

DOI 10.36074/logos-24.11.2023.48

## WORKING WITH CHALLENGES OF HISTORIC SCALE DURING INTER-PARADIGM TRANSITION

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The cataclysms of the beginning of the 3rd millennium are a feature of parting with the social structure and world order, which were becoming a thing of the past. The maturation of a new social paradigm breaks the old forms. Uncertainty, mutual penetration of fragments of different structures, mobility of boundaries increases, the ratio of norms and anomalies changes radically. The transitional period is a time of both an accelerated search in practice and in theory for new mechanisms, and an increase in the possibility of a rollback in development: as an element of progress or as a generalizing trend of transformations. At the same time, cyclical and translational, wave-like and irreversible processes, trends of progress and regress. The inversion phenomena of non-classical transformations require a more complete use in the process of social regulation of naturally matured socio-economic forms, when the strategy of the “progressors” “to do good by force” only exacerbates contradictions, leads to overspending of resource bases and causes rejection. The final success of the transition significantly depends on the quality of organizational and managerial relations. For example, an effective solution may be to single out the core of development in everyday reality, to cultivate and build it up through two-loop control. On the one hand, teachings of a conservative, liberal and social democratic orientation offer their own paths for transformation; on the other hand, national sovereignties or transnational corporations / associations become the core of the search. Optimizing the course of change involves taking into account changes not only at the micro, but also at the macro level [1-5]. Thus, the feature that determines the range of both emerging strategic transformations and the impact on them is the transition: from the economy of simple labor to the economy of unique creativity; from exogenous quantitative growth to endogenous qualitative development; from the dominant of the material to the spiritual, moral and intellectual; from formational to non-formational; from exchange based on the comparison of goods to exchange based on the comparison of abilities; from conceptual openness to recognition of the right to intrinsic value and isolation of cultural and civilizational worlds; from cosmopolitanism / nationalism to regionalism and strategic partnership; from the unity of globalism patterns to post-global diversity [6-17].

Obviously, the field of choice of possible transformations is expanding. Among them there is also an optimal way. But there are many others, including directions of degradation: both systemic and partial. For development, regress, as a rule, is an internal element of progress (and not only its external antithesis). But the transitional period intensifies the temptation not just to roll back, but to regressively direct further transformations, to roll over into reverse evolution. Manifesting itself most acutely precisely during the transition period, transformations and restructurings are enriched with specific characteristics of a rough outline of the future, the creation of its plan and the identification of intention. For example, actions to overcome the threat of the

coronavirus-19 pandemic clearly demonstrated the balance of advantages / disadvantages of not isolated subsystems of health care, education, emergency situations, but also the essence of models of political regimes, and, accordingly, the state of all socio-cultural relations. At the same time, the level of readiness of health care systems and authorities often turned out to be completely insufficient for understanding and stopping (and even more so, curing), the role of international organizations was often reduced almost to collecting statistics of events and processes. The challenge of the pandemic focused not only medical or psychological aspects, but also economic, technological, military, informational, etc., and the general crisis included the failures of the healthcare, trade, economic, information and cybernetic subsystems only as bright components, strengthening the corresponding confrontation lines. Those who previously had the status of recognized favourites (or even hegemony) of the global order failed to show the political, moral, organizational qualities of the true leaders of the ecumene, by no means saving the peoples, but outbidding medical supplies, doctors, etc. At the same time, the epidemic has become only an additional impetus to breaking the established transnational technological chains in the world and closing within the boundaries of cultural and civilizational worlds, stimulating import substitution and migration restrictions and reflecting the urgent need for cardinal transformations. However, sometimes the confrontation with the consequences of the pandemic sometimes covers up the solution of issues of mastering / preserving the sphere and instruments of international and internal control.

The conditions of the transition period objectively predispose not only to the expansion of opportunities, but also to the aggravation of threats [18-26]. At the same time, the prevalence of the potential of positive opportunities over negative ones is connected with the organizational and managerial skills of carrying out changes. The technical and technological content of the process, replacing the performance of muscle-energy functions with various aggregates, allows (and makes it effective) to concentrate human efforts on creative tasks. Naturally, growing tendencies do not at all mean an indispensable rejection of the achievements of Modernity and Tradition; they do not cross out their potentials. On the contrary, new facets of their combination and activation are opening up. But they manifest themselves differently in forms specific to each cultural-civilizational world. And the more fully the diversity and specificity of living conditions are taken into account during the transition period, the more impressive the result can be achieved.

