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Perspectives of civilizational political development of world regions in the context of current challenges and opportunities

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Abstract

The aim was to investigate the theoretical and practical aspects of civilization in the context of the challenges of modern global development, to analyze a new model of civilization, within which the basic problems of civilization and a solution to the consequences of development proposed by the civilizational process are outlined. The theme is the development of civilization of the world regions and the formation of a new strategy of the NATO Alliance. The methodology consists in the use of the synergetic method, agile methodology, political modeling, forecasting, which help to see the challenges and opportunities of the global development of modern civilization in a new way. As a result, a distinction was made between the concepts of civilization as a sociocultural phenomenon and culture as a measure of human development, because civilization is a set of political conditions that determines the development of a person and a society. The analysis of the problems of civilizational development of the world regions in the context of challenges and opportunities, the objective processes of modern development and the formation of a new concept of civilizational protection of the international society was carried out.

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Perspectivas de desarrollo político civilizatorio de las regiones del mundo en el contexto de los desafíos y oportunidades actuales

Resumen

El objetivo fue investigar los aspectos teóricos y prácticos de la civilización en el contexto de los desafíos del desarrollo global moderno, analizar un nuevo modelo de civilización, dentro del cual se esbozann los problemas básicos de la civilización y una solución a las consecuencias del desarrollo que propone el proceso civilizatorio. El tema es el desarrollo de la civilización de las regiones del mundo y la formación de una nueva estrategia de la Alianza de la OTAN. La metodología consiste en el uso del método sinérgico, la metodología ágil, el modelado político, la previsión, que ayudan a ver los desafíos y oportunidades del desarrollo global de la civilización moderna de una manera nueva. Como resultado se hizo una distinción entre los conceptos de civilización como fenómeno sociocultural y, cultura como medida del desarrollo humano, debido a que la civilización es un conjunto de condiciones politicas que determina el desarrollo de una persona y de una sociedad. Se realizó el análisis de los problemas del desarrollo civilizatorio de las regiones del mundo en el contexto de los desafíos y oportunidades, los procesos objetivos del desarrollo moderno y la formación de un nuevo concepto de protección civilizatoria de la sociedad internacional.

Palabras clave: civilización; desarrollo global; procesos civilizatorios; desafíos historicos; modelo de civilización en crisis.

Introduction

The relevance of the study of civilization in the context of the challenges of modern global development is taking place in the environment of the increasing influence of global factors on the challenges of modern civilizational development related to the COVID-19 pandemic crisis, contradictory global processes, and the new reformatting of the global world. Even J. Vico in his work "Fundamentals of a new science of the general nature of nations" (Vico, 1994) tried to explain the objective law of historical change, to substantiate the idea of the unity of world history,

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to find the things in common and the things that are repeated in the social development of different peoples and countries.

Throughout the history of the development of the social and philosophical thought, taking into account the civilizational context, there were many followers who focused on the description of the known histories of civilizations, or "cultural-historical types", which allowed to identify the patterns of emergence, development, decline and disappearance of civilizations and cultures. It should be noted that Spengler counted 8 socio-historical groups (Spengler, 1993), Gobineau considered the Aryans - aristocratic white sub-race (Indo-Europeans) - as the center of all civilizations, Toynbee focuses on 21 civilizations (Toynbee, 1995), M. Danilevsky mentions 13 (Danilevsky, 1991).

Civilization environment is a complex and quite broad social, cultural, economic phenomenon represented in modern philosophical, political science thought, international economic and political relations. In terms of the modern geocultural and geopolitical picture of the world, the most acceptable is the division into 8 civilizational branches, namely 1. North Atlantic region of the world. 2. the Arab-Islamic region of the world. 3. Asia-Pacific region of the world. 4. Orthodox-Slavic region of the world. 5. Hindu-Indian region of the world. 6. Shinto-Japanese civilization. 7. Latin American civilization. 8. African region. The allocation of these civilizational branches remains relevant to this day.

For a detailed study of civilization processes, let us analyze the term "civilization " in the context of the challenges of modern global development.

