The article explores different points of view regarding the dialectics of the socio-political and historical development of global constitutionalism and its relationship with changes in the socio-political and state-legal system on a planetary scale (as a historically integral part in the development of society at any stage of the historical era, opposite to autarkic tendencies; as a phenomenon inherent in modern society). In this regard, the paper concludes that the socio-political and historical transformations of global constitutionalism as a social concept in the near future will largely determine the main directions of the socio-political and state-legal development of nation-states. The purpose of the research: from the standpoint of the socio-philosophical methods of cognition of social reality and the ideas reflecting it, to analyze the socio-political and historical transformations of global constitutionalism in the modern world. 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.

**Keywords:** Global Constitutionalism. Social concept. Russian Federation. Neoliberalism. Neoconservatism.
INTRODUCTION

This article is devoted to the conceptual analysis of the socio-political and historical transformations of global constitutionalism in the modern world. In this paper substantiates the position that these transformations are mainly caused by financial and economic interests and the needs of stable and uninterrupted development of the world capitalist system, aimed at reducing its costs, their export from the core of the capitalist world to the periphery.

LITERATURE REVIEW STATE-OF-ARTS/ RESEARCH BACKGROUND

The works of A. Brega (2014, 77-8), I. Wallerstein (1997, 8-21), A. Weber (2003, 38-45), K. Gadzhiev (2013, 63-67; 2014, 80-91), A. Zinoviev (2000), T. Larionova (2015, 1206-1214), R. Robertson (1992), Y. Simachev (2014, 6-23), M. Strezhneva (2014, 13-30), D. Feldman (2003, 12-15), V. Shkolov (2008, 112-123) A. Baybaryn, (2020, p.6805-6811), A. Krotov, (Krotov et al. 2020, p.3521-3526), E. Moros, (Moros et al. 2020, p.114-128), I. Kamalieva, (Kamalieva et al. 2020, p.222-229), D. Zaprutin, (Zaprutin et al. 2020, p.404-410), N. Plaskova, (Plaskova et al. 2020, p.3507-3512), and several other authors who study the mutual influence of modern social concepts and the organization of society on a planetary scale, create the prerequisites for the analysis of socio-political and historical transformations of global constitutionalism in the modern world. However, the share of researches that analyze the relationship between the stages of development of modern interpretations of social reality and their impact on its socio-political and historical transformations in the context of ensuring the comprehensive development of national societies and states, provided that a balance is reached between international (global) and national (state) interests in all spheres of their life in connection with the planned expansion of Western interpretations of the social structure, is extremely small. In this regard, the main goal of this research is to analyze the socio-political and historical transformations of global constitutionalism in the modern world from the standpoint of socio-philosophical methods of cognition of social reality and its ideas, and the subject of the study is the theoretical content and stages of development of the social concept of global constitutionalism in correlation with its socio-political and historical transformations in the modern world.

METHODS/SCALLED MATERIALS AND METHODS/ EXPERIMENTAL 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 all 2021a, p.362-366; GONCHAROV et all 2021b, p.367-373; GONCHAROV et all 2021c, p.374-382; GONCHAROV; CHIMITOVA 2020, p.86-95).

GLOBAL CONSTITUTIONALISM AS A SOCIAL CONCEPT

Dialectic of the development of the process of socio-political and historical transformations of global constitutionalism in the modern world involves an analysis of the mutual influence of global constitutionalism as a social concept and a phenomenon of social reality and the socio-political, state and legal organization of society on a global scale (ZALESNY; GONCHAROV 2019a, p.129-134; GONCHAROV et all 2020a, p.78-90; GONCHAROV et all 2020b, p.93-106; GONCHAROV et all 2020d, p.383-389; GONCHAROV et all 2021a, p.410-416; GONCHAROV et all 2020f, p.401-409). Thus, on the one hand, global constitutionalism as a social concept represents the goals of the socio-political and historical transformation of the socio-political, state and legal organization of society on a global scale, influencing their practical implementation in the life of society, and on the other hand, the practice of implementing the above transformations in the national states of the modern world has an impact on global constitutionalism as a social concept, a transformation it as a system of knowledge of socio-philosophical and political-legal nature.

