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## VALUE-SENSE AXES IN THE FORMATION, DEVELOPMENT AND TRANSFER OF THE STRATEGIC CULTURE OF THE PEOPLE

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Value-sense axes of biosocial organisms: different levels - affect the formation and correction of the transformation orbits of the participants in the transformations [1-5]. To strategy is a necessity for optimizing the ways, forms and stages of transformation. Value-sense complexes constitute a defining element of both socialization and, in particular, the mechanism for the formation, transmission and development of the strategic culture of the people. Decision making adaptability includes feedback mediation. Reflective exploration of possible courses of action calculates the prospects for individual and team action. The derivation of the characteristics of the grey everyday life of dull everyday life to the depth of sacred meaning allows us to translate the analysis into the plane of value factors of transformations. Creativity as a way of life harmony with oneself and the world is based on the embodiment of basic value-sense complexes. Reflection becomes the foundation of creative search actions and exploratory behaviour with an analysis of the potential of both probabilistic, calculated, and intuitive, unconscious elements of choice. The specificity of the hierarchies of value-sense complexes leaves an imprint on ideas about the harmony of life, ways of creative development of the world [6-10]. Ideas about the normative and fair leave their mark on strategic preferences. In particular, the separation of aid from neo-colonialism and neo-mercantilism runs along the same watershed as the divergence of the development course from being pumped out, depleted by political, economic and/or military-administrative and cultural-ideological mechanisms. Are the conditions for the life and creativity of the people improving, or are the channels for exporting raw materials and exploiting the potential being improved? How do the direction and pace of change compare in the centre and on the periphery, in the metropolis and the colony? Are conflicts considered as a possible source of increased controllability, quenched or fomented? As you know, the colonialists not only sought to pump out all the wealth, but also drastically worsened the life of the natives (even if they did not kill immediately), which, from quite tolerable, organically corresponding to the conditions, instantly became unbearable. Often - it turned from almost heavenly into almost the embodiment of hell on earth. Compulsion to truly hard labour was carried out both by economic (cutting off alternative opportunities for obtaining means of subsistence) and by non-economic measures of influence. And the current wave of neo-colonial expansionism (first of all, enterprises-"factories" of the military-industrial complex and pumping out natural resources) also includes measures of economic and non-economic coercion to work on them, including those based on a break with traditional ideas about moral, fair, organically developed. It is obvious that the right to profess one's native religion, to use one's native language, to create in the forms of native culture are inalienable, as, for example, the right to life and prosperity.

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Meanwhile, the emergence of post-global conditions of transformation significantly changes the range of opportunities and threats. Priorities in implementing changes during the transition period are able to leave their mark on further long-term orbits [11-15]. Post-globalism raises the value of humanity, empathy and collectivity, "team play", and therefore, responsibility for others. In this context, it is important that not everyone has the right not to foresee; to err is by no means inherent in a person as such, but in a confusion. But the image is one of the means of understanding and impression, which is used, in particular, to make a choice. The fixation of the families of the descendants of the colonialists, slave owners and slave traders, pirates and collaborators with the Nazi regimes in the ruling elite destroys the creative potential of society and distorts its value-sense complexes. At the same time, since the plutocracy has to be afraid of its citizens, the state inevitably acquires the features of a police regime. Political-economic programming is based, in particular, on social environment and clusters of development. A person, as a rule, himself would like to combine changes for the better and preserve what has already been achieved. At the same time, ideas about the best and worthy are also changing. The most powerful inequality is the inequality of giftedness and talent. A number of writers have a plot: in order to maintain the exaggerated idea of social stability, justice and equality, masks are put on excessively beautiful people, weights on the strong, and so on. Here, fate sends a weighty limitation to those who are bigger than the personality. Canonically: after a person and a cross. That one can be proud of trials and tribulations if the behaviour is worthy. And again, the classic: death prefers the happy. Rock does not always sweep away fully realized, played figures. They often bring with them opportunities important for the ecumene. The perception of life's tasks changes; in antiquity and the Middle Ages, the canon for a free man was a manifestation of personal prowess, not "real politics", longevity and peace. The likelihood of decline and counter-modernity increases, and it is precisely those territories that, in the case of an ascending orbit of transformations, serve as nodes of communication and unity of heterogeneous elements, turn into points of discord and conflict during a rollback in development.

A feature of the post-modern socio-economic spaces in this period is the difficult-to-predict nature of the probability ratios of the vector and the dynamics of development. Public reality makes it possible to switch from the cause-and-effect logic of a "tree" to models of a "bush", and then to "rhizomes", where each proto-cluster carries a certain potential for transformation into a growth point. However, under the influence of the features of both the environment and one's own (related, in particular, to previous experience, objective and subjective goals, etc.), some development preferences, differences in combinations of opportunities and risks, specific stages and varieties of movement are formed. Achieving moral and ethical, cultural, political and ideological maturity by a critical mass of people is a condition for successful transition and use of the "border time". And on the contrary: accelerated political-economic, socio-cultural, demographic, etc. degradation is the path of self-destruction. As is well known, aggressive expansion and militaristic hubris generates global destabilization. Actually, from the transformation of provocations into the conduct of large-scale military actions (first of all, by the hands of limiters and with the use of proxy collisions), only the endurance of the opponents saves. Calls to follow the uniformity of the device model in this situation reveal claims to global hegemony in order to use other people's resources without responsibility for them. The total purchase of public property by large capital automatically leads to the imposition of convenient templates exclusively for themselves.

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Accordingly, strategizing in conditions of high social turbulence means, in particular, the generation of new meanings based on basic values and folk traditions that have been growing for thousands of years [16-20]. An increase in the level of turbulence provokes an increase in chaos. A significant place in its strategic deterrence is occupied by value-sense complexes of cultural-civilizational worlds. The strategy includes the approaches of science, art and craft. In particular, strategy as a theory and practice of the art of interaction has existed and improved since prehistoric times, since social and individual relations have always included both cooperation and competition. The political and managerial support of these processes is associated, first of all, with the development of forms and mechanisms of social responsibility, as well as the addition of the resolution of the dichotomy of democracy / autocracy by meritocracy and the emergence of organizational models associated with stimulating activity and cultivating post-market values in the environment of value-sense complexes of cultural-civilizational worlds. On the one hand, increasing the capacity of the domestic market, the rise of the economy of demand, the associated growth in the welfare of the population and the improvement of the demographic situation are the need for sustainable life and development of the cultural-civilizational world. On the other hand, both the strengthening of the socio-cultural foundation of economic progress, based on the characteristics of the collective unconscious and embodied in the basic value-sense complexes, social heritage, folk experience, and the expansion of participation in management (thereby enhancing the features of self-government) of the broad masses of workers is an integral prerequisite long-term positive trends in transformations [21-24].

Ensuring a strategic win in the competitive confrontation and strengthening positions in the polylogue requires security and development of the basic value-sense complexes of the cultural-civilizational world, the tasks of realizing which are sharply complicated by the conditions of postmodernity, especially by the features of post-globalism. In this situation, the outcome of the international competition of cultural-civilizational worlds and the next internal modernization directly depends both on established social communications and on the protection and development of traditional values that have formed the moral basis of civilization for thousands of years [25-39].

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