PARADIGM TRANSFORMATIONS AND DEVELOPMENT OF NEW MODELS OF DEVELOPMENT AND SECURITY

The development of man, which presupposes his complex alienation, has reached its limit. A civilization based on the incentive of greed has exhausted its reserves and has become a threat to both itself and its environment. The ecumene is looking for a saving change in the social paradigm [1-5]. The action of the law of uneven historical development leads to a constant change of development leaders in the ecumene, changing ideas about what is proper and desirable (in particular, in organizational-managerial relations). The leaders of a totalitarian plutocracy are supported by a minority of the population of their own countries. Confidence in the ruling leaders and their policies is falling despite the flow of comprehensive lies and aggressive propaganda. At the same time, on the one hand, history is full of zigzags in the social life of cultural-civilizational worlds, demonstrating the unevenness of their development and reliance on different combinations of factors of political and economic success, the ability to “overtake without catching up.” On the other hand, there are also well-known cases when cultural-civilizational worlds refused further development and limited external interaction. Moreover, the archaization of social life and the emergence of features of the “new Middle Ages” may increase along with the atomization of society, and not at all be a return to the cohesion of society by tradition.

Changes are taking place not only in individual socio-political institutions, but also in the entire cultural environment, relationships, and structures. The paradigmatic nature of transformations is associated with a transition not just from one dominant model of social structure to another, but with a movement towards a fundamental diversity of approaches and options [6-11]. The point is to abandon ideas about the optimality of any model, to move from competition in mastering a single model to competition of approaches of different quality. At the same time, the transition to the logic of freedom is a rejection of the uniqueness of any basis for development. Processes of change are actively taking place, which provide for the coexistence, crossing and mutual resonance of various trends of development, among which (unlike the past) none can claim exclusive significance, which allows us to abstract from others without harm. It is necessary to realize that humanity is not faced with the tasks of ordinary stabilization, but with the problems of comprehensive systemic institutional and sociocultural changes. Their result would allow for a more complete and diversified development and embodiment of local customs and folk traditions, and the creative talent of everyone.

Meanwhile, the paradigmatic nature of transformations is by no means reduced to a change only in the superstructure, but, of course, also includes its change. We are talking about such super-structural changes that would allow more complete and equitable development and security of the base. The poly-structure of world economic relations, based on legal norms developed by the international community and norms of relations acceptable to all, and not at all a block of identical atoms-elements, determines the type of reality. In this context, the very concept of development needs to be updated: in addition to stable and balanced economic growth, it should be guided by such ethical values as solidarity, freedom of choice, and tolerance. At the same time, obviously, no single value system can be considered as the only possible one for all of humanity. The creation of each nation’s own models of development and security involves reflecting in
current structures the features of not only the history and quality of fundamental structures, but also the characteristic features of the coming era [12-28].

So now world transformations are much more dramatic than usual. Accordingly, countries that demonstrate high achievements, as a rule, are based on a broad unification of the efforts of various segments of the population on the tasks of civil harmony and achieving a conciliar social order. Humanity and humaneness naturally take precedence over any doctrines: the main regulator is the law “do not interfere.” Universalism of approaches remains a thing of the past. For example, the post-global structuring of international life is not associated with the imposition of one worldview, principles and approaches that is convenient for the current state and prospects of any individual actor, but with the coexistence and competition of completely different options for ensuring one’s community life. At the same time, the emergence of new systems of checks and balances occurs through numerous conflicts that stimulate the spread of chaos. Polycentrism and rhizomism of development obviously deny both the uniqueness of the “gathering point” of the future and the commonality of the development model. A number of interacting (partnership and competitive) centres are being formed, each of which cultivates convenient options for structuring social life. And in this direction, the main problem of post-globalism is resolved: if outsidership is the norm with an immense range of its own models of sociogenesis, and not at all lagging behind on a common (uniform for all) road, then everyone (person and country) has the right to their own choice, as long as they do not encroach on choice of others.

