

UDC 31

The dynamics of formation of a qualitative form of political views of rural schoolchildren

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Abstract

The multidimensionality of the idea of forming students in the context of sustainable development requires us to consider it in various scientific planes – philosophical, cultural, anthropological, economic, environmental, sociological, psychological and pedagogical. Theoretical developments devoted to the scientific analysis of sustainable development, in fact, can be divided into two areas. The first is the one to which Western researchers mainly belong. They are convinced that sustainable development is a modern scientific paradigm that requires innovative approaches and tools for research. Based on this, traditional views and judgments, scientific approaches and value orientations are not very productive in relation to the development of strategic guidelines for sustainable development of the new century. It requires a completely new ideological ideology, ways of thinking and seeing the world. The second is the school of domestic scientists who are faithful to the ideas of V.V. Vernadsky. The axiological vector in the study of sustainable development problems is a reference point for its global significance and value. The value of stability, i.e. a certain harmony in the triad of man-nature-society, is justified by both the theorists of sustainable development and the classics of the axiological approach. The

evolution of human values in modern society is a painful and complex process. This is a difficult choice (according to Fukuyama) between basic values and endless technical problems, between caring for the environment and meeting the sophisticated needs of the consumer. In the context of sustainable development, it is a forced return to the humanitarian paradigm, when sustainable development is a kind of harmonious ideal, a landmark of the movement, which in some way will allow us to understand the rather mosaic methodological and theoretical picture of axiology.

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Keywords

Education, structure, formation, policy, political views, sustainable development.

Introduction

Despite the fact that the understanding of the idea of sustainable development in Russian science still has no unity, no one doubts that it was in Russia at the beginning of the twentieth century, V. Vernadsky created the doctrine of the noospheric development of civilization as a space uniting humanity. It combines the interests of countries and peoples, nature and society, scientific knowledge and public policy. It is on the basis of this doctrine that the concept of sustainable development is actually built today [Allen, Nicholson, Yeung, Goiana-da-Silva, 2020].

Let us analyze modern Western sociological theories of globalization, which, in our opinion, are the source of scientific justification of SD. In France, globalization is called mondialisation, in Germany – globalisierung, in Spain and Latin America – globalizacion, in Anglo-Saxon countries – globalization. The ubiquity of the term itself attests to the scale of the phenomenon it denotes, although it is only in the second half of the twentieth century that the concept of "globalization" appears in international political discourse. Scientific justification, as one of the founders of the theory of globalization R. Robertson believes, this concept acquired only in the mid-1980s.

It is in the context of the global community that sustainable development theorists consider its goals and objectives [Zashchirinskaya, 2017]. We will consider the main scientific positions of the recognized founders, developers and popularizers of the social phenomenon "globalization", based on the goals and objectives of our study, in accordance with the conceptual framework of sustainable development.

Main part

N. Luman, without entering into contradiction with the ideas of E. Durkheim in the idea that the whole is greater than the sum of the parts of its components, thanks to which (this sum) the system acquires new properties, defines globalization as a process of "constitution (according to E. Husserl) of the world (society) due to elementary contacts of the inhabitants of the earth, despite their relative spatial distance from each other. It is the incorporation of peoples into a single global society [Shabazian, 2020].

D. Nye in the concept of "globalization" sees the dominance of the context of interdependence, which allows actors (event participants) to interact. R. Robertson gives the following definition of the

globalization process: "the concept of globalization refers to the contraction of the world and the intensification of world consciousness as a whole; to the specific global interdependence and awareness of the global whole in the XX century."

E. Giddens' judgments about globalization do not differ from the above, but his view penetrates into the depths of world social relations. He sees the signs of the global in their intensification, when what happens in one area is determined by events occurring at a great distance [Elahi, Khalid, Weijun, Zhang, 2020]. The onslaught of globalization is horizontal, says Giddens, that is, even within one country, new economic and cultural areas are formed, not to mention the expansion of the scope of such areas within several countries.

Giddens and Robertson have different interpretations of the origins of globalization. If the first sees its beginning in modernist Western theories, referring to its development as Westernization, the second believes that non-Western civilizations are no less active in the development of globalization, for example, Japan and China.

J. Seabrooks, considering the global world order, correlates this order with colonial expansion, the spread of Western traditions of capitalism. The scientist defines profit and profit as the value basis of the Western economy. "Economics is not a science, not an art, but an ideology [Chernigovskaya, 2016]. The accounting system is exceptionally selective about what it allows or rejects for reasons of cost and income, profit and loss, advantages and disadvantages. Such a fragmentary view of human society now forms the basis of the preaching zeal of Western governments and financial institutions."

