VALUE-SENSE COMPLEXES AND THE COMPETITION OF CULTURAL-CIVILIZATIONAL WORLDS

Oh, East is East, and West is West, and never the twain shall meet,
J.R. Kipling "The Ballad of East and West"

The historical boundaries of the ecumene are tested for strength by the turning point of epochs as a manifestation of the pattern of uneven development. Strengthening inter-paradigm chaos is also manifested in an increase in the level of turbulence, provoking the destruction of foundations and the destruction of achievements. A significant place in its strategic deterrence is occupied by value-sense complexes of cultural-civilizational worlds. Obviously, in the process of socio-anthropogenesis, three catastrophic problems for the ecumene emerged: firstly, the overflow of human energy from creative to destructive goals, secondly, the overestimation of some cultural and civilizational worlds and the underestimation of others, thirdly, the weakening of motivations for self-sacrifice in the name of the embodiment of Duty, Ideals, Values. Value-sense complexes are part of one of the most important (namely, moral and spiritual) axes of the cultural-civilizational world [1-5]. Liquidation, substitution of basic value-sense complexes turns the potential of the people into the building material of other, alien, and often hostile, cultural-civilizational worlds. But this fact does not at all mean the frozen character of value-sense complexes; their development and formation takes place. Deepening the characteristics of the basic value-sense complexes of cultural-civilizational worlds is necessary, among other things, to optimize the forms and mechanisms of mutual understanding and non-conflict interaction. The development of the ability to live and create in harmony with oneself and one's cultural-civilizational world jointly resonates with the growing need for dynamics in taking into account the need for diversity and overcoming the antagonisms of coexistence with others [6-12]. The transition to a post-global arrangement of communications is manifested, in particular, in the intensification of competition, based no longer on the most complete embodiment of a single organizational and managerial model, but on its own basis (including value-sense). The combination of means and restrictions in value management in the competition between cultural-civilizational worlds depends not only on the characteristics of each of them, but also on the historical era. On the one hand, there is the uniqueness of the decisions on nuclear bombing of peaceful cities and the use of shells with depleted uranium and total use, as opposed to saving even at the cost of their own lives the population of the liberated territories [13-16]. On the other hand, the combination of heterogeneous and multi-scale technical and technological, political, economic and moral and spiritual transformations leads to a change in the role and significance of individual factors of competition and their combinations. Meanwhile, the characteristics of socio-economic processes are historical and changeable. Concrete-universal forms of geostrategic positioning actively absorb the energy of various layers of the material and ideal level of implementation of socio-economic processes. On the one hand, the features and priorities of participation in the international division of activities are changing. On the other hand, there are growing demands for raising the public level of intellectual creativity and strategic managerial culture [17-28].
The practical truth of value-sense complexes is confirmed by the effectiveness of their impact on the individual and social levels. Ideality as a feature of not only the existence of a potential or subjective representation (collective or individual), but also the form of representation, the active substitution of one object for another, allows the analysis of this "sensory-supersensory" reality. The ideal is generally inherent in the material world; their mutual resonation ensures the coherence of development. At the same time, obviously, the content of ideas cannot be sought in the depths of individual consciousness or under the skull. On the contrary, it is the nature of the ideal as an objective reality that provides the possibility of its social impact on processes. Against this background, attractiveness as a craving for abstract values makes it possible to combine the doctrines of "duty" and "existence", to resonate the ideal and real worlds, creating a vector of change in social capital, and to translate spiritual energy into material accomplishments. The ideal is generally inherent in the material and their mutual resonation ensures the coherence of development; the content of ideas cannot be sought in the bowels of the individual consciousness or under the skull. On the contrary, it is the nature of the ideal as an objective reality that makes it possible for its social impact on processes: not just a "reflection", but also a pre-emptive positing, as well as a constructive impact. 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 existence of the material. The resulting syncretism and differentiation of perception is changeable and historical, but its base: value-sense complexes are fundamental for the existence and development of society and man. In turn, the relationship of the social ideality of value-sense complexes as a kind of objective subjectivity and additionally confirm the role as a resource of social integration. At the same time, the characterization of the place of value-sense complexes is enriched by considering the nature of subjective relations as completely objective, but realized exclusively through subjects. The type of culture and the type of wealth are the two most general expressions of the value being of society. In turn, there are two powerful social development priorities and progress criteria: firstly, human life, trends in its quality and duration, and secondly, the trends of material and spiritual achievements of the cultural-civilizational world.