The concept of civilization comes from the Latin word "civis" "citizen". According to most modern studies, civilization means the next stage of culture after barbarism, which creates the most important precondition for culture. Thus, "civilized" and "cultural" are perceived as concepts of the same order, but civilization and culture are not synonyms (the system of modern civilization, characteristic of developed countries of Western Europe, the USA and Japan, is the same, although cultures in all countries are different). In other cases, this term is used to denote a known level of society development, its material and spiritual culture.

As the basis for the allocation of the form of civilization are taken features of the region or continent (civilization of the ancient Mediterranean, European civilization, Eastern civilization, etc.) They to a greater or lesser extent reflect the real characteristics that express the commonality of cultural and political destinies, historical conditions, but it should be noted that the geographical approach can not always convey the presence in this region of different historical types, levels of the development of socio-cultural communities.

Another meaning is that civilizations are understood as autonomous, unique cultures that go through known cycles of development. This is how Danilevsky (1991), Toynbee (1995) and Huntington (1994)use this concept. They believed that culture is one of the main characteristics of civilization and even defines civilization. Of course, culture has a great influence on the formation of the spiritual world of a person, on art, literature, psychology, on social life. It should not be denied that there is a reverse influence of civilization on the formation of culture and religion. Moreover, it is not so much culture and religion that shape civilization, but civilization itself adapts it to its spiritual and material needs, forms an intercivilizational dialogue (Afanasyeva *et al.*, 2017).

According to Spengler, civilization is a set of technical and mechanical achievements of a person, culture as a sphere of organic life, which is reduced to the level of civilization and together with it moves towards its destruction. In modern Western literature, the idea of material and technical factors absolutization, the allocation of human civilization according to the level of technical and economic development is carried out.

Civilization is the degree of the development, which includes the human transformed nature and means of transformation, a man. It is a commonality of people characterized by a certain set of values (technologies, skills, traditions), a system of general prohibitions, similarity (but not equivalence) of spiritual worlds. The development of civilization is accompanied by the growth of diversity of organization of life, but civilization has never been and will never be unified, despite the technological community that unites humanity.

Civilization emerges due to the special function of technology, which creates, generates and constructs an adequate regulatory environment in which it lives and develops. Now it is customary to distinguish between traditional and technogenic civilizations. Naturally, this division is relative, but nevertheless it makes sense, because it carries certain information and can be used as a starting point for research.

Traditional civilizations are usually called those civilizations where the way of life is oriented by slow changes in the sphere of production, preservation of cultural traditions, reproduction of social structures and lifestyles that have often been formed for many centuries - customs, habits, relationships between people that are sustainable. The modern period of society development is determined by the progress of technogenic (digital) civilization, which actively conquered all new social spaces.

This type of civilized development was formed in the European region, which is called Western civilization. But it is implemented in different versions both in the West and in the East, so the concept of "technogenic civilization" has been used, since its most important feature is accelerated scientific and technological progress.

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Technical, and then scientific and technological revolutions make the technogenic civilization an extremely dynamic society, often causing a radical change in social relations - forms of human communication - over the course of several generations. The deep values of technogenic civilization were formed historically. Their background was the achievements of the culture of antiquity and the European Middle Ages, which were then developed during the Reformation and the Enlightenment and determined the system of value priorities of technogenic culture. Man was understood as an active being in active relation to the world.

The idea of transforming the world and subjugation of nature by man was the main one in the culture of technogenic civilization at all stages of its history, up to our time. Transforming activity is considered here as the main purpose of a man. An important component in the system of values of technogenic civilization is a special value of scientific rationality, scientific and technical view of the world, which creates confidence that man is able, controlling external circumstances, to rationally, scientifically arrange nature and social life.

The object of research includes a set of methods, principles, approaches to the analysis of civilizational problems of human existence and society, immersed in a contradictory civilizational society. It is necessary to draw special attention of scientists, politicians, experts to the analysis of contradictory global processes related to overcoming the problems of civilizational development at the level of global reformatting of the world and the formation of a new strategic concept of the NATO Alliance to protect international society.

1. Analysis of the Literature Sources

We rely on the classic studies of Danilevsky, Toynbee, Huntington, who believed that culture is one of the main characteristics of civilization and even defines civilization. Of course, culture has a great influence on the formation of the spiritual world of man, on art, literature, psychology, social life. It should be noted that O. Spengler counted 8 socio-historical formations of civilizations (Spengler, 1993), J. Gobineau considered the Aryans - aristocratic white subrace (Indo-Europeans) as the center of all civilizations, A. Toynbee focuses on 21 civilizations (Toynbee, 1995), M. Danilevsky mentions 13 civilizations (Danilevsky, 1991). The article by Hussein (2013) analyzes the peculiarities of the philosophy of history concept of J. Vico regarding the emergence and development of human societies and institutions.

In the context of modern sources, we analyze the works of modern representatives of philosophical thought L. Afanasyeva, E. Muzya, K.

Kolev, R. Oleksenko (2017) to analyze intercultural dialogue in the context of Ukraine's unification; the work of V. Voronkova, V. Nikitenko, R. Andriukaitene to identify the philosophical foundations of geopolitical reformatting of the world in the context of modern challenges of globalization.

The research of V. Voronkova, O. Punchchenko, M. Azhazha to identify the problems of globalization and global governance in the Fourth Industrial Revolution (INDUSTRY 4.0) played a key role in the analysis of such a complex problem as civilization. The analysis of the socio-dynamics of the globalizing world in its civilizational dimension, carried out by Punchenko *et al.* (2018), played a fundamental role for us. We should also highlight the work of Oleksenko (2011) "Policy of Ensuring Ukraine's Competitiveness in the World Food Market in the Context of Globalization: Trends and Prospects".

Undoubtedly, a great role was played by the analysis of the search for new forms of personal expression in the era of postmodernism, carried out by Kyrychenko *et al* (2021). The interaction of the digital person and society in the context of the political philosophy is represented by the work of O. Buhaychuk, V. Nikitenko, V. Voroknova, R. Andriukaitene, M. Malysh.

In general, it was interesting to trace the comparative analysis of civilization in the context of the challenges of modern global development, to analyze the new model of civilization, which outlines the basic problems of civilization and proposes solutions to the consequences of the civilization process in the works of both classics of philosophical thought and modern philosophers. The modern period of society development is determined by the progress of technogenic (digital) civilization, which actively conquered all new social and cultural spaces.

2. Materials and Methods

Today, many specialists - philosophers, sociologists, historians, ethnologists, psychologists - are engaged in the problems of civilizations, their features. The civilizational approach to the challenges of modern civilizational development is considered as opposed to the formational one. But there is no clear, generally accepted definition of civilization.

There are many different studies, but there is no general picture of the development of civilizations, as this process is complex and contradictory. And at the same time, the need to understand the peculiarities of the genesis of civilizations and the birth of the phenomenon of modern society within their framework is becoming an increasingly urgent problem in modern conditions, as today a choice is made between modern and pre-modern forms of civilization.

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From the point of evolution, the distinction of civilizations plays an important role in comprehending the enormous amount of information that the historical process represents, so the historical method or approach will be the main one.

The profound values of technogenic civilization were formed historically. Their preconditions were the achievements of the antiquity and European Middle Ages culture, which were then developed during the Reformation and the Enlightenment and determined the system of value priorities of anthropogenic culture.

The humanistic approach allowed to analyze the ideals of progress, when a person was understood as an active being in an active relationship to the world. The idea of transforming the world and subordination of nature by man was the main one in the culture of technogenic civilization at all stages of its history, up to our time.

Transformative activity is considered here as the main purpose of a man (Rybalchenko *et al.*, 2021). Moreover, the activity-based ideal of man's relationship to nature extends to the sphere of social relations. The ideals of technogenic civilization are the ability of an individual to join all kinds of social communities and corporations.

Classification of civilizations is only a certain perspective in which the history of human development is being studied. Today, the problems and prospects of modern civilization acquire a special significance, as a result of the contradictions and problems of the global order, which are becoming increasingly acute and a new reformatting of the world.

Therefore, the methods and approaches that will help to reveal this contradictory state of civilization are the cross-cultural method, which helps to compare civilizations, highlight their differences, highlight the things that unite civilizational branches, and highlight the unconditional priority of universal interests and values (Kyrychenko *et al.*, 2021).

In order to conduct a comprehensive study of civilization in the context of the challenges of modern global development, it is necessary to form a new model of civilization, based on the anthropological method, which opens a new approach to understanding civilization, an anthropological view of the existing space of society and man in the conditions of the "new reality", and to identify its crisis factors.

Also an important approach is the existential one, aimed at identifying the human being existence in certain coordinates of civilization, which allows to analyze the existentials of living in conditions of crisis and uncertainty.

An important role was played by the synergetic method (analysis of entropy, bifurcation points, choice of attractors), the Agile method as a

method of flexibility and adaptation of certain countries and regions to the environment, the method of nonlinearity, in the context of taking into account a new model of civilization, which overcomes deviations from equilibrium, openness, homeostaticity and adjusts to self-stabilization, self-regulation, self-management.

3. Results and Discussions

3.1. Characteristics of civilization branches of the world and the problem field of their existence

1.1. Asia-Pacific civilization is a large, traditionally sustainable and rapidly developing part of the world. China can be considered a state that leads almost all processes in the region. The population of China is very large and has already exceeded one billion. As for the geopolitical plans of China itself, the goal is to create a "Great China", that is, to further expand its influence and capabilities at the level of economy, politics, culture.

The implementation of integration processes is carried out through various structures and methods of general diplomacy, but the small number of regional organizations does not allow to become an equal partner for Western regional cooperation. The ideological justification of Chinese statehood, which is based on communist ideas, diversified by Confucian philosophy, praising the hierarchy, makes other countries in the Asia-Pacific region perceive China as an imperial country and express either positive or neutral assessment towards it.

As for China's plans for the nearest future, it is the creation of a new geopolitical and geocultural space of its own, which should be implemented through the following points of the state's development program: alliance with some underdeveloped in the economic and geocultural context states to create an anti-hegemonic alliance to jointly overcome extreme poverty; growth of integration processes in the region and the possibility of using the Siberian natural complex.

The countries of the Asia-Pacific region are influenced not only by Japan and its ally the United States, which even have their military base there, but also by India and its neighbours. This pressure on the Asia-Pacific region is characterized by both social, cultural and economic orientation. The "cornerstone" of the region is the Korean problem.

It creates the most significant contradictions and conflicts in the region and is the largest geopolitical source of hostility. In addition to the Korean issue, there is also the Indonesian instability, as religious and national contradictions occupy a leading position in foreign policy. China plays

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the role of a catalyst in the issues of ethnicity, religion and culture, being a nation-state that cares about ensuring Ukraine's competitiveness in the world market in the context of globalization (Oleksenko, 2011).

1.2. A special geocultural and geopolitical zone is the Hindu-Indian civilization, which includes India, Indochina and a number of island states. This zone is special because in geopolitical language it is called "Rimland". This civilization sphere is a coastal zone that equally receives impulses from the Land and the Sea. This zone is quite dynamic in terms of its development, as it is a border zone. The undisputed leader of the region is India. The country has its own religion, which it spreads to neighboring countries. Leadership in terms of economic, socio-cultural, political, geographical and religious assessments makes the country quite attractive not only in material but also in spiritual (religious and cultural) terms.

Recently, India has been considered even as an alternative to China. Of course, the official Beijing understands this and pursues the tactics of close cooperation with Pakistan, which has territorial conflicts with India (meaning the unresolved issue of the provinces of Jammu and Kashmir).

In this case, from the point of view of geoculture, a civilizational conflict is manifested according to (Huntington, 1994: 40): "The clash of civilizations will become a dominant factor in world politics. The dividing lines between civilizations are also the lines of future fronts" (i.e., Beijing - Delhi - Islamabad relations). In this region, there is not only conflict (Pakistan - India, China - India), but also organized strategic cooperation against India (Pakistan - China). Sri Lanka (Ceylon) and Nepal have a special geo-cultural significance. Both countries are resort areas of a fairly high level, which are attractive to tourists.

