

# Sustainable Development as a Model and Artifact of Modern Civilization

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## ABSTRACT

The modern world civilization endures the period of the radical transformation of the sociocultural basements. At simultaneous existence on Earth of all three waves of the civilization (O. Toffler), the dominating value is gained by the fourth industrial revolution. If XIX and the first part of the XX century the content of all-planetary civilization processes radically changes. The formed new society acts under the different names: "post-industrial society", "information", "technetronic", "telecommunication" civilizations, etc. (D. Bell, R. Aron, O. Toffler, Z. Bzezinsky, etc.). One of the priority values of the new civilization is the concept of "sustainable development". The article deals with the problem of sustainable development, is an important part of modern culture of peace. There is a growing body of literature, including in Kazakhstan that recognizes the importance of this concept. In these works, also in documents of UNESCO about the culture of the world, sustainable development is understood as the balanced condition of the globalized culture of the world, where the aspiration to preservation of ecological sustainability is combined with the actions directed to the eradication of poverty, social and ethnic cataclysms and conflicts. Relevance of this article lies in reasoning the revision of the values of the previous civilization and the introduction of a new culture of peace. The author considers the possibility of reaching a long-term state of "global balance" and "sustainable development" by mankind.

*Keywords: sustainable development, human capital, environmental culture, civilization, innovation, democracy.*

## 1. Introduction

Education and acquired skills, health, cultural and moral potential are systemic elements of human capital is the basis of sustainable growth. According to the experts` research the growth of human capital with 1 % drives up a labour productivity with 3,81 %. In the context of 192 countries analysis, the World Bank reasons that countries with emerging economy are conditional on physical capital with 16% growth (equipment, buildings and production infrastructure), 20% - natural capital, the other 64% associated with social and human capitals. In Germany, Japan, Switzerland 80% of total capital volume is accounted for by human capital share. More than 50 % of economically developed active citizens are engaged in mental work, and in USA – two-thirds of citizens (Akim & Adil'chan, 2013).

International experts publish analytical reports, publications on measures aimed at quality of life and human wellbeing level control, incoming by countries across the world. There are Global competitiveness index (GCI), Human development index (HDI), "Indicators to quality of life analysis" (International company on human resource development

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“Merse Human Resource”) and etc.

Conclusion on modern world’s systemic crisis was made in ten reports of Rome club based on the modern ecological situation analysis resulting from occidental civilization expanse. “Now, - writes F. Sen-Mara, - we are propelled into “Nature century” – new century, deficit and instability of natural space became the most dramatic problem for future person and his survival” (Sen-Mara, 1977). Civilized crisis is contingent on exponential growth at confined space in the context of the authors` first report to Rome club. If over approval the industrial society, progress in science and technology aid of disentanglement and humanity problems, now this progress is becoming the problem to humanity survival.

Pessimistic notes dominated in first reports towards humanity development prospects (“the Limits of Growth”, “zero growth”, “future shock”), further comes forward the large-scale program to change the modern humanity development tendency (Nesbit & Eburdem, 1990). “Universal balance” and “developing sustainably” permanent condition capability by humanity is based in this and other works.

It is characterized by dynamic civilization development directed to not mass growth of production as much as humanity development sphere “as to essential needs and values supply every person, living on the earth, and everyone has an equal opportunities for its humanity potential realization” (Fukujama, 2004). In the furtherance of stable, sustainable development it is necessary to take measures to improve an economic growth and population while supporting necessary volume of agricultural production, resource consuming per head of population and environment pollution standard.

## **2. Sustainable Growth Conception as Culture of Peace Value**

Sustainable growth conception is one of the fundamental principle existences of modern humanity civilization at the turn of modern millennium as it was stressed at the Rio Declaration on Environment and Development, 1992. Introduce to some key provisions of this Declaration:

“PRINCIPLE 1. Human beings are at the centre of concerns for sustainable development. They are entitled to a healthy and productive life in harmony with nature.

PRINCIPLE 3. The right to development must be fulfilled so as to equitably meet developmental and environmental needs of present and future generations.

