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ARE EMPIRES RETURNING?

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In the processes of competition, to defend legitimate interests and protect the possibility of independent choice, working out of independent decisions, significant demographic, political, military, economic and other potential and the ability to realize it are required. The agenda is actively formed by the great powers. Does this circumstance mean the inevitability of the world entering a new period of unification and omnipotence of empires, a departure from the practice of realizing the rule “divide et impera”? Should the stated claims from Greenland and Canada to Mexico and the Panama Canal (as well as some other leading transport corridors and critical deposits) with the renaming of topographic features be treated as a program for further actions of the great powers? What is the probability of successful agreement between the great powers of our time on the contours of a new structure of world development and security? How to get your bonus for participating in the next ordering of chaos? [1-9]. Meanwhile, the ninth wave of the general Fronde (in comparison with which even the discontent of J. Mazarin on the part of practically all strata of the population seems insignificant) could become the crest of an almighty tsunami and threatens the most destructive catastrophes at the systemic level. Should the loss of identity be assessed as a kind of price for security or as a condition for preserving, improving self-worth and freedom of self-disclosure? The “large battalions” of the economy, united by the diversity of culture, ideology, language, and faith, are still decisive. But now they do not blur national traditional values, but are based on them “in corpore”. The basic, backbone ones are not obviously impersonal globalist structures with supranational officials serving them (for example, euro-bureaucrats), but powerful national states and forces protecting their legitimate interests.

Empires were built on asceticism and strict discipline/self-discipline, and fell apart because of stupid and greedy egocentric-sybarites. Consolidation and

SECTION 6.
RELATIONS INTERNATIONALES

adaptability are progressive only with an increase in the level of diversity and depth of creative searches. Meanwhile, the loss of moral and spiritual guidelines, value splits in society form vivid signs of a transitional period in the development of humanity [10-16]. Additional features of variability are imposed by the situation of post-Soviet transition. The creation of conditions for the systemic self-destruction of parts of the former bloc created by the countries of real socialism is an integral condition for the degradation of humanity, the submissive submission to the ruling groups. Accordingly, for this purpose, the most corrupt and short-sighted figures of the aborigines are identified and promoted “to the top” of wealth and power. The separation of the people from the possibilities of effective influence on the government: up to the absence of direct election of senior officials by the people and the holding of “dirty” elections are directly related to the management culture and system [17-34]. The ecological threat: both material and moral and spiritual – is associated with moral uncleanliness and individualism, manifested in the pollution of the entire world by rich countries, in irresponsible hacker attacks (conducted, according to world statistics, mainly from their territories). Misanthropic social systems and political regimes that have repeatedly generated world wars continue to reproduce waves of violence in their internal life and foreign policy. Hypocritical rhetoric instead of a clear vision of goals and predictability of position conceals extreme egocentrism in geopolitics and dual standards in decision-making. The unwillingness to listen to the voice of reason and the absurdity of demands on the rest of the world complements the consumer-animal attitude to the world and provokes the growth of alienation. The incitement of mutual hatred, the formation, organization and financing of the “fifth column” (including direct foreign agents), “multicolored” putsches, tightening the “Anaconda noose” around truly independent countries is an expanding toolkit of measures of interference in the internal affairs of other states. In turn, countries without full sovereignty only receive rules from outside, submitting to foreign interests. In border countries, systemic discrimination against representatives of non-titular peoples with measures of cultural destruction and trampling on the legal right to receive education and services in their native language sometimes manifests itself (but is justified by the principle of “a son of a bitch, but one of our own”). Accordingly, the operation of images comes into contact with the constituent elements of social memory, social myths and traditions. Meanwhile, ideality as a feature of not only the existence of a potential or subjective representation (collective or individual), but also a form of representation, the active substitution of one object for another allows the analysis of this “sensory-supersensory” reality. In this case, the fundamental goes into the basis of the dominant actual. Spiritual production records at the fundamental level the derivativeness of social consciousness from

social being, while at the actual level, on the contrary, the dependence of social being on social consciousness. Material and spiritual culturally significant space-temporal forms of things, social contacts and processes create a socio-economic order that has internal and external outlines. Forms of the spiritualization of matter and the materialization of the spiritual are a prerequisite for development. At the same time, by means of culture, an ideal representation of material reality is carried out, when the ideal is a sign of the true being of the material. Relationships of social ideality of value-sense complexes as a kind of objective subjectivity also confirm the role as a resource of social integration. In particular, for example, the language of myth was formed as an instrument of individual and social consciousness. The socio-cultural resources of civilization are based on groups of images and symbols living in language and consciousness, relying on the features of cultural-civilizational worlds and cross-cultural characteristics of human perception.

Reincarnations of empires are capable of preserving historical memory, but they can change their form, content, and content, often adopting the features of ruling groups and ideologies. Meanwhile, the regularity of uneven historical development and the global transition to post-global dynamics of international and domestic relations, and in particular, deep regionalization and the ongoing change of leaders of the ecumene, are radically changing the requirements for ensuring the sustainability of the cultural-civilizational world, objectively assuming the endogeneity of models of social progress. As is known, the contribution of the Soviet Union and his Red / Soviet Army had a decisive influence on the outcome of World War II and the defeat of nazism and militarism; and nowadays once again fighting the evil of revanchism, defending fair models of development and security. Comprehensive provision of real independence is one of the integral parts of “finding oneself” on the “road to the future”. Recovery from foreign information viruses (inoculated, in particular, in 2004 and 2014) can take different forms, but in any case, it presupposes a moral and spiritual revival on one's social heritage, historical experience, and basic value-sense complexes of one's cultural-civilizational world. With the preservation and reunification of peoples, the dynamics of value orientations is inevitable as the growth and consolidation of the potential for awakening and rebirth. And the increasing weight of the factor of information relations in the system of public (in particular, international) relations attracts close attention from the public, states and supranational entities. Preservation of freedom of speech, the balance of mutual rights and obligations of the state and citizen, the relationship of state sovereignty and the rights of peoples to self-determination converge into one problematic knot. At the same time, the difference between the real state of affairs and its virtual image is growing. The West likes to present itself in the world media and social networks as a winner over

SECTION 6.

RELATIONS INTERNATIONALES

non-existent problems, in reality leaving the solution of many points of chaos created by it to the world community. What is the strengthening of the factor of attempts to ensure the legitimacy of coups d'état and the implantation of a culture of perversions alien to peoples, the dismemberment of states and the separation of peoples worth.

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