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THE FRONTIER OF THE MODERN AND THE FUTURE: THE MOVEMENT OF THE POSSIBLE AND THE WORTHY

Vladimir E. Shedyakov¹

1. Dr. Sc. (Sociology), Ph. D. (Economics)

Freelancer scientist

UKRAINE

ORCID ID: 0000-0003-2779-3736

It is well known that the understanding of “frontier” (as opposed to, for example, the border) is not only a territory of meeting of cultural-civilizational worlds, but also the interpenetration of different perceptions and understandings, the originality of forms and practices of cultures, economic management, the uniqueness of history, social experience and mental codes. The history of science and practice has shown that the evolution of the term “frontier” allows it to be fruitfully used in the process of studying the relationship of both cross-cultural characteristics and the specificity of cultural-civilizational worlds, shading the paths of formation and the diversity of the result of the socio-cultural landscape, the perception and organization of reality and space [1-5]. Even such signs of the times of the classical frontier appear, as, for example, a network of trading posts – points of development within uncontrolled territories. The ability to move forward without suppressing originality, but involving in the culture of development, is now worthy and objectively required.

Post-modern productive capital is formed around the creative abilities and intellectual potential of man, their organization and use. The transfer of muscular and energetic functions to the level of automata increases the value (and, therefore, the weight as a competitive factor) of man's creative potential. It is obvious that the essence of the current frontier lies primarily in the scientific-intellectual sphere [6-10]. At the same time, the peculiarity of the new frontier is the obligatory reliance on the moral-spiritual component of life. Since the challenges facing humanity require the unity of spiritual, mental and intellectual quests, it is in this plane that we probably have to see the frontier of the future. In fact, the transfer of creative

energy from the level of craft labour to labour-creativity primarily covers spiritual life. The spiritual life of society requires value-sense content of creative search. Formation of the symbolic language of power as an element of security and development and based on morality and discipline, fixation in it of achievements and ascent of the vital orbit of the cultural-civilizational world is a necessity of successful transition to the post-global and post-modern state. Attractiveness as a craving for abstract values allows to combine the teachings of “what should be” and “what is”, to resonate ideal and real worlds, creating a vector of change of social capital, to transfer spiritual energy into material achievements. On the contrary, it is the nature of the ideal as an objective reality that enables its social impact on processes. Scientific, technical and socio-economic progress does not resist, but demands moral purification. But harmony between them is based on the basic value-sense complexes of each of the cultural-civilizational worlds and its forms should be cultivated by state top managers, bureaucracy and the people's elite. At the same time, the ideal representation of material reality is carried out by means of culture, when the ideal is a sign of the true being of the material. Thus, spiritual production records at the fundamental level of organizational-managerial relations the derivative nature of social consciousness from social being, and at the actual level – on the contrary, social being from 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 [11-18]. With the growth of both the material-technical base of social production and spiritual practices, the significance of social heritage naturally increases. The state and dynamics of the cultural-civilizational world produces specific forms of interrelation between social psychology and social ideology in spiritual life, the theoretical and everyday levels of social consciousness. The recreation of the ideal, which is at the core of spiritual production, records the concrete historical diversity of socio-economic processes occurring primarily at the levels of the material-technical (changes in consumer values), socio-material (values) and social-ideal (forms of value). At the same time, the organic development of society requires support for the creative foundations of socio-cultural integration, socio-cultural capital. This presupposes the obligatory reliance on its constantly reproduced features, reduced to value-sense complexes. Moreover, support for the “creative combustion” in different cultural-civilizational worlds requires different structures, forms and methods – in accordance with the path travelled, the historical experience gained, the social heritage, values, traditions, interests and goals. Faced with challenges of a historical scale, each of them finds its own answers. At the same time, the possibilities for careful adaptation of some principles and models created by other peoples are increasing. This de-actualizes the approach that clearly classifies

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international relations as secondary, derivative – and leaves the possibility of using the potential of convergence. The poly-structure of world economic relations, based on mutually acceptable standards, becomes the prototype of postmodern reality, and not at all a violent culture-bearing. At the same time, no system of values can be considered the only possible one for humanity. All cultures are equal, no one is exceptional.