A citizen has not only an inalienable right to freedom of choice of citizenship, but also the obligation to take an active part in solving not only tactical, but also strategic issues of the country's transformation. The social ideal turned to the past should not become a hindrance to the future; it ensures that innovations are rooted in the traditions of society. 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 course towards development from being pumped out, depleted by political, economic and / or 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, 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 has 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. The current wave of neo-colonial expansionism (first of all, enterprises – "factories" of the military-industrial complex and pumping out resources) includes measures of economic and non-economic coercion to work for them.

Accordingly, effective organizational and managerial combinations of using the opportunities and threats of the transition period are able to significantly affect the potential of creativity in maintaining the harmony of the strategy, tactics and operatives of transformations. At the same time, the cardinal global transit resonates mutually with the search for the post-Soviet space. And during the collapse of great empires, not only their various fragments oppose, but also approach: to survive and change together or one by one. "Hitch knots" naturally turn into tangles of contradictions and an arena of conflicts. Naturally, the interpenetration of post-Soviet societies: kinship, friendship, spiritual, material ties, stages of life, study, etc. – huge and layered. And many sores of society, its parts are also common. 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. Accordingly, a regime that is trying to ban the language, culture, and faith of its citizens not only shows a nazi character, but also carries out ethnocide of the population as a model of the genocide of the people. A comprehensive (in particular, socio-demographic and political-economic) catastrophe becomes a natural consequence of such a course. And one of the channels for its realization naturally turns out to be blocking the ways of the creative manifestation of the giftedness of the population, the creative consensus of the people. Prevention of the threat of reverse evolution in the transition period involves a planned improvement in the quality of cooperation, social and production interaction and a competent balance of mechanisms and the objective state of affairs; uniting the efforts of individual workers and collectives. The embodiment of socio-economic creativity in a public-private partnership becomes a factor in the progress of society. Crucially important conditions for optimizing the transition are the cultivation of development engines - timely forms and mechanisms that are organic for given specific socio-cultural and political-economic conditions, as well as the social environment itself. That is, on the basis of a real increase in the maturity of socio-economic ties, it is required to ensure the advanced transformation of the social landscape and the development of scientific, educational and industrial clusters, points of concentration of progressive changes. The socio-state systems of protecting the basket of the rights of the population, as well as everyone's access to the use of the benefits of their cultural-civilizational world in order to discover and creatively realization (primarily in labour and management) their complex of talents, the consistent "socialization of the state". In particular, the protection and manifestation of the fundamental interests of the people require an increase in the level of organizational, managerial and professional knowledge and skills. The diversified creative initiative of workers, real political and economic power of the people is not an appendage to organizational and managerial activity, but one of its pillars. Civic restlessness, creative search, dissent in the broadest sense should not be perceived as an annoying factor and the opening of shortcomings by people's control as a pretext for curtailing intra-organizational democracy by bureaucratic elements in government and administration. Both

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provoke the use of the wealth of society in the selfish interests of groups, lead to the squandering of resources, the degradation of production, and merge the flows of corruption and bureaucracy.

Accordingly, it is necessary to move from the habit to the global imposition of liberal standards of Westernization on extremely heterogeneous cultural and value worlds to a focus on cultivating one's own social conditions for productivity and long-term stability of life. Moreover, from each type of models (traditional, modern, postmodern) of development, any specific cultural-civilizational world, relying on its mechanisms of self-organization, is free to choose its specifics, respectively, both to the deep layers of its value-sense complexes, and to the dynamics of transformation. Reliance on the information and communication capabilities of various models of life arrangement / development of a smart society and the basic value-sense complexes of the cultural-civilizational world allows us to provide more reliable foundations for success in achieving both a state of unity within society and competition / partnership in our external relations.

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