According to the figurative expression of R. Robertson, which characterizes the dialectic of the relationship between globalization as a social concept and the socio-political and historical development of the modern world: “Globalization is the ‘compression’ of the world and the strengthening of the interdependence of all its parts, which is accompanied by an increasingly widespread awareness of the integrity, unity of the world” (1992, 8). In this regard, the opinions of scientists regarding the dialectics of the socio-political and historical development of global constitutionalism and its relationship with changes in the socio-political and state-legal structure on a planetary scale diverge.
A number of scientists argue that the globalization of the state legal and socio-political structure of society and the state is a historically integral part in its development at any stage of the historical era, the opposite of autarkic tendencies. So, according to M. Yatsenko: “Some people believe that globalization, in fact, is the entire historical process of the development of the aggregate social organism, aimed at achieving its ultimate integrity” (2009, 106). For example, Y. Kuzovkov substantiates the proposition that globalization is inherent in all human history, repeating in a spiral, but in a more complicated form (2010). I. Wallerstein, in turn, believes that social change is permanent, and the logic of progress is eternal (1997, 8-21).

Other scientists, on the contrary, believe that globalization transformations are inherent only in the modern world, being the pinnacle of the state legal, socio-political and economic development of the world capitalist system in its imperialist stage (ZINOVIEV, 2000).

**GENERAL GOALS OF GLOBAL CONSTITUTIONALISM**

Transformations of the socio-political and state-legal organization of society on a planetary scale in the modern world are largely determined by the general goals of global constitutionalism as a social concept and a phenomenon of social reality formulated at the present stage of social development and consisting in ensuring the sustainable and uninterrupted development of the world capitalist system (its financial and economic basis and socio-political superstructure).

This general goal is realizable when achieving a system of interdependent and interdependent purposes: 1) to ensure the predictability of socio-political, socio-economic and state-legal development of national states around the world; 2) the prevention of revolutions in national states aimed at the transition from a capitalist formation to a socialist one; 3) to prevent evolutionary development in national states, aimed at achieving economic, political, legal independence from the international community in the person of both official international governmental organizations (for example, the UN) and other non-governmental organizations of a military-political and economic nature (for example, NATO), as well as informal single managing centers of regulation and control and non-governmental organizations controlled by them.

These goals involve the implementation of a number of tasks on the socio-political and historical transformation of the socio-political and state-legal organization of society on a global scale, among which five main blocks can be distinguished. A change in the vector of international and national-state historical development, which includes the tasks of:

a) The transformation of international organizations into an instrument serving the interests of the world capitalist system. According to some of authors, this leads to “perveting consequences of liberal globalization”, which does not leave developing countries a chance that they will catch up with the development of the Western country (WEBER, 2003, 38-45).

b) Implementation of measures for the artificial transformation of world regional development by creating interstate associations and supranational regional governance structures. Some scientists note that the natural development of interstate interaction in the modern world (including through regionalization) under the influence of global control centers is replaced by the "Westernization of the world" (SHALAEVA, SHALAEV 2016, 27-52; ZALESNY GONCHAROV 2019, 129-140), and the process of regionalization is artificially controlled by single control centers of regulation and control, honouring economic interests’ global monopolies (LARIONOVA, 2015, 1206-1214). At the same time, according to a number of authors, the development of Eurasian integration, which opposes the globalization of the world according to the Western model, is under serious pressure from the international community and international non-governmental organizations (KASHERKINA; MOROZOV, 2015, 231-245).

c) The subordination of the natural historical development of individual national states to the logic of preservation and development of the world capitalist system through a system of measures of external and internal influence.

A number of neoconservative and neoliberal philosophers, politicians and statesmen believe that globalization according to the Western model is the main, if not the only way, to maintain the prevailing model of capitalist development in the world, actively opposing its antipode - the world revolution and the transition of mankind to socialism as the stage preceding the construction communist society. Moreover, a number of authors, in particular Y. Kuznetsov, they believe that “globalization itself is based on the logic of the transition from the
capitalist to the post-capitalist stage, which is characterized by the dominant role of the fourth abstract moment of labor - rational skill" (Kuznetsov, 2011, 237-242).

d) Artificial regionalization of the world. So, according to P. Darabadi, globalization has led to the emergence of the geopolitical factor "North-South" as a result of the geopolitical breakthrough of the West. At the same time, central Eurasia became the object of confrontation between the West and the East in the new "Great Geopolitical Game" (2006, 7-14). Artificial regionalization of the world is not an antipode and does not contradict globalization processes, as it serves as a means of suppressing protest from societies and nation-states that do not welcome the westernization of the state legal and socio-political structure of the world.

