ALIENATION AND TRANSITION: WHAT DIRECTION OF TRANSFORMATION WILL BE SET?

A radical increase in the total power of humanity can serve completely different purposes. On the one hand, it is possible to increase the level of prosperity of everyone, to carry out a more equitable distribution of the wealth of humanity, to raise the level in the disclosure and implementation of the complex of gifts of everyone, to achieve harmony of socialization / individualization, personality and society. On the other hand, the forces of discrimination, suppression, and domination can be reinforced, strengthening splits in society, increasing its polarization, and worsening the crime situation. The positive abolition of alienation as, first of all, the development of social freedom is an integral part of the social revolution. Of course, overcoming alienation is not at all a movement towards the horizons of idleness and laziness. On the contrary, the thirst for “easy bread”, the deceptive rottenness of consumerism, the swamp lights of “well-being from someone else’s shoulder” not only mutually resonate with the farm consciousness of “everyone for himself”, infantile egocentrism and civilizational rift, but also sometimes turn into a threat of alienation of life itself [1-10]. Historical accidents influence the choice in the perception and realization of patterns. The role of accidents increases as they approach the “axial time” of cardinal transformations.

The direction, pace, models, forms of change depend on the use of the transition period. Periodic transformations of paradigmatic quality are the inevitability of development as, in particular, the “midwife of history.” But the period of forced changes itself, of course, is not a time of growth on an established basis; accordingly, it is not at all an era of prosperity, but an era of crisis and the emergence of accumulated contradictions, the polarization of society and the intensification of the struggle with the intensifying confrontation of socio-political forces for imposing the dominance of profitable them forms and models of the unfolding of the world-historical process [11-24]. Accordingly, humanity’s transition to a new social paradigm is largely determined by developing the ability to use freedom for “good purposes” and mastering the “space of freedom.” Show readiness for self-sacrifice in the name of the highest ideals of humanity or be guided by animal motives of egocentrism? Should the people elect their representatives and exercise effective control over them, or submit to the cliques of supranational “nameless fathers”? For example, access to information / analytics of varying quality, levels of social standards, and the nature of the organization and management of socio-economic processes are extremely differentiated. Which, in turn, multiplies the role of removing the complex of relations of alienation of contradictions between the fundamental interests of the people and the oligarchy (under the pressure of globalization – compradors), the transition on a global scale to a knowledge society and the interest of leaders in the presence of economic reservations, tribalism and human rights, requirements for the intellectualization of activities and an outdated system of social
(especially economic) relations. It is obvious that the establishment, those in power, is by no means the centre of the popular elite; they carry out “deep state” policies that often do not express popular aspirations. Meanwhile, the unity of the embodiment of the logic of history with political manoeuvring, the selection of effective forms of combining social traditions and innovations in the transition period is of utmost importance. The political process ends when power passes from the people abroad, to the oligarchs, the aggressive minority and the “street”. Two probable basic ways of restoring the regulation of the basic processes of integrity compete broadly: through the caste or socialized structure of society, each of which is associated with its own idea of the normative, fair and desirable in the way of life, the directions of individual and social change, the structure of production, distribution, exchange and consumption. The strengthening of protest movements (“yellow vests”, a march with political protests to the Capitol, “Occupy Wall Street”, dissidents in Poland, Britain, the Netherlands and the Scandinavian countries and others like that) naturally meets with the unjustified cruelty of suppression and an orgy of violence that has become part of the rules of the Western suppression of opponents, when the actions of the “security forces” only provoke further mutual alienation.

Overcoming the consequences of the far-reaching dehumanization of man, society, and social relations is a generalizing task in the transition period to a new paradigm of development and security [25-36]. The socio-economic environment, influencing the formation, development and removal of a complex of alienation relations, includes flows of ideal-social (level of form of value), socio-material (level of value) and material-objective, real-material (level of use value) aspects of social life. For example, the prerequisites for anomic, which increase during the transition period, can lead (primarily among young people) to the process of destruction of the basic elements of culture, moral-spiritual norms, provoking deviant behaviour. The impact on the essence of social (in particular, production) relations from the side of the total subject of activity is carried out, including through both the superficial and dynamic layers of economic relations and the economic mechanism, and the planes of ideal and objective dynamics.