In addition, Sri Lanka is one of the largest suppliers of tea in the world, and Nepal, tightly compressed by India and China, has created its own, rather mystical religion and culture and carries an important historical mission (Nikitenko *et al.*, 2021).

1.3. The Arab-Islamic region of the world is perhaps the most complex and controversial geopolitical field. From the point of view of geopolitical science, the Arab-Islamic civilization zone is a predominantly tellurocratic region. The constant stress in the region and the spread of the conflict is a direct consequence of the presence of numerous players in the territory, which have quite influential geopolitical power and significance.

The possibility of creating a single geopolitical field is rejected due to numerous religious and ethnic contradictions, which is quite beneficial for other civilizational branches. Other geopolitical entities use this political fragmentation and geocultural enmity within the region for constant expansion in the region. The African complexity of international relations, caused by constant disputes between tribes, forces the Arab countries of North Africa to participate in conflicts.

In the region there is a noticeable tendency to Islamocentric integration, which is born from the ideas of pan-Islamism. Islamocentric integration is the basis for many political parties and virtually all military formations in the region. It is believed that there are four centers of geopolitical gravity in the region, namely the influence of Turkey, Egypt, Iran, Saudi Arabia. Although Turkey does not belong to the Arab-Islamic region, its influence on the countries of this civilization branch is great.

The fact is that Turkey builds its expansion on the basis of the ideas of Pan-Turkism - a close ethnic relationship with the Turkic peoples living in the territories that are areas of interest of other civilizations, for example - Orthodox (meaning the territories of Azerbaijanis, Gagauz and Crimean Tatars).

That is, we are talking about the fact that the zone of Turkey's interests is also the zone of interests of many other countries, as well as the countries of the Arab-Islamic region. As for Egypt, the leading role here is played by a fairly favorable geopolitical position on both sides of the Suez Canal, which explains the rapid development of the country's economy. This prospect is very beneficial for European countries.

It is important to note the fact that the country is in the process of integration with Syria and Lebanon, and as a result, Egypt will become the center of gravity of the Arab world. The rapid development of Islamocentrism began with the liberation of the region from pro-Western and socialist forces. It was Iran that led the Islamocentric processes. The official religion of Saudi Arabia is Wahhabism, which represents orthodox Islam. It was the export of Wahhabism that determined the zone of influence of this state. The Arab-Islamic region is rich in natural resources, which makes it attractive for military invasion and conquest by other countries and civilizations.

Geopolitically beneficial decisions for the region are made by interstate structures. The ethno-cultural potential of the Middle East countries is a guarantee of avoiding demographic problems that are now becoming more acute in the countries of the South. Migration of the population of the Arab-Islamic region to other countries allows to introduce the Muslim element into the cultural field almost without assimilating it. This is the basic argument for the spread of expansion processes in the countries of Africa, located to the South of Algeria and Sudan, which are not Muslim.

1.4. European civilization today aims at integration due to the division of the region into two parts during the so-called Cold War. Europe is much weaker than the USA also in terms of weapons, so consolidation and unification into the European Union is a priority for European countries. The leading role in the European Union is played by the Franco-German core, which has many contradictions inside.

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The areas of geopolitical interests of the countries of the European Union do not coincide, so the integration processes are significantly delayed. At the moment there are unified state authorities, but there are serious problems with the adoption of a single concept of the constitution of the EU countries. There is also a need for a new defence strategy that would be independent of the US and NATO. France and Germany claim leadership in the European integration process.

1.5 Latin America is one of the largest regions of the world. More than a hundred different peoples and tribes live on its territory, and a large share is occupied by the population emerging from mixed marriages. The lands of the Latin American region have always been attractive to colonial invaders: the British, Spanish and Portuguese.

The complex ethnic and national landscape contributes to the development of a large number of cultures and religions, and the peculiarities of interaction at the supranational level allow us to talk about the complexity of regional integration. S. Huntington called the Latin American region of potential civilizations, which can become civilizations only if a number of social and cultural trends are observed.

But already now we can talk about a complex multi-vector phenomenon called Latin centrism, which is caused by the growth of Latin American regional identity, the rejection of the model of Western culture, the growth of trade relations. In terms of geopolitical science, most Latin American countries have continental orientation. Another economic resource that is very attractive for developed countries is the cheap labor force of poor areas of the region. The situation in the region is complicated by the fact that some countries are in the process of national liberation and separatist movements, which hinders stability in the area (Voronkova *et al.*, 2020).

1.6. The undisputed leader of the Shinto-Japanese geocultural region is Japan. The islands are located in an area where earthquakes and typhoons often occur, and so the inhabitants of the islands are accustomed to be constantly on guard due to climatic features. Despite the natural elements, the Shinto-Japanese culture has always reflected the desire to harmonize the relationship between Man and Nature through the ability to see the beauty of the world around.

Shinto-Japanese civilization is a unique original phenomenon not only in the context of world culture, but also among other Eastern cultures. It dates back to the 10-11th centuries. A characteristic geo-cultural feature was the fact that Japan was practically isolated from the rest of the world and was inaccessible to foreigners during the 17-19 centuries (except Holland and China).

Japan itself, the leader of the region, is located on the islands of the Pacific Ocean. Despite the natural elements, Japanese culture has always

reflected the desire to harmonize the relationship between Man and Nature through the ability to see the beauty of the world around. Shinto-Japanese civilization was formed as a result of complex and different in time ethnic contacts. Shinto-Japanese culture, unlike Indian or Chinese culture, was just emerging at the turn of the Middle Ages, so it is characterized by increased dynamism and special sensitivity to the perception of foreign influence. Shinto-Japanese civilization has the richest culture and history. Its unique architecture, painting, literature and other arts have significantly influenced the world geoculture, geopolitics, digital man and society (Buhaychuk *et al.*, 2021).

Many exclusively Japanese traditions and customs are gradually "capturing" other countries of the world; the spread of "Japanese minimalism" design; the ever-increasing number of Japanese restaurants, the takeover of world show business by Japanese directors, the emergence of more and more Japanese literature and other geocultural expansion, which clearly demonstrates the widespread achievements of Shinto-Japanese civilization.

One of the geocultural features of the Shinto-Japanese culture should be considered that it has not lost its originality under the influence of other civilizations. The Shinto-Japanese culture received significant geocultural influence due to its geographical location, natural conditions, proximity to China and India, which brought Buddhism, Confucianism and writing to Japan.

1.7. The African region is divided into parts according to the geographical factor. North Africa is a geocultural sub-region with countries of rather large size, the largest of which are Sudan and Algeria. The Mediterranean zone with a special climate, extremely comfortable for human existence is the extreme north of the continent, which is a narrow strip along the coast with amazing flora and fauna.

The Canaries, Madeira, Ethiopia and Eritrea are also sometimes referred to as the North African geopolitical bloc. But the majority of the territory is the uninhabited Sahara, which is a "geopolitical desert" whose only inhabitants are Tuaregs and Berbers. Other ancient cultures existed further south, in Sudan and Ethiopia. In the context of geo-cultural topics, it is worth mentioning that Ethiopia became one of the first Christian countries on earth in the IV century A.D.

The beginning of the twentieth century turned North Africa into European colonies and protectorates. France, Great Britain, Spain and Italy took possession of the North African country rich in raw materials and cheap labor, bringing their culture. It should be noted that Africa was probably the cradle of mankind according to some archaeological finds, the age of which is determined as more than two million years.

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1.8. Orthodox Slavic civilization is one of the most challenged today by the Russian-Ukrainian war, an invasion that began in the morning of 24 February when Russian President Vladimir Putin announced a "special military operation "to "demilitarize "and "denazify "Ukraine. In his address, Putin espoused irredentist views, disputed Ukraine's right to statehood, and falsely claimed that Ukraine was run by neo-Nazis persecuting the ethnic Russian minority.

