

## SECTION XIX. SOCIOLOGIE ET STATISTIQUES

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### THE POTENTIAL OF THE ANTI-CRISIS CORE IN THE DEVELOPMENT OF A SYSTEM OF MEASURES FOR REALIZING OF THE INTER-PARADIGM TRANSITION

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Transitivity (especially, of the inter-paradigm level) manifests itself, in particular, in a series of crises. The anti-crisis core of society is formed by the elements of the development economy system around the moral-spiritual axis of each cultural-civilizational world. Main attributes are the environment and scientific, educational and industrial clusters of development. The more serious the choice facing society, the more justifiably one can state a key period of time. Socio-cultural and political-economic programming of development can be based on a flexible system of social automata and machines. The turn of the 2-3 millennia naturally revived questions about the optimization of the state, administrative, and political structure. But post-globalism gives a chance for success to each of the cultural-civilizational worlds, you just need to see the opportunity, be ready for it: grow your resource bases and social forms that allow you to perceive and produce strategic analysis, forecasting and designing global projects. This is especially important today, when the historical outlines of cultural-civilizational worlds are visibly restored in the world. The situation requires accuracy in determining the tree of goals and means, a flexible correlation of strategy, tactics and operational art. The optimization of actions during high-speed transformations during this period largely depends on the timeliness and accuracy of identifying the phases and characteristics of the crisis. Once upon a time, axial time endowed groups of humanity with leading characteristics. Now the global transition to a new social paradigm is superimposed on the return to the tasks of autochthonous, endogenous, import-substituting development as an element not only of the struggle to restore the economic foundation of sovereignty, but also to preserve one's identity, a separate and independent contribution to the diversity of the ecumene [1-9]. Many options for influence lose their ultimate effectiveness: what is beneficial from the standpoint of immediate profitability can turn into a strategic loss. The potential for sustainability and development with participation in integration processes of a post-global level and quality is largely provided by a variety of life patterns and a combination of mastering the latest ways of life with the cultivation of innovative forms of basic value-sense complexes. So, if the Modern has accustomed to optimizing development through the unification of the model of life, then the diversity of features of new social structures focuses on the fundamental discrepancy between approaches and ways of optimization. Now the competition of cultural-civilizational worlds is a competition of models, forces and means: the higher the originality, the easier and more fully it is possible to take into account the features of the conditions, environment, and value-sense complexes, mental matrices, increasing competitive advantages and reducing risks. At the same time,

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changes are taking place not only in individual social institutions, but also in the very complex models of life and development, relationships and structures. After a period of inertia, there is a sharp degradation of the socio-political landscape of a number of countries, which is reflected in the world state of affairs. Finally, states claiming the status of regional leaders, and even significant global players, are moving away from many standards that were previously set from outside.

The formation and realization of the image of the future are subject to both positive and negative influences. Objective requirements for the quality of development and implementation of anti-crisis measures are aggravated not only in connection with the political and economic situation of the moment, but also because of realizing of an inter-paradigm transition by mankind, when the orbits of further transformations are determined for everyone. Correspondingly, the pressure vector of the social environment is changeable. The ability to sustain and change cultural-civilizational worlds is largely determined by the interweaving (in particular, under the influence of historical experience, socio-cultural heritage and the mental matrices of the people) of objective and subjective structuring factors that form feedback and attitudes towards creativity (individual and mass, in labour and management, etc.). The imposition of a fever of chasing after money, things, prestige, and entertainment at the same time spurs the market and leads away from claims to social, spiritual values: the cult of consumer idols opposes creative development and realization. Today, the crisis characterizes the very state of the social (including political-economic and financial-speculative) ecumene system. In particular, human potential, natural resources, and technical / technological capabilities are not being spent rationally enough. The unemployed (or inefficiently employed) labour potential increases the pressure on the general situation. At the same time, risks are accumulating from delays in carrying out urgent reforms in the organization and regulation of the economic life of the ecumene. In the conditions of the post-Soviet space, the state of interweaving (and knots) of contacts is aggravated, and a request is being formed to check the purity of cases of privatization of public property in the 90s of the XX century. In both cases, the issues of social justice are associated with the further development of the system-forming relations of labour, property and management, leading to transformations in partnership, value series based on the priorities of the craving for pleasure or readiness for sacrifice. Sociocultural dynamics violates the previous equilibrium, forcing to update previously achieved conditions. Obviously, the dragon teeth of many trends were sown in the 90s. The transformations of the post-Soviet space have both common characteristics and specific features. And during the reliance on national movements – up to manifestations of open ultranationalism while ignoring human rights and "non-titular" people's rights, as well as autonomous republics as part of separate and strengthened national republics, in favour of them. With the laying down of weapons (including ideological ones) in front of primordial competitors, tendencies were spurred on for further self-destruction of the most important subsystems (industrial, scientific, educational, medical, and others), and intensification of conflicts for dominance. The main beneficiaries from the dismemberment of the USSR, both competitors from outside and the ruling elites of the newly formed states, are striving to fix the situation, trying to torpedo not only the strengthening of integration, but also stimulating the continuation of the fragmentation.

As you know, chaos and crisis expand the corridor of opportunities (in particular, organizational and managerial), narrowing in the development of an updated order [10-20]. At the moment of shifts of the paradigm level, approaching the state of institutional uncertainty, one has not so much to be guided by the usual regulatory rules, but to flexibly focus, on the one hand, on the value-sense complexes of one's

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cultural-civilizational world (which, being realized in the forms of traditions, customs, and ensure the reproduction and development of society as a whole), on the other hand, on the general logic of the historical process and specific features: their own, their position and their goals. In particular, adjusting the regulatory mechanism in such a situation involves increasing attention in potential of organizational and managerial relations' realizing to the formed socio-cultural traditions, the development of cultural-civilizational worlds around them and on their basis. Building systemic regulation while stimulating desired transformations: for example, creating a productive social environment, cultivating development clusters, improving personnel systems and "social lifts" – involves increasing the level of cooperation between actors, in particular, public-private partnership mechanisms. The emergence of new systems occurs through hosts of conflicts (including proxy confrontations). Under the veil of previous trends and old facts, the structuring (though not yet shaping) of the already matured new paradigm is dynamically taking place: not just the prerequisites for the future, but the level of realization of opportunities and threats in the new socio-technological paradigm are emerging. If the continuation of the development models of Tradition and Modernity forms the possibilities of postmodernity, then their denial and undermining lead to counter-modernity. In the area of special attention are critical production and conditions for the development of society, for example, tightening the debt loop – one of the ways to lose real sovereignty. The ongoing pathologization, perversion and departure from the global historical scene of the former subjects and ideology is accompanied not only by the militaristic hysteria of the favourites of the past, but also by a natural strategic link with the twilight consciousness of "eternally yesterday" misanthropes.

The formation and stimulation of "think tanks" is an important condition for the competition of ideas and optimization of development, including for anti-crisis optimization [21-31]. With "stable instability", a situational response to what is happening is completely insufficient; strategic understanding and strategic planning are required, in particular, based on a comprehensive perception of the trends in the transformation of counterparties in the team actions of groups of cultural-civilizational worlds, countries and individuals. Understanding the logic of history inevitably leads to the realization of the need for cardinal transformations. But their content, tasks, and, therefore, the chosen tools, the immediate and future consequences differ in a noticeable range. It is quite obvious that at this moment the prospects are extremely dependent on the breadth of the range of searches, on the development of a creative competition of alternatives (ideas, approaches, concepts). This, in turn, implies freedom: both material and spiritual – of faith, media, scientific research, regions, cultural communities, etc.

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