The transformation of the international political and legal system, which includes the tasks of:

a) Building a global governance system and political decision-making on a global scale.

At the same time, according to some authors, the level of globalization of the international political system in the modern world allows us to declare the transition of the ideology of "global governance" from utopias, which previously were only an object of discussion by conspiracy theorists, to real practice (Voitolovsky, 2011, 69-94). Moreover, national state-political elites are less and less involved in the processes of developing and making political decisions on a global scale, and the processes themselves are becoming not transparent to society.

Some scientists believe that modern management concepts and strategies in world politics at the level of national states are increasingly determined not by the interests of national societies and states but are dictated by the economic interests of global financial and economic players. K. Gadzhiev rightly calls this process a "requiem for democracy" (2014, 80-91), due to the fact that formally proclaiming global constitutionalism as the highest form of implementing democratic values in all areas of society, in practice, globalization destroys democracy.

The formation of a global governance system and political decision-making can be especially well observed in the states of Central and Eastern Europe, whose political elites change their decisions depending on the leading opinion of the West. So, according to S. Saranov, the new world order of global governance was most clearly reflected in Ukraine after the overthrow of President V. Yanukovych (2015, 133-136).

At the same time, the Russian Federation, one of the few countries, is trying to resist the subordinate influence of globalization and make decisions based on the logic of internal development, for which it is subjected to pressure from the West, including numerous sanctions. However, according to V. Shkol, this also has positive consequences, since the role of Russia is becoming more noticeable in global and regional processes (2008, 122-123).

b) Subordination and incorporation of national legal systems into international law. So, V. Kruss believes that the dialectic of constitutionalization in the context of globalization consists in the interaction of national legal systems, their mutual enrichment, but at the same time subordination to international law (2014, 26-39).

c) Internationalization of the state-political and financial-economic elite at the international level and integration of the state-political and financial-economic elite of nation-states into it.

As a result of this process, the formation of the state policy of national governments, according to V. Fedorchenko, due to the influence of international factors, including the views of the international community (2015, 206-222).

A number of authors believe that after the formation of transnational economies at the turn of the 20th-21st centuries, the processes of transnationalization of political elites were finally formed (Breg Obrazov, Kopylov 2014, 77-83). At the same time, transnational elites, firstly, owe their formation and power to the global governing centers, and, secondly, are not interested in maintaining the sovereignty of nation-states.

Moreover, the processes of internationalization of political elites and the subordination of their will to global governing structures, as well as the transnational economy behind these structures, are characteristic not only of the countries of the periphery of the capitalist world. According to F. Voitolovsky, a reflection of the processes of political globalization, we can observe in the minds of the political elites and social movements of the United States and the EU (2011, 69-94).

However, if in the countries of the core of the capitalist world (USA, EU, Japan), decision-making by political elites does not lead to the degradation and destruction of statehood, since these countries are also the physical
location of the global governing elites, then in the countries of the periphery of the capitalist world such behavior of the local "elite" leads to the destruction of national statehood itself. This is largely, according to A. Stavitsky, the behavior of the Ukrainian political "elite" is explained (2009, 87-94).

The processes of globalization have seriously affected the behavior of the political elite in the Russian Federation. According to Dmitry Feldman, globalization has become a serious challenge to the political elite of Russia (2003, 12-15), which had to make a choice between implementing the world political elite and maintaining Russia's state sovereignty.