The "payment" for betraying one's cultural-civilizational world is not only the loss of material and physical wealth, but also the loss of basic value-semantic complexes. The survivors of the colonization of their lands experienced horror and hopelessness from being drawn into an alien world: robberies, genocide of aborigines are complemented by the death of the natural, harmoniously formed in unity with the natural landscape of the cultural-civilizational world. After the death of their cultural-civilizational world, the life of people who remained to exist in an alien civilization becomes a punishment. Cultural-civilizational worlds are organic phenomena, not mechanical ones. They cannot be described solely in terms of material interests and selfish choices; ethnos often acts during social changes as an independent indivisible quantity with its own tasks, will, habits [29-49]. Their traps await in the post-global world: world centres and the world periphery, which have different degrees and levels of subjectivity, attractive to the "centres of power" and useless, convenient and inconvenient. 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. Another thing is that the awareness of this circumstance can be different: from ascertaining the role of their traditional value-sense core to freezing consciousness at the level of its foundation, preparing the ground for various manifestations of xenophobia. Values by their nature are just a personal cut of social consciousness, revealing through the knowledge of the ideal, spiritual, and general cultural. The realizing of sustainable existence and development of the cultural-civilizational world on the basis of organically functioning contours of internal organization and external interaction can only take place with active shaping (preservation of the core and productive modernization) of basic
value-sense complexes. Value-sense complexes of cultural and civilizational worlds, soldered by morality and traditions, provide legitimation, coexistence, cooperation and development of people. Throughout the history of mankind, the value-sense complexes of cultural-civilizational worlds, realizing themselves, turned into one of the dominants of socio-economic development. The meanings of life: of an individual and the cultural-civilizational world – determine the direction, pace, forms and sequence of transformation of their specific characteristics, but they themselves manifest themselves as a side of the value perception of the surrounding world. Thus, the type of culture and the type of wealth are two expressions of the value existence of society. At the same time, earlier culture was created for a certain circle. The moral challenge of the time now is a culture for all, replicated by "new media", where many are in contact with many different actors.

The historical fate of the cultural-civilizational worlds is shaped by predictable and unpredictable processes; spontaneous and purposeful; unique and standard; random and regular; unmanaged, self-managed and managed; cyclically undulating and irreversibly progressive (both progressive and regressive). Space-temporal characteristics of historical transformations of cultural and civilizational worlds, their relationships and the final world vector depend on the characteristics of different stages of life. Not only perception changes, but also the real characteristics of historical time, the vector of its flow (for example, the models "tree", "bush", "rhizome" are used). At the same time, sociocultural development is a unity of progress and cyclism. Due to the general civilizational mechanisms of development, in particular, local, national, global – they achieve both reversible and irreversible results. Variability is complemented by stability as a moment of movement, as the preservation of the foundation (including basic value-sense complexes) in the process of development. Stability in society can only be the result of a dynamic multi-level (in particular, strategic) balance of opposing forces: this is a changing (changeable, flexible, fluid) stability. Otherwise, it must be admitted that sooner or later the "end of history" really comes, all true development stops, while excessively stable social structures, as a rule, come to a standstill.

The competition between the cultural-civilizational worlds of the ideological level intensifies during periods of geostrategic mobility. To strategy each cultural-civilizational world receives its own set of conditions and ways of development – and / or degradation. Postmodern productive capital is formed around the creative possibilities and intellectual potential of a person, their organization and use. The transfer of muscular and energy functions to the level of automata increases the value (and, therefore, the weight as a factor of competition) of the actual creative potential of a person. Accordingly, new horizons of development are opening up to those states in which the social structure maximally contributes to the realization of the creative (primarily, intellectually intensive) potential of everyone, and the Super-project can consolidate, structure and mobilize to solve creative problems. 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, domestic issues together with the territorial communities), preventing the wasting of abilities in senseless races of consumerism / money-grubbing. The growth of a careful attitude to dissent as an indispensable attribute of creative search becomes an important consequence of expanding the basket of rights and freedoms, systems of needs and interests.

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