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**STRATEGIES AND TRAPS OF THINKING:
“INTEGRANION” = INTEGRATION + UNION
(RATIONAL CHOICE AND VALUE-SENSE COMPLEXES
IN POST-GLOBALITY)**

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The transition to post-globality as a structure and environment of social relations of the knowledge society is formed around the main directions of developing an understanding of the world around us and oneself. There is a growing awareness of the need not for "patching holes" according to the principle of "here and now", but for systemic-strategic social development and security as the determining conditions for self-realization and mutual realization. The implementation of original models of a social (people's, socialized) state requires an expansion strategy and the corresponding sector of management, and the through value of the principles of the ecology of life – each time in forms, that are organic for the development of a particular cultural and civilizational world, therefore – innovative for the ecumene as a whole [1-5]. Along with the increasing role of the features of each of the cultural and civilizational worlds, the interpenetration of the value of the common elements of progress is also growing; new combinations of mental skills are emerging. For each of the cultural-civilizational worlds, its integration into the system of international relations, long-term and opportunistic-current alliances is not a goal, but a means of raising its security and development. That is, the use of cooperation processes (integration and unions) in solving common problems is a condition for the success of one's modernization. Rational thinking in the development of post-global strategies requires a transition from an abstract and one-sided assessment to a concrete-universal holographic relation [6-11]. At the same time, general developed principles, approaches, discoveries are of value, and not at all the transfer of private templates and tracing paper from alien mechanisms or institutions that have grown up in a different environment. Thus, futuristic diagnostics focuses on such processes of integration and formation of alliances that would strengthen, rather than weaken, the sovereignty and specificity of each of the cultural-civilizational worlds. At the same time, "dragon's teeth", sown by colonialism and the slave trade, play a significant role in the implementation of hyper-industrialization on a global scale as the industrial core of the new modernization. For example, the robbery of the colonies by the mother countries; the imposition of artificial state borders that do not coincide with ethno-cultural and religious ones; strengthening the problem of divided peoples, bribing and corrupting local elites; inhibition in development and so on. Vivid outbreaks of global injustice were nuclear explosions in the peaceful cities of Hiroshima and Nagasaki, the use of chemical weapons in Vietnam, the bombing of Belgrade (including bombs with depleted uranium), the destabilization of the Arab world, constant coups against progressive governments in South America, etc.

The reflexivity of the post-global era provokes cognitive confrontations and traps of thinking based on differences in the value-sense complexes of cultural-civilizational

worlds. Meanwhile, the solution of the common problems of mankind requires the unification of efforts. However, the interest in consolidating opportunities also implies building up differences in potentials. The objective need to associate cultural-civilizational worlds means the need to recognize their self-worth. That is, the rational choice of constructive ways of transformation is based on the value-sense complexes of cultural-civilizational worlds. Social intelligence acquires a specific color according to the nature and priorities of value-semantic complexes. Each of the cultural and civilizational worlds has the right to its own special path, as long as it does not encroach on the security and development of others. The search for each is limited by the freedom of others. The nature of the value-sense complexes basic for each of the cultural-civilizational worlds is significantly different. As you know, centuries of coexistence of natural and human communities in certain niches have developed different approaches and attitudes. The history of socio-cultural stylistics has formed the most valuable experience of the original arrangement of life on the basis of freedom and equality, perceived as fair. Accordingly, the schemes and stamps of the social organization of life, successful in one of the cultural-civilizational worlds, can, superimposed on other traditions and ways, only hide completely different mechanisms and processes. Attempts to "introduce uniformity" of the Procrustean bed, breaking the innovative originality of forms and replacing them with imitation of borrowings, multiply the irrationally-transformed carnivalism of human community and undermine the self-identity of communities. From the organizational principles of the socio-economic system, humanity is moving towards biosocial integrity. At the same time, the characteristic features of post-globalism, post-industrialism and, in general, post-modernity, refract the features of interaction. In particular, firstly, the possibility of access to cultural layers of different eras and civilizations and selectivity in their interpretation and preferences is expanding; secondly, the mutual diffusion of sacred and profane (simple), elite and mass strata is intensifying; thirdly, the transformation of the resource-methodological bases of development is oriented towards the maximum pro-social deployment of talents.

The using of the features of the era and the transitional period to it in the formation of the reflexive nature of the new modernization brings to the forefront of transformations the education of critical thinking and civic engagement, freedom and responsibility, but, above all, the cultivation of mechanisms for combining traditional value-sense complexes of cultural-civilizational worlds with social innovation post-globalism. The post-global environment contributes to the security and development of cultural and civilizational worlds that will be able to find and defend their own balance of their own value-sense complexes and peaks of the human spirit. Looking to the future requires defending the past. Change is inevitable and obvious. But the forms and results are not obvious and probabilistic: everything will be determined in the confrontation of many forces, when, in addition to regularities, chances will come into play. The development of the post-global environment is based on a variety of security and development models, and not at all on competition for the most complete embodiment of the characteristics of any one of them. If earlier peoples, countries and states competed with each other for the embodiment and binding to their conditions of a model that looked like it would give advantages, some for a place in the wake of the most successful, now fundamentally different models, approaches, tools are colliding that develop deliberately asymmetric responses to historical challenges. The transition to a descending orbit is fraught with a global catastrophe [12-19].