However, as A. Sulimin rightly believes, these globalization challenges will allow the transition from a corporation-state to a state-civilization in the Russian Federation (2014, 95-102). Indeed, the recognition of Russia as an independent civilizational project will allow it to act in the 21st century as an equal civilizational competitor to the West. Transformation of the international financial and economic system, which includes the tasks of:

a) **Subordination of the processes of development of national economies to the interests of the development of the world capitalist system.**

Moreover, according to M. Yatsenko, the historical aspects of globalization should be distinguished from the processes of integration, internationalization and rapprochement of various social structures of society: "Unlike internationalization, globalization involves not just systematic ordering, but the merging of the production and economic structures of all countries and the almost complete loss of their political, sociocultural and educational sovereignty. The processes of globalization are beginning to embrace the field of spiritual production" (2009, 103).

b) **Unification and universalization of financial and economic processes on a global scale.** At the same time, a complex multi-stage financial process management system is being built. So, at the level of the European Union, national elites are pushed aside from the political management of global finance, which they create (Strezhneva, 2014, 18-30).

Socio-political and political-legal transformation at the level of national states, which includes the tasks of:

a) Transformation of the state-political structure of national states through its unification with the state-political structure of other states. Moreover, this process takes place differently in developing countries, where national governments can't resist global capital, and in developed countries, where state power is strengthened, becoming a transnational character, spreading its influence beyond territorial borders.

b) Transformation of national legal systems at the state level through their unification with the system of international law and legal systems of other national states. Moreover, this process leads to different consequences in developed and developing countries. While some countries of the core of the capitalist system, thanks to globalization, can rely on the development of national legal systems that are standard for the rest of the world (for example, the United States), then other states in the conditions of integration are sometimes not able to provide even vital changes to national legislation to protect state interests.

c) The marginalization of state-political elites at the level of nation-states, their corruption and the transformation of statesmen into peculiar hired managers of the world financial-economic and political-legal elite. According to some authors, the dependent nature and marginalization of national elites gave rise to the processes of non-colonialism, when a number of countries formally independent, for example, Ukraine, in fact, in terms of making political decisions regarding state development, are colonies of a new type (LEDENEVA, 2015, 1-16). At the same time, a number of European states have positive experience in imposing political decisions on economically dependent states (for example, Germany).

Socio-economic transformation at the level of national states, which includes the tasks of:

a) Ensuring the financial and economic, organizational and legal dependence of national economies on the international economy.

This dependence, according to O. Repkina, affects the ability of national economies to sustainable development: "But it is so necessary for us to build our national economy, developing according to internal principles and protected from the instabilities and risks of the global economy. To do this, we need, firstly, to abandon
erroneous stereotypes, and secondly, to highlight the priority of the economic strategy as focusing on social issues, that is, setting as its priority the interests of the people, or to prioritize economic indicators (which has been happening recently) and act” (2010, 95-98).

b) Prevention of scientific and technological autarchy of national economies. Thus, according to some authors, on the way to a new technological industrial policy, the Russian Federation should beware of fatal traps in terms of becoming dependent on Western (Simachev, et al. 2014, 6-23) or Chinese technology. This is especially true of technologies that ensure the military-industrial, food, pharmaceutical security of the country.

c) Creating conditions for the inability of national economies to independence, the ability to develop independently. For example, some authors note that the national economies of a number of states are artificially driven into the international free market (for example, through the entry of states into the WTO), which in fact was built for the interests of global players - transnational corporations - based in Western countries (Trunin et al. 2009, 42-47). In this regard, I. Dobrynin notes that the mechanism for managing the national banking system in the context of globalization should have a clearly developed legal mechanism that will guarantee the country national security and economic sovereignty (2009, 1324-1332).

**IMPLEMENTING OF SOCIO-POLITICAL AND HISTORICAL TRANSFORMATIONS**

The practice of implementing the above-mentioned socio-political and historical transformations of the socio-political and state-legal organization of society on a planetary scale in the modern world, initiated by the realization of the goals of global constitutionalism as a social concept, transforms itself in the socio-political and historical terms as a system of knowledge of social philosophical and political-legal nature. In particular, the collapse of the USSR, the liquidation of the CMEA and the Warsaw Treaty Organization led to significant changes in the content of the concept of global constitutionalism, which began to be positioned as the only universal planetary model of state-legal and socio-political development.