PRINCIPLE 6. The special situation and needs of developing countries, particularly the least developed and those most environmentally vulnerable, shall be given special priority. International actions in the field of environment and development should also address the interests and needs of all countries.

PRINCIPLE 25. Peace, development and environmental protection are interdependent and indivisible” (Noosphera, 1996).

Sustainable growth principle`s criterion appears man of his own. Over the last years development comparison of countries across the world is evaluated by human development index including education level, human longevity and satisfaction quality of main human need. Consumer`s attitude to natural and social world is presented absolutely unreasonable in terms of inner man`s wealth expansion aimed only at getting the man of his own without progress: development must serve to people rather than

people to one-sided plan, development strategy. As A. Peccei stressed “all our trouble spots are confined in person, all our ambitions and hopes are focused at him, beginning and ends at him, basics and dreams also at him” (Petchei, 1980).

Growth for growth itself runs counter to human's interests – he can rather debase the quality of life than enhance it. An economical growth must serve to humane aims and have a place only when it is capable of this function execution. The further growth of environmental pollution, blockades in city conglomerate streets, automation goes bald-headed and impersonal bureaucratization runs counter to human's interests, although it can be treated as contribution to economical growth, when measured by such general quantitative indicators as gross national product, national income and turnover from international trade.

In sustainable growth system everything is regarded through the prism of moral and virtuous nature of human existence and aimed at humanistic values realization:

*«equality* as an equivalence aspect of all citizens across the world and necessity to combat prejudice and discrimination;

*freedom* as basic rights allowance for each person and compatibility with the free will of others;

*democracy* and people's participation in economic, political and public life;

*solidarity*, represents expression of love and brotherhood emotions, common interest and mutual respect aspect;

*cultural diversity saving*, as necessary tendency of national identity development and usefulness of the mutual exchange of cultural values between different countries;

*maintaining a healthy environment*» (Nurzhanov & Gabitov, 2000).

Sustainable growth became possible as a result of the deepening of new trends of the late XX century. J. Naisbitt and P. Aburdene, americans, describe them as a) global economic boom of the 90-ies, the new high-tech; b) combination of regulatory elements social relations with the free market; c) universal way of life and cultural nationalism; d) a combination of private and public welfare trends; e) the revival of arts and artistic culture; f) religious revival; g) personal triumph.

All these trends are mainly characteristic of developed countries. Development degree of each individual country must be taken into account by the concept of sustainable growth. An ongoing gap between West and East, North and South is poised to stability itself of worldcivilization as the researchers of the problem note. Therefore, in the Rio Declaration - 92, special attention is paid to overcoming the general backwardness of the underdeveloped countries. The world is increasingly globalized. The above-mentioned document identifies the main aspects of sustainable growth:

- human – «in the center of the continuous development of attention are people;

- ecological – «preservation of the environment for present and future generations;

- economic – «the need for the development of consumption;

- social – «eradication of poverty and poverty;

- legal – «creation of effective legislation in the field of environmental protection;

- international cooperation and partnership – «establishment of new levels of cooperation between states and people;

- global – «integrity of the global environment system and development (Noosphera,

1996).

D. Bell conceives that innovative economy provides the world economic superiority for most developed countries in the modern world that creates it (Bell, 1999). The main driver of innovations mass generation and innovative economy creation has become the accumulated high quality and creative human capital. Innovative economy is the next post-industrial economic formation that comes to replace the industrial economy. The main basic principles, signs and indicators of innovation economy are high (Korchagin, 2008):

- index of economic freedom;
- education and science development level;
- technological ways of economy;
- and competitive quality of life;
- human capital in its broad definition;
- competitiveness of the economy;
- share of innovative enterprises (over 60-80%) and innovative products;
- competition and high demand for innovation;
- export of the developed knowledge industry.

On innovative economy the main process of capital replacement is physical and natural capitals replacement into national wealth by human capital (Nesterov & Ashirova, 2003). National human capital at such developing countries such as Russia, Kazakhstan and others intermediate its value and quality from world's major economies and opponents (Ustoichivoe rasvitie, 2000; Noosphera 1996). Competition is a mover for individual development, economy, society and human capital as a main intensive development factor (Nesterov & Ashirova, 2003).