Unity in the diversity of cultures predicts the global world M. waters, not at all optimistic about it. It is a global unity, according to the scientist, waiting for the inevitable polarization and chaos.

Z. Bauman also doubts the order and consistency of global processes. And such qualities of the global system and the globalization process as uncertainty, independence, decentralization, are put by the researcher at the forefront.

J. Rosenau examines the concepts of "global", "interethnic" and "national" from a political perspective, paying tribute to supranational and non-governmental structures in the process of global development. This idea is supported by P. Katzenstein, R. Cohen, S. Krasner, who see transparency of borders and intensification of cross-border movements as fundamental concepts of global development.

Despite the broadest semantic field of globalization, in our opinion, it was W. Beck who most successfully defined the main terminological and conceptual positions of globalization. It combines the concept of "globalization" processes in the spheres of politics, economy, culture, ecology, which, from the point of view of the system-synergetic approach, have their own internal logic, heterogeneous and unpredictable in relation to the emergence of new structures with new ways of existence and activities in these areas. Impressed by the Chernobyl disaster, he presents a model of the world risk society (Weltrisikogesellschaft). Based on his own theory, Beck considers the new global model in the context of the risks of its development. His "other modern", "echoing Moderne" (zweite Moderne) is the author's ecocentric global concept, where Beck analyzes the relationship between industrial production, social welfare and natural resources [Bayón-Calvo, Corrales-Herrero, De Witte, 2020].

R. Robertson, putting the cultural aspect of globalization in a strong position, brings a certain terminological refinement to the research field: World culture (world, universal culture) and glocalisation (derived from "globalization" and "localization"). It was Robertson who laid a broad ideological meaning in the development of the global model, when the process of erasing spatial and cultural boundaries is associated with the defense of their identity by societies. It is he who introduces the concepts of "culture", "life world", "consciousness" into the theory of the global system.

The scientific apparatus of globalization is enriched with alternative theoretical studies and developments of modern sociologists, based on the ideas of virtualization of social processes and attempts to change the traditional dichotomy of "global-local" to "real-virtual". Social processes are considered in the context of virtuality, simulation, theatricality and play [Hopkins, Kooker, Winger, 2020].

Thus, the problem of globalization remains in a wide range of scientific interests, however, many researchers have already predicted the exhaustion of the heuristic potential of the concept of globalization and its trivialization.

The system approach is a fundamental research vector for apologists of the global understanding of sustainable development systemacy. The starting point in its justification was the research of E. Pestel, M. Masarovich, E. Yanch, H. Ozbekhan, D. Meadows, his wife Donella Meadows and other representatives of the Massachusetts school of technology (MIT), which formed the backbone of the Club of Rome. First of all, they proposed to consider the global system "man-nature-society" as a set of interconnected social and natural elements that interact systematically to achieve the goal. At the initial stage, the essence of the "man-nature-society" system was determined by the results of interaction between the processes of environmental impact and the distribution of resources obtained from such use. A computer model has even been developed to demonstrate the demise of a system that is constantly striving for growth at the expense of economic imperatives [Zashchirinskaya, Gorbunov, 2009]. The first attempts to consider this system in the context of its dynamic equilibrium, from the point of view of input and output flows, their management, the totality of stocks, etc. were marked by the world-famous work "Limits of growth". However, the scientific community recognized the inadequacy of the technical and economic context of the systemic dynamics of the study of global problems of human development, which have deep philosophical, anthropological and cultural roots.

At the level of the system approach, ideas about the relationship of parts and the whole have changed. Special importance was attached to the property of parts, which were considered only in the context of a larger whole, derived from the organization of the whole. Scientists are now interested in the basic principles of organization. Later, having come to the conclusion that the scale of the global system, its internal and external relationships gives rise to many subsystems with special target settings, the hypothesis of the hierarchy of the structure of the global system "human nature-society" was put forward and proved it was recognized that each level of hierarchy (economic, technological, environmental, value-cultural, etc.) reflects the evolution of the world system in a context formed by a certain set of laws and principles. That the relationships within each subsystem are closer and stronger than the relationships between subsystems [Blitz, Yull, Clauhs, 2020]. That it gives the system stability and the ability to endure external influences. It was noted that the interests of a subsystem could not be achieved to the detriment of the interests of the system as a whole and vice versa, and no subsystem could thrive at the expense of another.

Thus, gradually, researchers along with the system came to the need for interdisciplinary synthesis, which predetermined the use of civilizational approach in the study of problems of global development and the transition to the concept of global equilibrium.

Despite the fact that globalization is increasingly smoothing the civilizational autonomy of individual countries and regions, considered by systemologists as a subsystem of global civilization, A. Toynbee's theories, which formed the basis of the civilizational approach, have not lost their relevance in the analysis of SD. It is in the works of Toynbee and his followers that civilizations are

considered as complex, multicomponent interacting systems, and among the criteria for assessing civilizations is stability in time and space, in situations of challenges and interaction with other people [Marsh, Pilkington, & Rice, 2020]. Polyphony and, at the same time, semantic similarity of structural characteristics in system and civilizational approaches demonstrates their methodological consistency and complementarity. For example, the 21 civilizations singled out by Toynbee, the 10 subsystems of the world's regions, each of which must perform its own special function in the Mesarowicz-Pestel concept of "organic growth."

In our analysis, we return to the systematic approach in order to see how the existing theory is transformed and a new one emerges. The researchers of the club of Rome focused their attention on the so-called "feedbacks" of the studied global system, i.e. on the consequences of events that begin to influence the conditions of occurrence of the events themselves. This allowed us to consider the system as a set of feedbacks. The growth of system interconnections is fraught with an increase in the number of side effects, which affects its stability. In this case, the system reaches the notorious "limits of growth" and goes beyond it into a systemic crisis. It is then that the question arises about the stability of the system to external influences and its ability to self-organization [Bago et al., 2020].

The ideas of Donella Meadows' on the need for innovative understanding of SD are valuable for our study. "In order to teach others to see the world differently, to think differently, it is necessary to perceive the world as a variety of interacting forces, complex, but beautiful ... Humanity itself creates problems when time after time makes absolutely rational decisions to achieve short-term goals, causing global destruction in the long term ... the more people learn to understand systemic behavior, the more they will act to ensure

A clear justification for the presence of a synergetic component in methodological approaches to sustainable development is given in the "human development Report – 2011", which presents a strategy of "positive synergies", based on the ideas of A. Sena and M. ul Haq. The essence of the synergistic approach to SD in this interpretation is to recognize the presence of a variety of factors that weaken or enhance sustainability. They are considered in the categories of identifying and creating non-linear linkages and trade-offs between sustainability, ecology and equality of opportunity. In these studies, we consider the systemic properties of human potential, which can not be simplified to the usual addition of qualities, characteristics, etc. Thanks to these developments, the human development index is enriched and quantitative apparatus sustainable development (HDI), based on the criteria of life expectancy, basic education and minimum income. In most official documents on SD it is used. HDI as a system is distinguished by a certain opacity of signs and properties, which, when certain conditions change, can appear and disappear, causing the possibility of short-term and long-term development [Baroni, Day, Somers, Crosby, Pennefather, 2020].

Thus, the evolution of views on the possibility of a systematic approach to the scientific justification of SD has allowed to simplify the idea of quantitative problems (indicators) and move to qualitative analysis. Researchers managed to develop General scientific concepts, categories and definitions on the basis of generalization of advanced results of Sciences from various fields of knowledge concerning the system organization of objects of surrounding reality and ways of their knowledge. It was also possible to scientifically substantiate the concept of SD, using the developed scientific apparatus and modeling tools [Reis, Ballinger, 2020].

The humanization of public consciousness in the second half of the twentieth century led to the emergence of a postmodern paradigm of global society development, where neo-humanism acts as a key factor. The new dramatic realities of modern civilization, the influence of civilizational,

anthropological, neo-humanistic ideas on systemic research stimulated the recognition of man as the driving force of the development of the global system [Casellas, Wallace, 2020].

In the context of modern synergetic theory, it is assumed that there are different levels of global humanization: at the level of formation of personal humanistic culture of the individual and at the level of formation of global humanistic culture. Different directions of neo-humanistic thought (evolutionary, naturalistic, ecological, secular), the views of scientists (P. Kurtz, P. Atkins, P. R. Sarkar, R. Dawkins et al.) unite in the idea of stopping the destructive tendencies of human civilization and creating a philosophical, ethical, value, cultural basis for building a new era of global ecological balance, citizenship and solidarity.

The grounds for cultural analysis in the field of SD, in our opinion, stem from the globalist civilization trends.

Of course, our civilization has entered a phase of increased risks: environmental, financial, technological, social. And this fact creates many new problems for the implementation of SD tasks, because global society, like any dynamic system, loses its stability (internal processes can not compensate for external influences).