Within minutes, rockets, missiles and airstrikes struck across Ukraine, including the capital Kyiv, followed by a major ground invasion from multiple directions. President of Ukraine Volodymyr Zelenskyy imposed martial law and general mobilization. Russian attacks were initially launched on the northern front from Belarus towards Kyiv, the northeastern front towards Kharkiv, the southern front from Crimea and the southeastern front from Luhansk and Donetsk.

Russia's advance towards Kyiv halted in March, and by April Russian troops had retreated from the northern front. On the southern and southeastern fronts, after a blockade, Russia captured Kherson in March and then Mariupol in May. On April 19, Russia resumed its attack on Donbas, with Luhansk region fully captured by July 3. Russian forces continued to bomb both military and civilian targets far from the front line.

In August, Ukrainian forces launched a counterattack in the south and in September in the northeast, successfully recapturing most of the Kharkiv region. Soon after, Russia announced the illegal annexation of four partially occupied Ukrainian regions. In a southern counterattack, Ukraine retook the city of Kherson in November. The invasion drew widespread international opposition. The UN General Assembly adopted a resolution condemning the invasion and demanding the full withdrawal of Russian troops. The International Court of Justice ordered Russia to suspend military operations, and the Council of Europe expelled Russia.

Many countries have imposed sanctions on Russia as well as its ally Belarus, affecting the Russian and global economy, and have provided Ukraine with humanitarian and military aid totaling over $80 billion from 40 countries as of August 2022. More than 1000 companies withdrew from Russia and Belarus in response to the invasion. The International Criminal Court has opened an investigation into crimes against humanity in Ukraine since 2013, including war crimes during the 2022 invasion.

3.2. New strategic concept of international society as a factor of civilizational development

The new concept of civilization 2022 is a creative and interdisciplinary concept that combines the European Green Deal with living space and experience, mind and soul. Beautiful are those places, practices and

experiences that enrich, inspire art and culture, respond to needs beyond functionality. Sustainable, in harmony with nature, the environment and our planet, inclusive development encourages dialogue across cultures, disciplines, gender and age.

This part of the concept is also available in English on the website of the Geopolitical Studies Group. Today, it is the missiles falling on Kyiv, the massacre over Bucha, the bloody shelling of a maternity hospital in Mariupol, the use of war as a political tool, in short, that has transformed Euro-Atlantic security in the most profound way, making it the keynote of the work that will be dedicated to the meeting of the Alliance's Heads of State and Government.

For Spain, the Summit, which opens in Madrid on 29 and 30 June, is an important milestone in our membership of NATO, as it coincides with 40th anniversary of membership. Forty years during which Spain has been a loyal and committed Ally, for which membership in the Alliance has been the driving force behind the material modernisation and doctrinal changes of our armed forces, based on interoperability and the joint deployment of resources and capabilities with Spain, being one of the main contributors to Alliance missions and operations.

Today, the use of war as a political tool has profoundly changed Euro-Atlantic security and has made it the central theme of the work that will occupy the next meeting of the Heads of State and Government of the Alliance. From this point of view, the concept should achieve four main objectives: 1) to develop a firm response to the Russian threat; 2) to respond to threats emanating from the southern flank; 3) to demonstrate unequivocal support for the accession of Finland and Sweden; 5) to create an image of unity and cohesion among the Allies in the context of the current challenges of globalization (Voronkova and Punchenko, 2021).

This should be reflected in the new strategic concept to be adopted by the Alliance. Among the issues that the Alliance will need to address is the definition of a deterrence and defence posture, which has gained prominence, with a focus on the eastern flank. This was an important issue before 24 February, given the aggressive posture of the Russian Federation following the invasion of Crimea and the conflict in Donbas in 2014, but observations on the ground that the Russian threat has become a reality clearly make it necessary to increase deployments to secure NATO's borders.

For more than 70 years, the Alliance has worked on various options to deter the threat on this flank. It is therefore part of its DNA and the Alliance has the concept and the capabilities to adapt accordingly.

From Spain, NATO Allies have also demonstrated their commitment to contribute to the Alliance's deterrence in the East, to whose security Allies are now contributing through two main missions: the Baltic Air Policing

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with the deployment of eight F-18s in the Baltic Air Policing operation, and the Enhanced Forward Presence mission in Latvia, where more than 500 troops, in addition to armoured vehicles and battle tanks, are currently deployed. This is a clear demonstration of the concept of European security as an indivisible whole, from the Baltic to the Mediterranean Sea. It is the unambiguous idea of European security that requires attention to threats on other fronts, especially on the southern flank.

The undisputed priority of the eastern flank is and must be compatible with the Alliance's need to maintain a "360-degree approach" to counter threats. Today, the Mediterranean and the Sahel are facing a multidimensional crisis that directly affects the security of the continent. NATO Allies perceive European security as an indivisible whole, from the Baltic Sea to the Mediterranean.

The regions are becoming the epicentre of jihadist terrorist activity, fuelled by the humanitarian crisis, exacerbated by the food crisis due to problems with grain supplies to Ukraine and rising prices for basic foodstuffs. Together with the deterioration of the political situation and democratic standards in the Sahel, as well as the growing Russian presence in the region, governments are being forced to strengthen their commitment to stability and prosperity on their southern flank.

The southern dimension is also particularly susceptible to the use of migration and energy as a means of leverage, a phenomenon similar to that already seen on the eastern flank. NATO is therefore paying particular attention to its ability to respond to hybrid threats, including by strengthening cyber security.

Conclusions

The issues that concern NATO today clearly show that their relevance goes beyond the usual meeting of the Alliance's Heads of State and Government. Civilization has a responsibility to its citizens and partners not only to defend the Euro-Atlantic space, but also to model an international society based on rules that must resist actors, state or not, who use violence to achieve their goals.

At this critical moment in the Alliance's history, the responsibility to live up to the commitments of the Washington Treaty in the service of a democratic and secure future encourages nations, as the heart of civilisation, to further strengthen the unity that has made NATO the most successful military alliance in history. NATO is there for deterrence, defence and crisis management. The Alliance must be able to effectively transfer its support to partners who need it, and to enable partners to contribute to NATO's security.

The international impact of the challenge posed by Russia's attack on NATO's most important partner in the Alliance's eastern neighbourhood also raises questions about the future of NATO's partnerships in the new security context. In the immediate neighbourhood, support for partners such as Georgia, Moldova or Bosnia and Herzegovina, and the Alliance's Open-Door policy are tools to help structure the future of the relationship.

On the southern flank, frameworks such as the Mediterranean Dialogue, which is particularly important for Spain, or the Istanbul Cooperation Initiative should be reinvigorated. This should be reflected in NATO's Strategic Concept. The Concept describes the purpose and nature of the organization, its core security and defence tasks, and the challenges and opportunities it faces. It also defines the elements of the Alliance's approach to security and provides guidance for its political and military adaptation.

Its development generates one of the most important debates that can take place in the Alliance, to which an important component of strategic communication and deterrence is added, as strategic concepts are made public once they are adopted. Adding to this debate on the Strategic Concept is the issue of NATO enlargement. The Strategic Concept is the document that defines the Alliance's strategy.

It explains what NATO is and why it is needed, identifies its core security tasks, and describes the challenges and opportunities it faces in a changing security environment. It defines the Alliance's approach to security and provides guidance for its political and military adaptation. The Strategic Concept provides the Alliance with the means to respond to today's security threats and challenges and guides its future political and military development so that it is prepared to meet the threats and challenges of tomorrow.

The Strategic Concept has been updated several times to reflect changes in the global security environment and to ensure that NATO can continue to fulfil its core mission and deliver on its core tasks. The Alliance is thus part of a process of continuous adaptation and evolution.

The Strategic Concept 2022 confirms that NATO's raison d'être is to ensure the collective defence of its Allies through a comprehensive approach, and it identifies three fundamental tasks for the Organization: deterrence and defence, crisis prevention and management, and cooperative security.

Over the years, the Alliance and the world as a whole have undergone an evolution that NATO's founders could hardly have imagined; an evolution that NATO has taken into account in each of the strategic documents it has produced to defend international society.

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