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## **REAL AND ILLUSORY OVERCOMING SOCIO-CULTURAL PROBLEMS IN SEARCHING FOR WAYS TO POLITICAL-ECONOMIC ANTAGONISMS' RESOLVING**

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Fundamental deep transformations are ripe, but their appearance can be significantly changed. In the active competition of people and models, everything is not predetermined, everything is shaky and fluctuating. And it is not at all necessary that the optimal path, as well as the stages and the best pace of movement will be chosen. In particular, as is known, juggling the topic of social justice is a convenient direction for justifying coups d'état and criminal outrages. Sometimes social security is undermined by racial problems, or cultural-language confrontation [1-8]. Meanwhile, the severity of antagonisms in the life of society is by no means smoothed out by imposed fictions. However, often the genuine solution to the issues of increasing the level of social justice is replaced by an appeal to the well-known formula "for everything good, against everything bad" and a quiet redistribution of power and property "on the sly". However, the world-historical process also remembers bloodier, more deadly events under the slogans of social justice or the introduction of democracy, etc. Thus, the depth and systemic nature of the crisis penetrating the global political-economic structure reflects the nature of accumulated antagonisms. At the same time, the favourites of the past are accustomed to solving such problems "at someone else's expense". For example, models of "crisis spill over" were used through colonial expansion, drawing into a state of world war, etc. The issue of socio-cultural and political-economic programming of transformations naturally becomes more acute at the turning point of eras, when creating the foundation of a new reality, determining the long-term orbits of subsequent changes [9-18].

Moreover, the use of a battering ram of plausible illusions is an effective way of diverting attention from the problems of the real world, offering to consider

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fictitious (albeit outwardly attractive) constructions instead of complex and not always pleasant situations in reality. The emphasis of the media on creating impressions, rather than studying the logic of facts, an appeal to emotions and instincts, rather than reason and intellect, has become noticeable. Pushing towards perception through the lens of intermediary commentators is also becoming a serious factor. The worldview of young people is especially mobile; many representatives of the average person are often inclined to quickly forget and not particularly analyse of phenomena and processes. The lack of a habit of independent thinking, critical analysis of incoming information, systemic education by society of alternative interpretations and hidden subtexts, the ability to discern specific interests, a tree of goals, value-sense complexes behind slogans becomes a significant obstacle to increasing the level of security and development of the people [19-31]. Meanwhile, overcoming the fundamental antagonisms of the era can be sought either through a radical democratization of social relations (in particular, their superficial layers: organizational-economic relations, economic mechanism, ideology and social communications), or through the implantation of quasi-castes, a new Middle Ages, etc. It is quite logical that reliance on clans, nepotism, tribalism is often supplemented by the glorification of archaism, “sharovarshchina”, features and signs of the Middle Ages (not the “life-giving tradition of the people”, but external archaism), as well as irrationalism and mysticism. The conditions of recovery and development after military actions impose many additional restrictions. In particular, the impact of problems and opportunities associated with both the socio-cultural and political-economic aspects of society is intensified [32-39]. For example, on the one hand, archaic industries and their socio-cultural supports are destroyed; people are gaining foreign experience, etc. On the other hand, a significant part of the labour potential has left, the country has lost specialists, some of the military have simply lost their work skills and have become unaccustomed to routine activities, and the capacity of the domestic market has sharply decreased.

Thus, the education of the people as a body of citizens accustomed to independent thinking and defending their civic position is in the sphere of priority concern of society and responsibility of the state. Overcoming the artificial division into “classes” of people and countries in foreign and domestic policy is a necessity for supporting common security and development. The rise of the socio-cultural sphere and the improvement of the sociocultural capital of society is an element of effective actions to overcome political-economic antagonisms and long-term economic development. There is no other way to assert the morality of the world except by sacrificing oneself. For development, it is necessary not only to “serve ideals”; one can only confirm one's rightness by oneself, take risks at one's own

expense; prove and convince by one's example, and not by orders. Not to impose uniformity, but to motivate and support multidirectional searches for a better future. On the one hand, anti-fascism, anti-nazism are the obvious core of the unifying patriotic ideology of revival and development. On the other hand, steps in the international field are extremely relevant: recovery and compensation for damage from pumping weapons, communications and information, placing aggressors under international control; for example, Israel's mass extermination of civilians (in particular, children) in countries-neighbours has acquired sad notoriety. In general, reaching the level of fundamental changes adequate to the challenges of the era requires a decisive suppression of distortions of the expression of the people's will (primarily in elections), as well as the desecration of rights and freedoms (in particular, freedom of speech).

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