The resolution of contradictions that arise during the process of paradigmatic transformations largely depends on the state and nature of creative labour relations. Labour has long been considered the defining element of production and social life: it provided resources for economic growth, determined the quality of life, formed values and allocated specific niches to professional and social groups. At the same time, going beyond the usual boundaries of the past places work, learning and play side by side in the creative process of transforming reality and changes the mechanisms of subsequent recreation and development of labour relations. In turn, the study of institutional and value principles of organizing different types of economic communities, alternative approaches to evaluating incentive systems allows us to overcome rigid production determinism, abandon the analysis and assessment of economic situations and processes solely from the standpoint of immediate benefit, and move on to the study of labour behaviour and labour relations taking into account a wide range of historical-cultural, moral-psychological, religious-ethical traditions, plural models of personal and group choice. At the same time, it is unlawful to reduce the logic of changes in creative labour relations solely to the determination of culture on the part of technological innovation. The influence of the cultural environment on the emergence and perception of innovations in technology and economics acquires important (and sometimes key) significance. A creative person “works with his soul”: both in the material and spiritual spheres of life. The vector of change in the dominant attitude towards work in society is one of the indicators of the sociocultural landscape, and a characteristic of the current operating conditions, and an indicator of the quality of common goals and interests. Humanized technologies are by no means socially neutral; already at the design stage they contain orientation towards the development and enrichment of culture.

Naturally, the drastic nature of the changes is showing in steps to one degree or another splits public and individual consciousness. The level of conflict increases immeasurably. Protest movements are intensifying. Representatives of polar views collide. In this situation, heterogeneity, uncertainty, mutual penetration of fragments of different structures, mobility of limits increase, and the ratio of norms and anomalies radically changes. The multi-vector nature of geopolitical projects is in conflict with attempts to cement outdated hierarchies and centralization attempts [29-42]. At the same time, they are trying to replace popular sovereignty and the internal legitimacy based on it with external “legitimacy” and the comprador conspiracy of the ruling groups, the medieval receipt of ownership rights from the sovereign. Former hegemons, as a rule, easily escalate opposition when, on the one hand, the state of the world
threatens them with strengthening tendencies to eliminate their dominance, and, on the other hand, their opponents are not ready to actually strike at real decision-making centres. The favourites of the past clearly do not feel any danger from the glow of proxy-conflicts “somewhere out there”; but the world threatens to strengthen trends unfavourable to them. So what scenario should we push them? [43-62] Meanwhile, the search for development and security models inherent to the new era should include an understanding of both the common destiny of the ecumene, the indivisibility of security for everyone, and the legal rights to defend one’s identity.

In particular, the growing number of operations of concentric and conglomerate integration of units of indirect subordination, but included in the sphere of influence and / or strategic partnership (for example, due to the unity of goals, projects, etc.), is an increasingly noticeable component of the information resource. The dominant motivation changes: in a “poor” society (orientation towards power and promotion, interest in influential friends and well-paid work) and a “rich” one (knowledge, self-discovery, intense creativity), they not only differ significantly, but also fix the state of society itself. However, the value of an employee / manager is also different. In a “poor society” loyalty, conformism, and manageability are valued more highly, in a “rich” one, competence, and a creative approach, therefore, in general, efficiency. In turn, development practice also means expanding the distribution of informational components of organizational and management schemes to new promising areas of economic activity. Global positioning by strengthening the position of your brand allows you to ensure its strategic distribution. Moreover, the resource base and models of actions within the framework of business intelligence allow for the implementation of a set of measures, both more conservative and more aggressive, focused on obtaining / maintaining the necessary information, introducing / destroying / localizing the spread of disinformation, the focus of actions is mainly internal and / or external, regarding ensuring one's security and presence on the enemy's field. At the same time, information flows are concentrated both in technical information carriers and in the heads of employees, and the reputation of counterparties is always a factor in competitiveness. With a wide variety of resource bases for the embodiment of measures, among them there are still not only purely technical ones, but also based mainly on work with the human factor (including various mental traps, the use of spies, etc.). So, all actual and potential sources of threats and opportunities for business are the subject of concern of business intelligence. Thus, it’s most frequent organizational forms include: compiling analytical SWOT-reports with the collection of information for them, interaction with “opinion leaders”, regulatory bodies, prevention of leakage of confidential information, conducting targeted information operations, etc. Actions to ensure each of these directions are closely intertwined.

Obviously, the ruling groups, as a rule, are not interested in a high level of consciousness and methodological literacy of the broad masses of the population. On the contrary, historical progress requires conscious civic activity as one of the forms of people’s creativity [63–69]. A patriotic attitude in the perception of life always focuses on the highest social assessment of teachers, doctors, scientists, and at a flash, turning point in development it requires additional attention to engineers and organizers. Moreover, international subjectivity and national identity are mighty connected.

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