It is culture that is seen in postmodern discourse as one of the most globalized spheres, where Baudrillard's globalization itself is a kind of simulacrum, something vague and ambiguous. Modern Western cultural concept of (L. White, Th. Huizinga, Kroeber A., A. Klakhon) distinguish culture as an integrative aspect of the development of society, as if asserting the rightness of the idea of Distervega about the universality of the principles of cultural conformity and naturalness in the development of society, which, according to the thinker, does not need proof. Modern authors stand on the position that the material and spiritual activity of man is integrated in culture, generating something called values (moral, ethical, political, economic). It is on them that the new quality of human life is based, when the rational and cultural use of nature for the satisfaction of human needs is carried out [Nomaguchi, Fetto, 2020]. The development of culture, in turn, contributes to the cultivation (cultivation) of human nature.

Culture in the context of UR in the Western interpretation concerns mainly cultural universalization, the formation of a system of common culture of mankind, based on universal values, the so-called World culture (world culture) as defined by R. Robertson.

However, the process of "convergence of cultures" cannot be linear, unambiguously determined and devoid of contradictions that generate risks, which we have already mentioned, quoting W. Beck. F. Fukuyama expands the field of globalization cultural risks and threats. A. Gidens warns about the "erosion", "dissolution" of the national cultural space, about the loss of cultural identity due to the adoption of universal Western values, which often contradict national traditions. The threat is posed by a global cosmopolitan society emerging from the depths of new economic and cultural zones within one country or several countries, where authentic cultural patterns (knowledge, beliefs, worldviews) are gradually simplified, leveled and lost forever [Ballew, Pearson, Goldberg, Rosenthal, Leiserowitz, 2020].

Indeed, the contradiction between particular tendencies, expressed in the desire for independent, separate development of cultures, in the preservation of cultural identity, which is mentioned in the research of O. Spengler, and universalization, does not always give impetus to cultural development. The confrontation of civilizations, according to S. Huntington, is increasing. This is especially true of the so-called cultural confrontation between North and South (East and West), which only strengthens internal ethnic conflicts and leads to the collapse of once strong ideological trends, such as multiculturalism, which we discussed in detail in the previous paragraph [Shinnick, 2020].

Concludes

Thus, we believe that in order for culture to perform the modeling, communicative and stabilizing functions of the global development system, it is necessary that it (culture) generate new ideas and values that would go far beyond the conscious needs of civilization. Here we logically go to the next methodological round and turn to the possibilities of the axiological approach.

The axiological vector in the study of sustainable development problems is a reference point for its global significance and value. The value of stability, i.e. a certain harmony in the triad of man-nature-society, is justified by both the theorists of UR and the classics of the axiological approach.

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Динамика становления качественной формы политического воззрения школьников

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Аннотация

Многоаспектный характер идеи воспитания школьников в контексте устойчивого развития требует ее рассмотрения в различных научных плоскостях – философской, культурной, антропологической, экономической, экологической, социологической, психологической и педагогической. Теоретические разработки, посвященные научному анализу понятия «устойчивое развитие», фактически можно разделить на две группы. Первую группу составляют те, авторами которых в основном являются западные исследователи, убежденные, что устойчивое развитие – это современная научная парадигма, которая требует инновационных подходов и инструментов для исследования. По их мнению, традиционные взгляды и суждения, научные подходы и ценностные ориентации не очень продуктивны в отношении разработки стратегических ориентиров для устойчивого развития нового столетия, что требует создания совершенно новой идеологической идеологии, способов мышления и видения мира. Вторую группу составляет школа отечественных ученых, верных идеям В.В. Вернадского. Ценность стабильности, т.е. определенной гармонии в триаде человек – природа – общество, оправдывается как теоретиками устойчивого развития, так и сторонниками аксиологического подхода. Эволюция человеческих ценностей в современном обществе является весьма сложным процессом. Это выбор между базовыми ценностями и бесконечными техническими проблемами, между заботой об окружающей среде и удовлетворением сложных потребностей потребителя. В контексте устойчивого развития это принудительное возвращение к гуманитарной парадигме, когда устойчивое развитие представляет собой своего рода гармоничный идеал, ориентир движения, который в некотором роде позволяет понять методологические и теоретические трудности аксиологии.

Для цитирования в научных исследованиях

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Ключевые слова

Образование, структура, формирование, политика, политические взгляды, устойчивое развитие.

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