Firstly, the processes of Westernization of the socio-political and state-legal life of society began to acquire a planetary character in connection with which, within the framework of the concept of global constitutionalism, models of democratic values began to be developed, adapted to the national, cultural and religious specifics of the countries of the "new democracy" with the aim of the destruction of traditional cultural codes in society. Thus, as Y. Granin, the globalization of the socio-political structure of nation-states at the beginning of the 21st century was transformed into Westernization (2009, 5-20).

Due to the fact that the content of global constitutionalism as a social concept is formed within the framework of the main modern socio-philosophical currents, each of them participates in the processes of transformation of the institutional-semantic core of global constitutionalism.

So, in the framework of the neoliberal concept, according to V. Steblyak, the main emphasis is on "the actual erosion of the hierarchical system of traditional values and their substitution by legal norms", "misinformation of the world" (2014, 78-83). The neoliberals significantly modified the basic forms of values and meanings of democracy, which were developed at the stage of formation of the liberal concept, exacerbating socio-political contradictions in society (IRKHIN, 2012, 22-36).

Thus, the concept of global constitutionalism takes the path of double and even triple standards, when the understanding of democratic values and their accessibility is separately interpreted for the periphery of the capitalist world, for the bulk of the population of the states of the capitalist core, for state-power and financial-economic global elites.

The neoconservatives offer these contradictions and double standards in the understanding of democratic values not to conceal, but, on the contrary, defiantly declare that the West plays the role of the world gendarme in upholding democratic ideals, in which it has the right to violate the interests of national states and societies. However, according to some authors, this approach does not lead to a revival of the ideas of democracy, but only exacerbates its crisis (AREFYEV et al. 2015, 26-36; GADZHIEV, 2013, 63-67).

Within the framework of Western religious concepts, the aggressive nature of the double standards of democracy reaches its apogee, turning, for example, the Vatican into the vanguard of globalization. Moreover, the latter went far enough away from ignoring traditional values, human rights and freedoms, in particular, contrary to the doctrine of Catholicism, the current pontiff is ready to justify non-traditional sexual relations, adoption of children by perverts, etc. (POPOV, 2015, 56-64).
According to supporters of social democratic views, global constitutionalism in the modern world is undergoing a transformation due to the evolution of basic socio-philosophical concepts. Moreover, social democracy, according to B. Lapshov has evolved to the approval of globalization on a Western model, considering it a progressive phenomenon of our time (2006, 333-336), a global social democracy is being formed, which is built into the global governing elites, while serving the interests of not person of labor, but of capital.

Secondly, the concept of global constitutionalism no longer needs to justify the provisions that ensure the civilizational competitiveness of the Western system of democratic values in relation to communist ideology (since these provisions significantly increased the costs of developing a capitalist economic model in terms of costs):

1. First of all, this concerns the existence of the concept of a social state, which implied providing a significant part of the population with a high level of social wealth, access to education, health care, social security, etc. It was the sustainable development of Western society that was the main information weapon in the struggle against the USSR and the CMEA countries.

2. In this regard, the concept of global constitutionalism: does not provide for the need to maintain a significant segment of the middle class in the social structure of society, allows the possibility of significant restrictions and curtailing the system of socio-economic and political rights of employees. Thus, a number of authors rightly notes that the concept of a social state at the present stage of development of globalization has been replaced by social regression (SAFONOVO and ORLOV, 2012, 80-94).

3. There is no longer a need for the countries of the center of the world capitalist system to have a strong real sector of the economy, which at the time of the existence of the USSR was vital for ensuring defense capability and maintaining state sovereignty and security in various fields (food, pharmaceutical, etc.). However, the flip side of the coin of having a strong real sector of the economy was a significant share of the proletariat in the social structure of Western society - the only competitor to the top of the bourgeoisie and bureaucracy. But it is precisely the proletariat, in the figurative expression of K. Marx and F. Engels, that will act as the “grave digger” of the bourgeoisie (2019).

In this regard, the concept of global constitutionalism allows: an increase in social stratification in society; reducing the number of proletarians in the states that make up the core of the capitalist system to a critically non-dangerous (from the point of view of the origin and development of a revolutionary situation) level by their concentration in the countries of the periphery of the capitalist system (BRICS, Southeast Asia, South America, etc.) (ABRAMOVA, 2015, 176-184). Such historical and socio-political events as the strengthening of the PRC to the level of a global economic leader, the emergence of regional interstate associations of the countries of the periphery of the world capitalist system, in particular, BRICS, have led to significant changes in understanding the governance structure and communications within the framework of the concept of global constitutionalism.

Firstly, along with the model of a unipolar world, where the United States acted as the sole leader (MALIANOVA, 2013, 139-143), determining the development directions of the world capitalist system, models of a multipolar world appeared (MEDVEDEV and MEDVEDEV 2009, 2-3):

- with one dominant pole (represented by the United States), and a number of recessive centers of power (China, Japan, Brazil, possibly the Russian Federation);
- with a large number of formally equal centers of power in each region of the planet (for example, the United States on the North American continent, Brazil in Latin America, etc.).

In particular, the Trump-Clinton-Sanders phenomenon of the 2016 US presidential election was associated with the painful choice by the global socio-political elite and transnational corporations of the most cost-effective model of state-legal and socio-political structure of society on a global scale after 2016. Relatively speaking, H. Clinton acted as a conductor of the unipolar world model formed with the collapse of the USSR with one global player in the person of the United States. B. Sanders, in turn, personified the model of the world, according to which the United States will be the dominant, but not the only center of the world. So, B. Sanders himself believes that the future of America lies with democratic socialism, designating it as the creation of “an economy that works for everyone, not just the very rich”, reforming the “unjust” and “corrupt in many ways” political system, creating «A vibrant democracy based on the principle of one person - one vote” (2015). D. Trump, on the contrary,
believed that the US legal and sociopolitical system should focus on the problems of the US internal development, restarting its financial and economic system, re-industrializing the sixth technological system on a new technological base, ensuring America's defense power and security from any external threats. Moreover, he outlined the main points of the isolationist development of the United States in 2000 (2000).

Secondly, the emergence of other (besides the USA) global economic players substantially transformed and worsened the export of costs from the center (core) of the world capitalist system to its periphery.

In this regard, within the framework of the concept of global constitutionalism substantiates the obligation of the countries of the periphery of the capitalist world to ensure the stability of the core of the world capitalist system, for example, by investing money by national banks in the securities of leading countries.

In addition, the United States and China carry out economic wars: on the redistribution of the European market; on the formation of regional financial, economic and military-political blocs. So, the USA, counteracting the PRC, is taking steps to create a Pacific partnership, the agreement on the creation of which was signed on 04.02.2016 in Auckland (New Zealand). This feature of the development of capitalism at the stage of imperialism more than 100 years ago was noted by V. Lenin, that in the era of imperialism, all the contradictions of capitalist society are exacerbated with particular force (1967).

The aforementioned historical and socio-political transformations of the state legal and socio-political life of national states have also led to a change in the composition of the fundamental global democratic values on which the concept of global constitutionalism is based.

The composition of human and civil rights and freedoms declared as the basic world democratic values has changed:

- There are new rights and freedoms of person and citizen that are not caused by the natural development of civilization (for example, various types of "rights" of people with non-standard sexual orientation, rights of juvenile justice).

Moreover, as I. Strizhova (2014, 225-236):

> The family in modern society is "attacked" from a completely seemingly unexpected side - from the side of jurisprudence. In the West, such an instrument as juvenile justice was invented. Now the parents can be taken away from the child if they have not created normal conditions for him ... In general, this concept of "normal conditions" is not specified in any way, does not have clear meaningful boundaries ... The child is alienated from the family and becomes the property of society, a thing that can be transferred to a shelter, to a foster family. And all this under the slogan of "protecting the rights of the child."

- Elimination of previously mentioned human rights and freedoms, for example, the right to work, the right to protection and confidentiality of information, the right to freedom of movement, etc. So, for example, the right to work is leveled in the conditions of work of transnational corporations (KUBISHIN and SOBOLEVA, 2013, 39-58).

This process has deeper roots of deinstitutionalization. So, according to S. Batchikov (2014):

> Everywhere, where the dictatorship of neoliberalism was established ... the "total deinstitutionalization" of society begins ... the deterioration of mass education ... the degeneration of youth consciousness, the imposition of a cult of power and permissiveness. The economic dominance of speculative capital allowed it to enter into a lasting alliance with the criminal world, which became a real tragedy of mankind. The union of "top" pariahs and "bottom" pariahs is becoming a force that cannot be dealt with by traditional legal methods.

