

PLANETARY SOLIDARITY AS AN ALTERNATIVE PROJECT OF MODERNITY

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ABSTRACT

The article deals with the problem of solidarity in the context of contemporary globalization processes. The political and economic crises in all the continents of the last decades reveal to us the necessity of universal unity, universal rallying in a previously unimaginable scale. Note that under the universal solidarity is necessary to understand not only the ability to operate effectively in certain existing international unions, but also the willingness of the international community to commit themselves to work towards settling planetary justice. Only by combining their efforts people will be able to see their common destiny in the future.

Keywords: *planetary solidarity, globalization, integration project, modernity, consolidation, crisis.*

INTRODUCTION

The emergence in modern conditions common to the world global economic and information system, under which originate new unique political and cultural forms of human interaction is truly staggering consciousness. The result of the global communication of individuals, social groups, organizations, carried out across borders, it is a new format of political and economic solidarity.

PURPOSE OF THE STUDY

The main purpose of this study is the possible ways of planetary solidarity in socio-cultural and political context. Analysis of the key components of the elements of this process in terms of transnationalization as inhomogeneous nonlinear and unstable modern living environment of mankind.

MATERIALS AND METHODS

The study built on the basis of the analysis of relations in general and the particular variety of forms of culture and politics in the context of globalization. General methodological basis of the study is the classical dialectic.

Note that the idea of a transcontinental unification of the peoples of the earth gave rise to a variety of ancient scale integration projects, such as an attempt to recall the first globalist Alexander the Great. Empire Charles the Great, Genghis Khan, Napoleon also very revealing. However, the idea that all people are equal, have the general right to happiness, absolutely all deserve to live in peace and joy became apparent dominant of western intellectual space during the Enlightenment [1]. Modern humanity, having gone through the dramatic events of the XX century, the scientific and technological revolution today and in the ideological and institutional dimensions as never approached the new frontiers of universal.

The term "solidarity" in the ancient Roman right «in solidum» (per whole) means a joint contractual obligation of all of the debtor to repay the debt as a whole. It is believed that its first use of Pierre Leroux borrowed this term from medieval right of lawyers to use in philosophy [2].

Solidarity is referred to as a form of social instinct. It finds expression in the empathic relation to any member of the "foreign" people, as human beings, originally kindred ourselves. Such important social values like solidarity and mutual assistance emerged as a result of globalization primary solidarity, which is gradually applied in intra-solidarity, as a result of the marker "own" was extended to all the larger community, covering eventually the whole of humanity [3].

Solidarity can be defined as a reflection of normative ontological essence of human life in society, their initial, internal unity. This is the principle that determines the social communication between individuals, social actors in small and large groups of people, based on kinship, neighborhood, labor community, interests, etc.

Solidarity is and emotional, value-motivational characteristics of every community where a key aspect of individual activities in favor of its integration into the team to ensure its integrity and viability. It is a certain psychological, positive attitude in relation to each other, based on the feeling that there is something within each of us (a significant component of the typical human being) resonating in the presence of the same in the other of which there is an understanding of accessories all to a special status "we". As a principle constitutive social relationship between people solidarity acting with all social communities and can be a criterion of cultural and historical eras.

The future of the planet is determined by the strength of solidarity today. Without rallying around shared values and there is no force that could protect the world in the face of current and impending internal and external threats. Note, however, that the quest for global solidarity is actively exposed to criticism of national priorities adherents. They fiercely criticized the cosmopolitan spirit of the modern global trends, but unable to stop a looming "locomotive of history." It is important to note that in fact it is not about any national, ethical and ideological construction. They do not exist! After all, the nature of our worldview and behavior is unique at all national nuances. In everyday life and everyday people are measured based on their personal needs. In the process of life each of us to creatively adapt national, cultural norms to its unique merits and any value can be subjected to total criticism. However, we note that the universal values is a subjective generalization really real existential basis and include both aesthetic and ethical components understandable to everyone. Any national, state value of secondary and in specific cases they are generally ignored .