The time of paradigmatic transition among many models of further transformations also opens up the possibility of optimizing development. Ensuring a radical rise presupposes the creation of an inspiring, motivating social environment, and support for “points of concentration of positive changes” – enclaves of breakthroughs: such as the development of the West, Silicon Valley, the study of space, the earth and sea depths, the development of bio-robotic and satellite systems, etc. The brilliant achievements of mankind are the wealth of all nations, and not the arsenal of fat cats and rulers. Their worthy development is the potential for the growth of consciousness and self-awareness. A further leap into the unknown requires the consolidation of creative efforts, and not at all the waste of energy of cultural-civilizational worlds in confrontation with each other [19-26]. Moreover, the dynamics of change are already manifesting themselves quite clearly. Their aspects and characteristic features are highlighted by many authors. However, not all analysts and policy-makers respond to real opportunities and threats. Paroxysms of discussion and furious rejection of the logic of history continue. How do you think their mass character can be explained? Firstly, the situation is connected with the existence of fundamental interests of groups of people. Secondly, the situation is explained by the fear of loss of income stability. Thirdly, the fear of systemic changes is tied to anxiety not only for one's own internal comfort, but also for one's life: one's own and that of one's loved ones. Let us also assume, as an assumption, that the idea of the depth of inevitable changes is of importance for the reluctance to see the obvious.

Pro-social release of maximum creative energy occurs with maximization of real opportunities for everyone to access the resources of society, i.e. with an increase in the level of equal access to development and security. At the same time, social responsibility is associated with reasonable initiative and civic activity. Post-globalism increases the value of humanity, empathy and collectivity, “team play”, therefore, responsibility for one's own and others' behaviour. In this context, it is important that not everyone has the right not to foresee; it is not a person as such who is prone to make mistakes, but a muddle-head. But an image is one of the means of understanding and impression, which is used, in particular, to make a choice, including intuitively. The consolidation of the descendants of colonizers, slave owners and slave traders, pirates and collaborators with nazi regimes in the

ruling elite destroys the creative potential of society and distorts its value-sense complexes. It is obvious that the right to profess one's native religion, use one's native language, and create in the forms of one's native culture are inalienable, as are, for example, the right to life and prosperity. Accordingly, a regime that tries to ban the language, culture, and faith of its citizens not only displays a nazi character, but also carries out ethnocide of the population as a model of 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 is naturally blocking the paths of creative manifestation of the talent of the population. The creation of a favourable environment for change and clusters of positive transformations are organizational-managerial factors for optimizing actions.

It is obvious that the depth of changes and the scope of transformations increase the role of the frontier as a categorical level of understanding what is happening in the system of organizational-managerial relations, in particular, in the process of making and realizing of decisions [27-37]. This presupposes the necessity of relying on its constantly reproducible features, reduced to value-sense complexes. Accordingly, "the right" movements no longer call for settling down according to the western patterns, but are increasingly oriented toward the customs and traditions of their own cultural-civilizational worlds. "The left" forces are also moving away from blind internationalism (as they once did from the "permanent revolution"), accepting domestic popular approaches (even religion). As a result, both the practical recommendations and theoretical research of both are by no means irreconcilable. Thus, geopolitical realities are preserved, but are reflected differently by "the left" and "the right". But their attitudes toward the ultra-globalists are becoming conflictual ones.

Meanwhile, the immeasurably increased power of humanity can be directed not only for the benefit of nations, but also for enslavement and manipulation, not only for the protection and development of each person's abilities, but also for the alienation of creative talents, including the ultimate alienation of human life in various wars. Thus, the pro-social vector, and not the misanthropic orientation of the scientific-intellectual frontier, requires the formation of an adequate socio-cultural environment, the nature of moral-spiritual activity. Accordingly, new horizons for development are opening up for those states in which the social structure maximally promotes the realization of the creative (primarily intellectually intensive) potential of each person, and the Super-Project can consolidate, structure and mobilize for the solution of creative tasks. At the same time, the state is obliged to ensure the highest possible social standards of life and conditions for creativity (in particular, by organizing the solution of routine material, everyday

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issues together with territorial communities), preventing the waste of abilities in senseless consumerism / acquisitiveness races. At the same time, the growth of a caring attitude towards dissent as an essential attribute of creative search is becoming an important consequence of the expansion of the basket of rights and freedoms of the individual.

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