And the burden of the decision falls on the living: delay, like a mistake, is fraught not just with "lost profits" or a strategic loss of one of the cultural-civilizational worlds, but with the death of the ecumene. The gigantic power of humanity will be subordinated to the tasks of either enslavement or creation; either to the idols of accumulation/consumption, or to the ideals of creativity; proceed either in the irresponsible manipulation of a handful of everyone else, or in genuine democracy and civic activism. Be guided by the approach "everything around is either servants or enemies for me" or "let a hundred flowers bloom ... ". subordinate transformation to the whims of the few at the top of the "food chain" or the embodiment of the sacred ideas of development, justice, equality, brotherhood, freedom for humanity. The basic value-sense complexes of the cultural-civilizational world are woven into the formation of a social ideal, ideas about what is fair, normative, and desirable. Prerequisites for radically different preferences have been created both at the social and personal levels. Moreover, if the biological, physiological and material world carries the grounds for depersonalization, then at the ideal level everyone is different. The problem is not so much in the geostrategic bias in itself, but in its false quality, lies of apology and ideological disorientation, leading on a historical scale to the betrayal of the fundamental interests of the people.

At the same time, one of the important facets of the reorientation of consciousness from strategies of aggressive manipulation of others to self-realization and mutual realization is the movement on a global scale from one-man management to network structures. Another facet is the transition from the dominant economic growth based on the expansion of markets for the consumption of capital and goods to the priority of environmental sustainability in high-tech non-toxic production. Consonance of the strategy of transformations with the logic of history, which ensures the retention of the advanced frontiers of mankind, requires co-creation with nature and society, and by no means aggression, enslavement and perversion. Now, on the basis of their cultural-civilizational worlds, leaders who agree and are guided by the recognition of the legitimate rights of each of the peoples (including divided ones) are taking the place of the world hegemon, trying to control the ecumene for the sake of their own egoistic aspirations. If globalism gets along well with xenophobia and subordination (in particular, due to more and more sophisticated manipulation), which organically grow out of pseudo-liberalism, then post-globalism, inheriting the global scale of the mutual connectedness of peoples, tends to move away from dictate attempts in favour of a plurality of approaches based on the natural diversity of basic value-sense complexes. Emphasizing the "green" economy is an echo of transformations on the way from a technogenic model to a spiritually creative one, opportunities and risks of a global scale, creating prerequisites for new niches of economic prosperity and social sustainability. The primitive utilitarianism of wretched pragmatism and businesslikeness, as well as the craving for consumer pleasures and pleasures, are all parts of a vast toolkit of degenerative mechanisms, including the squandering of past accomplishments, the imposition of anti-values, pseudo-values and quasi-values on humanity, and the destruction of "ecology spirit."

Each environment is conducive to its own set of thought pitfalls. At the same time, their transformation correlates both with the ways of cognition, strategies of thinking, and the nature of the value-sense complexes dissolved in them. Accordingly, now it is absolutely not enough for a professional to be a "narrow specialist", it is necessary to ensure methodological literacy, show reasonable initiative and social responsibility. Systemic errors, subjectivism in decision-making are correlated with organizational and managerial voluntarism. The age-old

approach: "the regularity of a historical phenomenon is inversely proportional to its spirituality" – acquires new content in a period of global transformation, where the most contradictory tendencies alternate, mutually resonate and limit each other, and none of them can be abstracted without damage to analysis. Of course, the inhibition of overdue changes poses a potential threat to the degradation of society and its productive forces. But something else is also true. "Victorious", bloody and militant revolutions often sinned with such a decisive expenditure of all resources and overstrain of the nation that it was precisely their rapid progress that was followed by a radical departure, and sometimes a sharp increase in the tendencies of destabilization (and disintegration) of society. Outwardly ineffective (but effective) "compromise" models, on the contrary, ensured the smooth continuity of historical processes. Especially now, when the quality of the "locomotives of history" is moving from revolutions to processes of a completely different order: in evolution, the pressure of non-economic, non-directive, "quiet" factors increases, and information competition, in turn, determines the result of the polylogue of cultural-civilizational worlds. Accordingly, with a variety of ways of sociogenesis, the struggle for the revival of the value-sense complexes of one's cultural-civilizational world directly and directly turns out to be among the highest priorities of society. As well as the resources for its realization: culture, ideology, science, economy, etc. And, especially, education, the essence of which is not cultural training or training scraps of knowledge, but the formation of a personality, its creation (self-creation), preparation for critical perception, independent thinking and civic activity in a post-global environment.

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