The political and economic crises in all the continents of the last decades reveal to us the necessity of universal unity, universal rallying in a previously unimaginable scale. Note that under the universal solidarity is necessary to understand not only the ability to operate effectively in certain existing

international unions, but also the willingness of the international community to commit themselves to work towards settling planetary justice. Only by combining their efforts people will be able to see their common destiny in the future. Therefore, solidarity has been and remains the main driver of planetary unification. It should be fixed in intergovernmental agreements aimed at implementing the principle of mutual assistance.

It is important to note that in the becoming complicated conditions of globalization solidarisation can not take place only at the initiative of the political elites. Quite naturally that the main springs in the first phase of globalization processes could be the economic feasibility at the level of inter-state relations. Introduction of uniform standards of production and consumption activities within the framework of common economic union, the settlement of disputes on the scale of the global market all this is still in the hands of the highest political circles.

What do people of advanced countries? They tacitly supports these processes, hoping that it will reduce the possibility of major international wars. Especially that occurs worldwide integration creates favorable prospects for freedom of movement around the planet and increase the well-being of the countries of outsiders who are on the economic periphery.

At the same time, globalization does not pass easily, periodically there are crises. Enhance the cultural, political and economic risks that exceed the potential benefits. Moving large numbers of people across the planet from different cultural and historical enclaves increases conflict. A striking example is the interaction of Islamic and Western world.

Against this background, there is a crisis of confidence in the political manifestos that are not able to anticipate all the possible costs for the integration. The way out of this situation, the international community seems not only to consolidate around the economic or political purposes are important for the States, but also around the values of self-determination of individuals. It is important to emphasize that in this situation, when the country's international integration of the participants in a situation of "every man for himself" all countries in varying degrees are hostages of globalization risks associated with the dominance of the big players in this process.

Fears of strengthen the centralization of power at the time of the adoption of political decisions under the pressure of international organizations are offset by expectations that the State of the Union will be able to protect citizens from possible global risks. At the same time the real power of unifying processes can be activated only under conditions of a global, human solidarity.

However, the question arises how to do it? What tools and mechanisms of solidarity should be used? How to unite humanity without prejudice to the rights of certain peoples or certain countries, without violating political transparency?

Integration situation where individual nations or individuals excluded from the real solution of urgent problems, and the possible costs of the adoption of ineffective or erroneous political decision impose a burden on the shoulders of ordinary people is not viable today. In the coming decades the world community to go through a profound transformation in the way of global political integration. To do this, is necessary to create an environment of open dialogue and open discussion of the goals and objectives of the new planetary union.

In the context of this vector is the question of unification should be solved not only through the development of narrow tactical economic plans, but also strategic, long-term perspective, revealing the direction in which will move the whole of humanity, to achieve what goals it is important to approach.

Planetary solidarity begins with the creation of non-governmental organizations. On the basis of non-coercive, non-governmental social mobilization will occur a group of people that can awaken a massive civil activity, focusing not on the search for enemies, but on the spiritual movement for cultural, peaceful, human solidarity, able to put all the state of the planet under the control of an ethical society.

Educational meetings, lectures, open scientific and religious discussions, conferences, symposia gradually open the way to this nascent movement. New humanistic wave of people, based on the concept of an open society and the idea of solidarity unity of mankind, will become the center of alternative modernization focuses on cultural diversity which recognizes the source of its legal personality, economic and social sovereignty [4].

As a result of global geopolitical transformations of the state in its familiar form, with its extremely high safety standards, aggressive unions, significant military expenditure, territorial claims will be gradually eroded. It is known that at the time of social instability occur simply a social community and connection to them that give strength to the society [5].

At the stage of risk maximization simple ways of the organization of social life are an adequate response to the challenges of reality and help to preserve the viability of the team in an emergency situation. In modern conditions the survival of humanity has developed the state's ability to follow the lead of the local goals, defined in a narrow range of national, does not help, but hinders the implementation of life-support tasks in a particular region, so on a global scale.

However, to abandon the state in a moment it would be disastrous for the whole of humanity. In the beginning at the level of the state structures should be strengthened the activities of intergovernmental organizations, the key position should belong to a supranational consolidated financial foundation. It need to create in order to support the emerging political and economic infrastructure of the new planetary institutions. This planetary Solidarity Fund should provide financial assistance to all participants of a planetary federation to eliminate economic backwardness, the effects of environmental, humanitarian or man-made disasters.