This process, according to M. Remizov, is enhanced by the fact that the modern concept of globalization motivates the implementation of "double emancipation, "above" and "below": The subjects of "emancipation from above" are those elites who have long been weighed by the national state as a system linking their economic, cultural, political solidarity. In their logic, the destruction of national barriers is tantamount to lower costs. The subjects of "emancipation from below" are minorities, gravitated by the dominance of a culture of national and moral majority. At the intersection of both processes, the "middle class" and the far-reaching fragmentation of society are eroding" (2012, 91-108).
• It is possible to seize a number of rights and freedoms of a person and a citizen, depending on his activity and its assessment by state authorities (for example, the right to citizenship, the right to freedom of movement, the right to vote and to be elected). Moreover, the attribution of certain human rights to the category of inalienable increasingly depends on the logic of development of globalization processes.

• Substantiates the possibility of imposing on society one or another national state, in particular, and the whole society on a planetary scale, socio-political and state-legal decisions against the will of society itself (the majority of its members). For example, the migration of immigrants from Asia and Africa is imposed on the society of European countries.

So, according to E. Deryabina (2014, 119-122):

On a more specific objective and subjective plane, the reasons for the manifestation of the trends in the gap between the theory and practice of human rights, between formal and real rights are rooted in the following: a) in the increasing decline in the living standards of the population of many countries and in the increasing gap between the rich minority (countries, peoples, states, individuals) and the poor overwhelming majority; b) the politicization of human rights and the nature of the human rights policy pursued by the United States and several other Western states, which, according to experts, not only does not improve the human rights situation, as it is officially stated, but, on the contrary, worsens it further; c) the use of double standards by many Western countries in assessing the human rights situation due to political and other considerations causes irreparable damage to them, discards them in the eyes of millions of people and not only contributes to, but, on the contrary, hinders their real strengthening and development.

• Substantiates the possibility of using totalitarian methods of influence on society and its individual members is substantiated. For example, regarding the totalitarian methods of monitoring the population, torturing prisoners, blocking the distribution of any information that contradicts the "official" point of view of the political establishment (by closing the media, "defaming" individual politicians, philosophers and scientists, etc.).

• Substantiates the possibility of using totalitarian methods of influence on society and its individual members. For example, in terms of totalitarian methods of monitoring the population, the use of torture to prisoners, blocking the dissemination of any information that contradicts the "official" point of view of the political establishment (by closing the media, "cheating" individual politicians, philosophers and scientists, etc.).

CONCLUSIONS AND FURTHER RESEARCH

Thus, the socio-political and historical transformations of global constitutionalism in the modern world are mainly due to the financial and economic interests and needs of the sustainable and uninterrupted development of the world capitalist system, aimed at reducing its costs, their export from the core of the capitalist world to the periphery. In this case, the crisis of the world capitalist system is expanding, and is already planetary in nature.

In turn, the practice of implementing the above socio-political and historical transformations of the socio-political and state-legal organization of society on a planetary scale in the modern world, initiated by the realization of the goals of global constitutionalism as a social concept, transforms it itself in the socio-political and historical terms as a system of knowledge of a socio-philosophical and political-legal nature: thanks to the westernization of all aspects of the life of society in the state At the global level, this Western interpretation of social reality takes on the character of a global one; in this regard, the social concept of global constitutionalism no longer needs to justify the provisions that ensure the civilizational competitiveness of the Western system of democratic values in relation to communist ideology (its main civilizational rival); Thanks to the collapse of the USSR and most countries of the socialist camp and democratic reforms in the PRC, the composition of the rights and freedoms of man and citizen, declared as fundamental world democratic values, is rapidly changing towards egalitarianism, anti-humanism and social inequality.

In this regard, it seems that the socio-political and historical transformations of global constitutionalism as a social concept in the near future will largely determine the main directions of socio-political and state-legal development of nation-states. In addition, the future development of the world capitalist system, as well as the
position of individual states in the political system of the world and their role in the formation and functioning of world politics will depend on the goals and dynamics of the development of these processes.

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