (or reversal) of natural social development. So, according to Alexander Panarin, globalization is not a product of natural social development:

Human connection takes us beyond the bounds of a clear dilemma: either the forced unification of people by force, or ... on the basis of economic interest. Both that, and another the real association forming ... human society is not". (1993, 3-5)

Fourth, these are supporters of the nationalist development of the Russian Federation, such as: Mihail Remizov (2016) Andrey Saveliev (2011) So, according to M. V. Remizov, the westernization of the socio-political structure of the Russian Federation does not mean making a choice in favor of a national state, rather than an imperial project, we are talking about the formation of a ‘failed state’ convenient for the West, in which there will be no state sovereignty and whose activities will be directed against the interests of the peoples, living in it. (2012, p. 96-99) Fifthly, these are neo-Marxists and left-wing anti-globalists, in particular Alexander Zinoviev. So, according to Alexander Zinoviev, the Westernization of the social system in Russia,

[...] does not come down to either capitalism or democracy. In the socio-political sphere, Westernism seeks to strengthen the undemocratic aspect of the system of power and management, to strengthen the role of statehood, to introduce non-democratic elements into the system of power and to turn democracy into a means of manipulating the masses into camouflage for the totalitarian aspect (2003)

The social concepts substantiating alternative projects for Russia's participation in globalization are represented by: moderate conservatives, supporters of the government; liberal conservatives; moderate nationalists; supporters of a special way. (MALCHENKOV, 2016, p.107-110) So, according to moderate conservatives, the processes of globalization have certain advantages. China and the United States are the two main poles of power, which exert influence on Russia, nevertheless they do not allow each other to completely subjugate Russia, thereby allowing the preservation of a certain degree of state sovereignty. (MOSYAKOV and KOROLEV, 2004, p.72-86) Moreover, cooperation within the framework of Eurasian cooperation allows a number of countries, including Russia, to coordinate efforts to confront the United States. Moderate nationalists believe that nationalist social concepts in Russia are based on the denial of the progressive nature of the globalization transformation of the socio-political, state-legal and financial-economic system in the country. So, according to Mihail Remizov:

Nationalism in its international dimension appears as right-wing anti-globalism ... The influence of globalization translates into an obvious paradox...tension between the national goals of the implied 'reconquest' (returning to national states, as far as possible, national integrity and sovereignty) and obvious insufficiency of national scale (the scale of individual countries) to achieve them ... Globalization can hardly be defeated, but large political-regional groups can emerge from it Pami ... Russia has a number of features that will allow it to be an independent player: it is super-typical; has the potential for self-sufficiency; quite homogeneous; stuck between an empire and a nation state. (2022, p.96-99)

According to supporters of the social concepts that justify the special way development of Russia: "In search of a way out of the crisis, the Western development model is not acceptable for Russia. Liberal values do not fully correspond to the cultural and civilizational identity of Russia. Values are productive factors of social development when they reflect the spiritual needs of people". (HOKHLOVA; NEKRASOVA, 2013, p.245-249). The authors of this concept believe that the socio-political, state-legal and financial-economic system that developed after the collapse of the USSR does not allow the Russian Federation to form and develop as an independent civilization project. Islamic radicals, in turn, defend the ideology of the 'globalization of Islam'. So, Alexey Malashenko notes:

Muslims of Russia are participating and at the same time are influenced by the process of the 'globalization of Islam', which means striving to establish a unified ideology and system of
values in it (Islam), to strengthen the transnationality of Islam, and religious solidarity in the face of the West. The ultimate goal of Islamic globalization is not feasible, but in some situations, over certain periods of time, it manifests itself noticeably. Especially when radicals are its main carriers. (MALASHENKO, 2020)

Thus, global constitutionalism in modern Russia has had a huge impact on the formation and development of all of the social concepts. And, while some of them believe that the globalization of the socio-political, state-legal and financial-economic life of Russian society and the state, is part of its natural development, then, according to most concepts, such Westernization is fraught with the danger of the loss of Russia's state sovereignty, independence, and in the foreseeable future its disappearance from the political map of the world. Therefore, the organization of the state and public life in the Russian Federation should subordinate itself to the logic of its own preservation and development, for the benefit of the multinational people of Russia.

CONCLUSIONS AND FURTHER RESEARCH

Modern social concepts in the Russian Federation have been formed and developed largely under the influence of Western interpretations of social reality. This is due to several reasons:

1) the historical practice of borrowing from abroad various dominant social concepts by both the ruling power and the elite, and the opposition;
2) the defeat of the USSR in the ‘cold war’, as a result of which the ruling elite and the state apparatus in Russia abandoned the communist ideology and excepted wholesale the interpretations of social reality dominant in the West;
3) the changing aims of the ruling elite in Russia from building a communist society to the development of capitalism in Russia within the framework of the western paradigm of world capitalist development, while ensuring the preservation of power and property in the hands of the national (state) elite and state apparatus.

At the same time, the diversity of social concepts in Russia, although generally consistent with the Western interpretations of social reality, has also a number of peculiarities: the specifics of the legislation for elections and political party in the last decade have led to a situation where a number of Russian social concepts are not represented by functioning political parties and movements with a large number of members; the real political and socio-economic platform of Russian political parties do not correspond to their political ideology, as reflected in the party's programs, and a divergence between these programs and the actual activities of these parties. Despite the presence in Russia of a huge number of wage laborers, at the moment there is no clearly articulated social concept that has a real mechanism for upholding their interests, nor a political party or movement that could implement this concept on a national scale. The social concept of anti-globalism is practically unknown in the country, and there are no significant political parties and movements that could put it into practice.

Thus, it is obvious that the formation of social concepts in Russia is greatly influenced by the Western dominant interpretation of social reality - global constitutionalism. And the attitude to the globalization of the socio-political, state-legal and financial-economic life of Russian society and the state is one of the signs by which it is possible to classify both modern Russian social concepts and political parties, movements, religious and public organizations at the federal, regional and local level.

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