It is important to understand that solidarity has a diverse nature. There is solidarity in political, military or economic unions. There are spontaneous solidarity, which arises as a country response to extraordinary situations. t this level of integration of the entire world community is already in a state unselfishly provide all necessary assistance [6]. A striking example is to overcome the consequences of the recent earthquake in Haiti.

There is another type of solidarity. It arises from an inner awareness of unity professed by cultural, religious, ethical values. Exactly this last type is the key to long-term development of integration processes in the coming decades. Humanity is not only in the face of its separate progressive representatives, represented by intellectual and political elites, humanity represented by every living person on the planet should realize once and feel the organic connection of all with all. In other words, the idea that all people are part of a single socio-cultural organism must establish itself among the masses.

With regard to specific activities strengthening the worldwide unity is important to note the need to create conditions for the prevent financial and political risks. In the development of planetary relations in the early stages will inevitably be problems between the developed regions of the donor and the regions lagging behind in development and receives subsidies.

The solution of this important economic issue is possible only when the subsidized regions will be called to responsibility for the conduct of their domestic economic policies. Together they must accept certain obligations to make their contribution to the overall business of planetary development.

Workable format of relations within the emerging community must be based on mutual commitments and mutual consistency of their actions. In addition it should include sanctions conditions that can be applied to obligations violators. An important mechanism for ensuring long-term results of this format is the enhanced control on the part of a single planetary convention.

Topical focus in the development of the integration process is a new ecological movement, aimed at providing added value in all countries through the full implementation of innovative environmental technologies and the promotion of volunteerism. Social and environmental aspects of progress must be a central part of what is happening in the integration process.

Integration of social systems on a global scale it is important to conduct from phase of alignment of existing social standards (salaries, scholarships, pensions, social benefits). Existing inequalities in social security at this stage will require the reform of the health system, social care, eradication, poverty alleviation.

Taking into account the nuances of the planetary situation in the field of demography all issues of social protection must be addressed in the context of sex and age equality. In this regard, the future planetary union will require a full-scale effort to guarantee equal rights and equal opportunities for all inhabitants of the planet. Acute status of environmental and energy issues to the world community open additional opportunities for development.

Environmental and energy security can be guaranteed to residents of all regions of the world only with the full transition to renewables. This allows you to control the level of energy prices to ensure a stable energy supply and reduce environmental risks. All of this should be an important impetus to the movement to the system integration of the planet. Agricultural development united humanity should be aimed at the conservation of agricultural diversity in all parts of the world. It is necessary in all regions of the world to ensure a sufficient amount of food and at the same time rational use of natural resources, conservation of biological diversity to ensure humane animal safety and climate. Another important aspect of integration cooperation within the global system of international relations should be a set of measures, aimed at preventing armed conflicts, wherever they may occur. The development and implementation of information and educational programs aimed at promoting the idea of non-violence, postulating humane treatment, not only to people but to all living organisms on Earth can be attributed to the activities of this direction. Total ban on the use of violence between States should be a key step towards the creation of a planetary Federation.

RESULTS

The emerging economic and socio-cultural basis of common humanity clearly outstrips political reality and at the same time makes it innovative components which catalyze the improvement of relevant forms of social life. Modern, urbanized humanity today has no experience stateless and conflict-free existence. However, apart from the ideas of anarchism and its individual social projects there is a huge precedent for effective and widespread civil strife of the population with the state, associated with the name of Mahatma Gandhi [7]. Looking at past experience of Gandhism, we can say that, at the appropriate ideological - information and organizational preparation of the transformation of modern states at first in federation, and then in the universal brotherhood is entirely feasible.

CONCLUSION

All this does not mean that the old system of world order will hand over their positions without a fight, there is a lot of anxiety decades, a lot of work on the formation of the planetary consciousness of

humanity and social cohesion. Let these plans today seem wishful thinking, but because without a dream, where will come mankind?

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