With the shift of the core of social wealth (and therefore the basis of power) into the sphere of creativity (at this stage, primarily spiritual-intellectual), the carriers of such potential, its increase / development and deployment found themselves at the forefront of both alienating forces and confrontation. This is reflected in the difference in the productivity of spiritual activity, which is directly fused not with the results of labor, but with the process of activity itself. Accordingly, there is competition for “brains”, for the identification and realizing of the most pronounced inclinations, which means for access to the benefits of material and spiritual culture, the direction of social inclinations, and ultimately, a system of moral-spiritual values. The drift of value orientations, the state and changes in the sociocultural space of the cultural-civilizational world are among the leading factors in the hierarchies of assessments and preferences. This, in turn, sharply increases interest in the means and methods of controlling social behaviour, in the social level of information impact, etc. The dynamics of value-semantic complexes turns out to be a powerful argument in winning over “minds” and is closely linked to the possibilities of using information influence at the social level. The innovative and synergistic properties of the impact strengthen the political role of the gaming nature and social networks in the correction of relationships. And the ratio of aspects of ensuring competitiveness of each of the cultural and civilizational worlds of the post-global ecumene is different and fluid. A return at a new level to the integrity and self-fidelity of man and society occurs in the contradiction proposed by post-globalism between the conveyor belt of solutions (ideological, technological, etc.) and overcoming the accumulation of things (requiring subsequent disposal). Meanwhile, the ripening of the fullness of technical-technological, socio-economic, moral-spiritual prerequisites for the cardinal (including geopolitical) liberation of man and society, which allows opening up space for the development and deployment of the essential forces of man, puts both practical and theoretical plane, the need is by no means simply to “destroy” alienation, but to “remove” it. The conditions
have accumulated not for the destruction of existing mechanisms, but for their reconstruction, in which previously created achievements are preserved and mastered and a transition to a higher (at the same time humane and fruitful) development is carried out. The positive abolition of the complex of relations of alienation means, first of all, the completeness and harmony of the development and creative realization of everyone’s own human essential powers, mastering for this the riches of society and the nature [37-48].

The creation of social conditions for the development and active implementation of abilities presupposes the transformation of the entire system of social education and upbringing, social organization and societal regulation. Post-modern paradigmatic transformations are most characterized by the growth of post-material, spiritual-informational trends in the transition from the priority of material reproduction, which is fixed by the presence of a race of super-consumerism (“super-consumerism”), the formation of financial and insurance “bubbles”, shortcomings of the social system, etc., to an emphasis on the spiritual and intellectual creation, mental-virtual sphere, building up layers of artistic and scientific culture. Under the structure-forming pressure of the global knowledge society, knowing more directly means being ahead of everyone. At the same time, the development of the nature of social production and exchange leads from the exchange of products through the exchange of goods to the exchange of abilities, which are consolidated as the leading force of production (and, accordingly, a factor of competition). With increasing competitive pressure from countries with lower costs, the development of intellectual-intensive areas of production and circulation becomes a fundamental direction for achieving and long-term retention of commercial success. In general, leaders create ideas, outsiders replicate things.

At the same time, the nature and vector of change in alienation relations develops into a specific complex through regional dynamics of different speeds and different qualities. The competition between countries and cultural-civilizational worlds within the “corridor of freedom” of a certain world order, when going beyond its limits, is replaced by fierce competition for the formation of a new world order out of chaos on the basis of its institutional memory, resulting in a struggle for the opportunity to lead / take advantage of emerging processes. The genesis of a complex of relations of alienation occurs at the levels of paradigmatic-universal transformations, common to individual cultural-civilizational worlds and regionally specific, being consolidated in the characteristics of labour, property and management. Thus, for different regions, different aspects of the ongoing changes come to the fore [49-60]. The cultural-civilizational world, which supports the moral, spiritual, socio-cultural and political-economic system of the destruction of any (primarily, more humane and effective for the entire ecumene) alternatives and has become the natural leader of the processes of dehumanization and degradation of society, turns any discoveries and breakthroughs into new areas of threats to humanity. Accordingly, cyber weapons become for him another technological means of “silent attack” on the strength and stability of infrastructures in the war. Scholastically empty tracing is obviously counterproductive and destructive. Since his own point of view seems to the global hegemons to be the only possible and correct one, then any development of reality turns out to be incomprehensible and alien to him, and to impose his rightness, he allows himself a constant stream of propaganda. Official bodies are also pumping up the flow of fakes. Not only because of the differences, but also because of the “double standards” included in his worldview: “everything is for me, I am for no one”. The essence of any (including political) infantilism is egocentrism, which undermines polylogue, corrodes the very culture of discussion and transmission of information.

References: