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КОШ СТАНДАРТТАР ТҮШҮНҮГҮ ДҮЙНӨЛҮК ЭКОНОМИКАДА

Аннотация. Иштин корутундусунда кош стандарттардан баш тартуу саясатты алдын ала айтууга болот жана таза кылат, бул өз кезегинде эл аралык мамилелердин сапатын жана бүтүндөй дүйнөлүк коомчулуктун жашоосун бир топ жакшыртат. Макалада экономикалык саясаттагы кош стандарттуулуктун байыркы доордон азыркы мезгилге чейинки өнүгүү тарыхына, ошондой эле жалпысынан экономикалык саясаттагы кош стандарттарга каршы туруу жаатындагы мамлекеттин функцияларына терең талдоо берилген. Кош стандарттардын болушунун себептери системалаштырылган. Ошондой эле дүйнөлүк саясаттагы кош стандарт түшүнүгү азыркы заманда моралдык-этикалык көз караш жагынан дагы каралат. Анткени, кош стандарттар социалдык системанын иштешин оптималдаштыруу максатында мыйзам чыгаруучулардын эркине каршы мыйзамды кабыл алуунун шартында “өзүбүздүкү” преференциялардын эбегейсиз мейкиндигине жана “чоочундарга” тар мейкиндигине ээ. кыйратуучу болуп саналат. Ушуга байланыштуу мыйзам чегинде иштебеген микро-мекемелер өнүгүп жатат, бул кийин кош стандарттардын пайда болушуна алып келет, бул кээ бир учурларда оң болушу мүмкүн. Ошентип, кош стандарттар жөнөкөй көрүнүш эмес, кош стандарттардын табиятын кылдат изилдөө зарыл.

Негизги сөздөр: саясат, экономика, кош стандарттар, эл аралык укук, экономикалык саясат, экономика, укук.

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ДВОЙНЫЕ СТАНДАРТЫ В МИРОВОЙ ЭКОНОМИКЕ

Аннотация. В работе сделан вывод о том, что отказ от двойных стандартов позволит сделать политику более предсказуемой и чистой в любой сфере, а в частности в сфере экономики, что в свою очередь намного улучшит качество международных отношений и жизнь всего мирового сообщества в целом. В статье проделан глубокий анализ истории развития двойных стандартов начиная с древности по современность в экономической политике, а также функции государства в сфере противодействия двойных стандартов в экономической политике в целом. Систематизированы причины существования двойных стандартов. Также, рассматривается понятие двойных стандартов в мировой политике с морально-этической точки зрения в современном мире. Ведь двойные стандарты имеют огромное пространство предпочтений для «своих» и узкое пространство для «чужих» в условиях принятия закона против воли законодателей в целях оптимизации функционирования социальной системы, это носит разрушительный характер. В связи с этим развиваются микроинституты, которые работают не по закону, что впоследствии приводит к появлению двойных стандартов, что в некоторых случаях могут нести и положительный характер. Таким образом, двойные стандарты-не простое явление, необходимо, тщательное изучение природы двойных стандартов.

Ключевые слова: политика, двойные стандарты, международное право, экономическая политика, экономика, закон.

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THE CONCEPT OF DOUBLE STANDARDS IN THE GLOBAL ECONOMY

Annotation. The work concludes that abandoning double standards will make politics more predictable and clean, which in turn will greatly improve the quality of international relations and the life of the entire world community as a whole. The article provides a deep analysis of the history of the development of double standards from ancient times to modern times in economic policy, as well as the functions of the state in the sphere of counteracting double standards in economic policy in general. The reasons for the existence of double standards are systematized. Also, the concept of double standards in world politics is considered from a moral and ethical point of view in the modern world. After all, double standards have a huge space of preferences for “our own” and a narrow space for “strangers” in the context of the adoption of a law against the will of legislators in order to optimize the functioning of the social system, this is destructive. In this regard, micro-institutions are developing that do not operate according to the law, which subsequently leads to the emergence of double standards, which in some cases can be positive. Thus, double standards are not a simple phenomenon; a careful study of the nature of double standards is necessary.

Key words: politics, double standards, international law, economic policy, economy, law.

The concept of "Double standards" is used quite often today and in almost all spheres of life. "Double standards" is a concept that is officially denied, but widely used in world practice.

This term comes from the English word "Double standard" in the 19th century, although the phenomenon has ancient roots. Most often, lawyers and other researchers use the term in applications to biblical texts or Roman law. In practice, it is used as a discriminatory approach to the rights and assessment of the actions of countries, races and population groups. Previously, the term was used to define unequal moral requirements for men and women. In the Soviet era, the term was used to designate class and racial inequality in capitalist countries.

In the modern world, the term is used to negatively assess phenomena or similar actions of various subjects for the purpose of benefit, and the evaluator can be one of the subjects himself, it is also used in many humanities. Currently, this phenomenon has an emotional coloring, various markers; the evaluating parties can assess i.e. a certain action in propaganda or information space differently.

Now the double standard has acquired such a weapon that the world has never had before the First, nor before the Second World War and after.

Hypocrisy has always existed and lives on the everyday level and such dual morality is somehow forgivable, but at the state level, it all becomes dangerous. Political dual standards or political hypocrisy is beginning to acquire weapons today.

Even the ancient Greeks said: what is allowed to Jupiter is not allowed to the bull. The rights and statuses of Jupiter and the bull were unequal, so this dilemma was legitimized. Here it is said that Zeus is Zeus and all laws, divine ones should apply to everyone, but the bull does not understand this and these laws are not entirely acceptable to him, since he is not Zeus, accordingly his rights and opportunities are limited.

In a society where the thesis of equality is put forward, there appears the category of double standards, both in interpersonal and interstate relations.

The issue of equality of groups of people was declared, however, in essence, there is no real equality of groups of people, and never was. Although, after the abolition of slavery issues in the USA and other Western European countries, nevertheless, double standards or racial inequality have always existed.

It is known that in the legal system, two main systems are always opposed:

1. Anglo-Saxon
2. Romano-Germanic

In the first, there is no such concept of "Double Standard" and there is no such concept of a phenomenon as a standard in general, but there is such a concept as precedent and there are always several precedents, i.e. there is a certain competitive value and everything depends on the ability to prove, for example, "lawyer" and "prosecutor". In this case, everything depends on the advantage of one in relation to the other and the right of the strongest is established.

The latter legal system provides for the clarity and principled nature of the legal norm that must be applied.

However, the role of the Anglo-Saxon legal system in the modern world has become dominant, where values are more important than the presentation of precedents.

Now this phenomenon of "Double Standards" is more used in international law, where there are many contradictions and everything depends on how the provisions are interpreted.

The principle of the inviolability of borders and the right of self-determination of a nation depends on the interests of individual states, which is shown by modern international practice. Regarding the definition of the meaning of the term standard, there are theories of the philosophy of international relations. They are often intertwined.

1. Liberal
2. Marxist
3. Theory of international relations

The liberal theory does not provide for war between states, since liberal values are placed higher.

The second theory represents state subordination in relation to such indicators as rich and poor, and they can change due to the influence of external factors.

The latter theory envisages competition for primacy between states, and the state acts as the main super value and geopolitical strengthening of its territory is put in the foreground. Any action is permissible and legal if it is in the interests of the state and if it leads to the success of the country in competition with other states. Here, there is a complete absence of any standards and those approaches are used that are most applicable and beneficial to the state. Again, this approach leads to certain problems, since here we can see the suppression of the weak by the strong. Therefore, it is necessary to introduce a slightly different approach into the system of international relations, where certain moral values that are important for everyone will be put higher in comparison with the aggression of the conflicting countries. However, this axiological approach can only be perceived at the referential level so far.

The question arises: has humanity fought against the position of double standards? Of course, yes, and the first attempt in the history of humanity to fight against the signs of a double standard was made with the initiative of Nicholas I at the Hague Conference. This was one of the most serious attempts of the new era to bring human social and legal relations into a system of

certain norms of uniformity, which later gave rise to the League of Nations, then the United Nations. All this happened thanks to the initiative of Nicholas I to organize the Hague Conference.

However, unfortunately, some states insisted on a double standard, and today double standards are the most dangerous weapon in the form of lethal means, sanctions, financial infringement, etc. There has never been such a powerful weapon as "double standards" and the stronger this weapon, the stronger the state using it.

Today, the term double standards or the phrase policy of double standards is heard more and more often in the main socio-political context [1-8 pp.].

The natural law approach allows for the existence of certain natural rights that are inherent in everyone and in the face of natural law, everyone has the same rights, which means that attempts to establish double standards are illegal, which is why double standards are negative in nature or have negative content. For example, in the gender aspect of the definition of this term:

1. Double standard - a set of principles that provides more freedoms for men than for women, i.e. a father provides more freedom to his son than to his daughter, despite the fact that the daughter is older;
2. Different norms of behavior for women and men;
3. A code that provides different conditions for different groups of people [2-4p].

Thus, it can be said that double standards are used more for political purposes.

Usually, when applying a policy of double standards when placing two actors on a diagram, one will necessarily lose its meaning and displace the other. Accordingly, one can be called artificial inequality and the other natural, in some cases, it can be considered a fair world order, and in some cases an unfair world order and everything depends on the correct and competent construction of your thought and the correct political order.

Although such key concepts as power or force could well replace double standards, since power and force make everyone dependent, including the elite. It would seem that power and force could well displace double standards, but it is impossible to eradicate the existence of double standards. Moreover, these concepts as double standards, power and force interact not in the physical sense, but they are traced in actions and if they are potential, they are tangible.

A special paradox of double standards is that, the subject of the policy of double standards tries to establish justice and eliminate inequality, then double standards involve power and force and, accordingly, we notice only power and force. However, when a powerless subject of politics launches the mechanism of double standards, then we cannot call such a phenomenon a policy of double standards. In this case, the discursive basis of the concept of double standards turns out to be invisible.

Closely related to the concept of double standards are the concepts of norm, right and law. Will they be able to be in place of the discursive element of double standards, when force, power and law establish inequality or equality?

The law, as is known, builds a certain hierarchy among the elements of the socio-political structure, and the mechanism of double standards always functions illegally and such a phenomenon cannot be called a double standard, because in the legal aspect, standards are clearly divided into double or triple standards, etc. In such situations, double standards are revealed through criticism of systemic interaction.

Today, legal standards are far from such moral ideals as equality or fraternity, namely in the conditions of non-ideal or imperfect law, the policy of double standards becomes a noticeable element of discourse, inconsistent with traditional concepts of political science.

A schematic division of the situation of double standards will allow us to clearly identify and define the categories of this concept from the general conceptual space of double standards. We can identify such categories of double standards as the policy of double standards, the mechanisms of double standards and the double standard in general, which allows us to highlight the peculiarity of the term double standards in political discourse.

Such structuring will allow us not only to solve the existing traditional problems of methodological selection, but also to set new tasks. The following tasks can be identified:

- Explanation of the collision of the existing objective concepts of the mechanisms of double standards and the historical phenomenology of double standards.

- Formation of a typology of situations within which the use of double standards is permissible, since double standards can manifest themselves in various ways, and such a classification of double standards will allow for the analysis of the behavior of system elements or situations. After all, in some cases, all this happens regardless of their personal interests and desires.

Thus, from the point of view of the schematized approach, double standards are a set of authoritative norms, rights, principles and judgments that establish an unequal position of elements of the political and legal system, when the latter are considered formally legally equal.

With a conscious refusal to search for an answer to what was originally equality or inequality, the essence of the concept of double standards is revealed.

The concept of equality should be separated from the second concept, since double standards are inequality. From this we should proceed, it is not double standards that affect inequality, but, on the contrary, inequality leads to the use of mechanisms of double standards.

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Reviewer: Doctor of Philosophy, Professor Beishenova A.T.