The annual turnover of innovative technologies and science-intensive products to the world market by 2015 were \$ 4.0-4.5 trillion (<<http://www.ras.ru> >). The innovation sector is put on one of the first places and before it there are wide prospects in the business sphere. Participation in innovation becomes mandatory for countries that have chosen the path of accelerated development. In addition, as shown by the analysis of the global financial and economic crisis, innovation-oriented states have more opportunities to get out of the crisis with the least losses.

Combination of national state, private and social organizations and mechanisms of their activity, in which the activities on the creation, storage and dissemination of new knowledge and technologies called national innovative system (NIS). Government enforces the policy meant to high level achievement and support the national competitive ability leans to NIS (Bijukova & Krutskich 2010).

Complex studies data confirm relationship between R&D (research and development) intensity, innovation activity and economic prosperity. Represented data also provide an empirical confirmation to regional innovation paradox. Regions, which are getting behind by GDP level, should increase R&D intensity and innovation activity to raise other regions all other things being equal.

The effectiveness of innovation or the level of innovative development efficiency is measured by various indicators: Growth Competitiveness Index (GCI – Growth Competitiveness Index); shares of high-tech products in the country's commodity exports; the country's share in global exports of informatization equipment; labor

productivity (GDP per person employed); indicator of inventive activity.

### 3. Kazakhstan Sustainable Growth and Social and Cultural Models

Sustainable growth conception is important for Kazakhstan society, but currently the “crisis” definition comes more. First of all, in order to get out of this state, Kazakhstan needs to be heading to sustainable development. As it is known, on one side Kazakhstan refers to environmentally vulnerable countries. According to V. N. Vasilenko “the highest man-made environmental impact on the planet on the ecosystems of the country's biosphere at the lowest environmental expenditures (among the countries of Eurasia) in Kazakhstan. Reported by well-known environmental firm SAIC, they are only 20 cents per year per person and \$ 1.21 per square kilometer. Over 50 tons of natural substances per year extract and process the industry of nature use for every inhabitant to solve food, energy and other needs and enter the world markets in Kazakhstan. Of them, up to 95 percent goes to waste, and over 19 billion tons of industrial wastes have been accumulated in dumps - more than a thousand for every Kazakhstan citizen.... The most obvious regress in the demographic state of the country is that the people are growing the ecological burden of disease and, as a result, the level of life expectancy is decreasing. From 1990 to 1995, he fell from 68.6 to 66.1 years” (Noosphera, 1996).

If add to abovementioned facts of ecological disaster zone existence (Aral Sea region and Semipalatinsk test site, Baikonur Cosmodrome, plain desertisation and etc.), the catastrophic nature of the ecological situation is in no doubt in the republic. In addition to it account must be taken of totalitarian mentality remains with its paternalistic expectations. Moral and cultural mind crisis of people cause ecological woes and give rise to a vicious circle of economic and environmental problems not the scientific and technological progress and not the poverty of the country. According to the ecological almanac “Noosphere - Sustainable growth”, “many politicians and sociologists, lawyers, economists, psychologists and other key reform implementers endure stereotypes and myths that contradict the national interests and the priority of the country:

- about cheapness and inexhaustibility of natural resources of Kazakhstan;
- ecological laws of the biosphere can be ignored;
- compliance with environmental requirements in politics, law, economics and technology of nature use can be postponed;
- environmental legislation does not belong to the category of strategic priorities for national security;
- allocation of funds for environmental protection is a privilege of developed and financially more prosperous countries;
- environmental requirements and concerns of the population in decision-making are not necessarily taken into account” (Noosphera, 1996).

In addition to the vulnerable ecological situation, the transitional character of the entire socioeconomic and spiritual system of society also has a negative impact on the development of the state of sustainable development in Kazakhstan. If developed countries solve 3-4 priority tasks of sustainable development, all the post-soviet republics have to solve everything as if anew. For Kazakhstan, among the priority problems of

sustainable development can be called: the preservation of the statehood, its territorial integrity, inter-ethnic accord, economic stabilization, building a democratic, legal and civil society, the revival of spirituality and culture, etc.

Switch to sustainable growth supposes rational combination of tradition and modernization in social development. In modern integral world it is impossible to achieve success based on ethnocentric models of development (traditionalism, reliance only on one's own resources, emphasizing the exclusiveness of the country, etc.). If earlier the main emphasis was placed on the development internal factors, modernization was often understood as the decision of the educated elite and the imposition of it on the resisting majority, which does not want to part with traditional values and way of life, in the present situation, the factor of the world geopolitical situation, the primacy of human rights over the sovereignty of the state, external economic and financial support, the openness of international markets and information that were disseminated and approved whether humanistic values. Not only the elite, but also the majority of the people of the modern world seeks to change the conditions of their existence in accordance with the advanced standards formed by them through personal contacts or mass communication.

A series of strategic and policy documents aimed at ensuring sustainable development of the country has been adopted in Kazakhstan. Among them, it should be noted the "Concept of ecological safety in the Republic of Kazakhstan", "Guidelines for the integrated management of environmental activities in countries with economies in transition", "Kazakhstan agenda for the XI century: "For the revival and sustainable development of the fatherland". These documents state the aspiration of Kazakhstan in the new millennium to join the space of sustainable economic and human development in harmony with its native nature, on humanistic and democratic principles, while preserving the spiritual, ethical, cultural and other values of all the peoples of the world.

Principle of sustainable growth is not limited only to environmental and economic factors. Sustainable growth is an essential part of the modern culture of peace. The UN documents emphasize that the right to development and its implementation deserve special attention among the areas that are necessary for the further promotion of human rights in the context of activities for a culture of peace. As the main means of achieving sustainable development, UNESCO calls:

- significantly revise the concept of economic growth, which in the past benefited from military superiority and structural violence and was achieved at the expense of the weak; for the modern culture of peace the priorities are social development, social justice and the eradication of poverty;
- reduce the glaring economic disparity between nations and peoples, in order to avoid the emergence from violent conflict potential sources; for this, no people should remain outside development, it is necessary to strengthen the capacity of the least developed countries to participate in a globalized economy;
- ensure all social groups full participation in the field of universal development, a dialogue is needed between state and non-governmental organizations dealing with the issues of a culture of peace;
- pay great attention to sources of conflict and tension for the formation of a more stable social environment; in the conditions of peace-building after the conflict, development efforts should be applied within the framework of political powers precisely to prevent

the resumption of the conflict;

- sustainable growth is vulnerable to the spread of corruption many forms, the historical experience of many developing countries, including newly independent states, shows that corruption is one of the main causes of poverty;

- development paradigm should include conflict management, human development index, gender equality, poverty alleviation and environmental issues;

- poverty cannot be eradicated without ensuring visibility and accountability in government activities at all levels, which empowers the poor and actively engages in the implementation of the poverty reduction strategy (Nurzhanov & Gabitov, 2000). The implementation of the above-mentioned activities contributes to the sustainable development of all the peoples of the world and their confident movement towards progress.

#### **4. Sustainable Growth, Market and Democracy**

Culture cannot stand in the market society outside its principles of activity. Culture itself can become a commodity, a mass culture emerges. A market concept of value, the superiority of exchange value over the useful, has led to a similar concept of the value of people and in particular relation to the person to himself. The orientation of a character, rooted in the perception of oneself as a commodity, and its own value as barter, is called market orientation. The so-called "personal market" has emerged in recent decades. The principles of valuation on it and in the commodity market are the same: on the first, individuals are offered for sale, on the second - goods. Success depends, for the most part, on how well a person can sell himself in the market; how attractive his "packaging" is, how much he is cheerful, strong, energetic, reliable; what is his marital status, to what club he belongs, whether he knows the right people. A person cares not about his life and happiness, but about becoming a commodity. Like an elite product, a person should be in fashion - in the personal market, in order to be in fashion, he needs to know what kind of person is in high demand. The picture of such models is given by advertising, newspapers, magazines, cinema, television, radio. Considering that a modern person perceives himself as both a seller and an item for sale in the market, his self-esteem depends on the conditions that he does not control. If he succeeds - he is valuable, if not - is devoid of value. He is not one with his own forces, because the importance is not his self-realization in the process of using them, but his success in the process of selling them. This type of thinking has a profound influence on the modern system of culture. The goal of culture is to accumulate as much information as possible, mainly useful for the purposes of the market. The cultural workers are supposed to care so much about the sale of their creation, that they hardly have time and energy to think. The nature of this evolution is not straightforward; it was formed in the process of constant trial and error, continuous "experimentation" in areas where there was a rivalry between orders of different types. "The evolution of the behavior rules did not go smoothly," writes F. Hayek, "since the forces called upon to protect them usually contradict the established views on what to consider correct or just" (Hayek, 1992). If a civilization has developed as a result of gradual, unintended changes in culture, the conclusion suggests that the lack of basic moral values turns the market into its corrupt

and criminal version.

As A. Temirbekov writes, the main values of national cultures do not have market properties as products of a traditional society. Therefore, many of them get out of use and become in many cases ethnographic, museum values in the conditions of market civilization, where money is the main value (Temirbekov, 1998). Market liberalization subjected unconventional loads to traditional values, norms, institutions, social and role stereotypes, making the experience of past generations hopelessly inadequate and inapplicable as a strategy of life success. As a result, a deeply deformed value-semantic structure of mass, civil, moral and national consciousness emerged. Traditional value and meaning hierarchies and priorities have already been destroyed or marginalized in it, but spiritual and moral attitudes adequate to the dynamism of the modern world have not been elaborated or articulated yet. In these conditions, the adaptation of the individual's behavior to the liberal-democratic principles of economic pragmatism-leveling and blocking the cultural and historical originality of traditional national values-inevitably leads to a reduction in the sphere of conscious motives, assessments, the ability to independently target one's own actions, responsible moral self-reflection, etc. to nihilism, indifferentism and other ways of denying the moral and irrelevant beginnings of human society.

V. Ern's term: "catastrophic progress" can best be called as the way in which the transition to a market economy and private property relations in Kazakhstan is carried out. The objective necessity of free development of the mechanisms and structures of market economy has become the justification of the unprecedented in scale and cynicism of private property appropriation of the national wealth. It should also be taken into account that modern social and philosophical theory has questioned the basic formula of classical liberalism about essential identity of democracy, market economy, rule of law, civil society: "By linking human rights, democracy and the free market ... a value judgment is more important than conceptual or empirical attitude. There is no direct connection between the transition to the market and the presence of democratic power. It is quite likely that such a link is impossible at all" (Mezhuev, 1993).

## **5. Conclusion**

Sustainability and balance of dynamically developing civil society is achieved in technologies of rational administration, consisting in development of effective social compromises, in permanent predetermination of forms and elements of harmonizing and minimizing the contradictions between imperatives of market pragmatism and content of cultural values. The means of achieving such goals are "negotiating social technologies", the principles of "inclusiveness civilization" and "participation democracy" ("participatory democracy" as an alternative and completion of "representative democracy"), the program of a "socially responsible state" and others (Nurzhanov & Gabitov, 2000). But the advantages of a market culture do not automatically ensure the sustainable peace culture development. In the context of poverty alleviation, a revision of the international economic order is needed, where the deep gap between rich and poor countries still remains. "The processes of economic growth," says Maurice Strong, general secretary of the UN Conference in Rio de Janeiro,



“which generate an unprecedented level of well-being and power for a rich minority, lead simultaneously to risks and imbalances that equally threaten to rich and poor people. Such model of development and corresponding nature of production and consumption are not sustainable for rich people and cannot be repeated to poor people. Through this path can lead our civilization to collapse” (Nurzhanov & Gabitov, 2000). Therefore, the values revision of previous civilization and introduction of a new culture of peace is important today.

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