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THE NEED TO IMPROVE THE QUALITY OF SOCIALITY AGAINST THE BACKGROUND OF THE WORLD- HISTORICAL PROCESS

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Maximizing the actual opportunities for security, development, and realization of each individual's individual giftedness is socially imperative. Furthermore, the rise of sociocultural potential and the growth of the quality of socialization in society directly presuppose the creation of conditions for the individualization of life [1-12]. Growing public attention to the level and uniformity of access to the means of socialization/individualization is predetermined by the obvious inclusion of the correlate of these issues among the strategic priorities of each cultural-civilizational world and of humanity as a whole. Accordingly, within the framework of the world-historical process, both for new human achievements and for the survival of the ecumene, the objective need to improve the quality of sociality/individuality is becoming increasingly pressing. This is reflected, in particular, in such characteristic traits as justice, humanism, and democracy – and not only in the phases of distribution or consumption, but also directly in production.

At the same time, the situation with socialization/individualization is most actively shaped by the intersection of competition/rivalry and partnership/cooperation. Meanwhile, the quality of cooperation/rivalry as a process of establishing balance is also being transformed: "...The system of competition has killed and continues to kill millions of people daily. ... This compels us to end this humiliation of humanity by eliminating private property, competition, and conflicting interests..." [13, 567]. In turn, the comprehensive improvement of the living environment of both the individual cultural-civilizational world and humanity as a whole requires raising the level of socialization/individualization processes. There is a growing understanding that the principle of the indivisibility of security

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inherently includes security for all, without the exclusivity of any individual. “Competition between individuals, rivalry... will be reduced to a competition based on human nature... a competition which, with the elimination of opposing interests, will be limited to its inherent unique and reasonable sphere” [13, 562]. In addition, it is obvious that systemic reliance on one's own productive forces and import substitution, accelerated investments in scientific-technological progress sectors and think tanks, as well as the realization of hyperindustrialization as the core of reflexive modernization, the formation of an advanced national economy, support for a sovereign financial-credit structure and legal system, the growing role of the working person and the rise in the quality of statehood require a revision of the results of illegal privatization as the plundering of society's wealth, bridging the gap between society and government, the fight against foreign lobbies, the unevenness of social protection in society, the robbery of the people with the subsequent transfer of money to foreign offshore accounts [14-17].

Those who affirm their legal capacity without a willingness to submit to attacks on their identity, but also without the desire to rob others for their own benefit, experience accelerated development and enhanced security due to their proximity to the laws of the post-global era. It is precisely the increased level of humanism and democracy that is an essential condition for the predominance of both commercial and political-economic entities, including states, in the competition, as well as the socio-cultural and religious-ethnic competition of cultural-civilizational worlds [18-25]. In this context, the fact that the enormous power accumulated by humanity could become the key to its self-destruction appears paradoxical. In particular, in many countries, voices are heard defending the “strong”/rich and attempts to justify shifting the burden of transformational problems onto the “weak”/poor. Teaching freedom and its use is inseparable from cultivating responsibility, and creating the organizational foundation for both (primarily in work and management) is essential not only to maintaining competitiveness but also the viability of a society that is constantly compared with others today. Meanwhile, the resilience of society lies in the interdependence of its citizens. Not a random, external interdependence (“like potatoes in a sack”), but a meaningful one: cooperation in their lives. Nowadays, everyone chooses for themselves – and no one is obligated to anyone. Everyone has the right to choose what is right for them. At the same time, differentiation must not be turned into the basis for social division, discord, and discrimination. A constant state of choice demands responsibility and civic maturity. Accordingly, in international relations, strengthening responsible states, de-dollarization, and combating the arbitrariness of unilateral sanctions and foreign military interventions are urgently needed for both the development of humanity and the preservation of the ecumene.

However, apologists for the fading world are attempting to continue interfering in the internal affairs of other regions of the world. Specifically, they are probing for vulnerabilities in cultural-civilizational worlds – the weakest links in the post-Soviet space. Meanwhile, imperialism as financial capitalism is a system of universal venality and corruption, based on the enslavement of man by monetary and credit capital and generating the totality of propaganda, the growth of financial and insurance bubbles and the military-industrial Moloch. Naturally, financial obesity produces geostrategic inertia and creative sterility, forcing one to feed on “borrowed brains”. Under the forms of pseudo-liberalism, the West is increasingly focusing on local nationalists and international mercenaries. The collapse of the global anglo-saxon system marks the search for a more humane integrity of domestic and international relations. The role of the watershed between countries capable of independence – and those eager to “lean on the strong”, going under external control is increasing. Meanwhile, post-globalism manifests itself not only through the understanding but also the realizing of new strategies (in particular, in relation to humanity, the cultural-civilizational world, and oneself as levels of responsibility in the processes of socialization/individualization) [26-34]. Clearly, the West once prolongs its existence by dismantling and plundering the wealth of the Soviet Union. Now, numerous attempts are underway at the “deeper development” of the post-Soviet space, including its core values. The Russian Federation, having for the first time in history fully entered the West's orbit after the dismemberment of the USSR and having renounced territories previously annexed over millennia, is also forced to join the West's general catastrophe. At the same time, in the vast expanses of the former national outskirts of the Soviet Union, petty provincialism trudges from one corruption scandal to another. Thus, new attempts are being actively pursued to seize resources, eliminate competitors, lure personnel and innovation, alter value systems, and identify the most vulnerable points in transitional societies. The patchwork, dotted-line consciousness of the rulers of established regimes reproduces corrupt and bureaucratic fussiness in place of serious policy. For the republics located on the north-western and south-western outskirts of the USSR, the role of western financing – and the level of dependence on it – is growing to a critical, vital level (“When the master arrives, the master will judge us...” N. Nekrasov). Often, “farmhouse reaction” is intertwined with a lack of logic and an orientation toward a “strong hand”, toward the “will of the master”. The appointment of “hardened reactionaries” from counter-systemic, anti-elites hinders the growth of civic engagement, conscious discipline, and societal unity. Accordingly, the imitation of necessary change coexists with fatal steps, leading to deterioration in all spheres of life. Meanwhile, the Minsk agreements have become international obligations. The Istanbul negotiations also provided a sound basis for peaceful development and cooperation.

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The point of no return has passed. Things will no longer be as they were before. And while the conflict remains acute, unconventional military-technical and political-economic developments are possible. Applying the resource-methodological foundations of social pedagogy and countering western interference in domestic affairs are ways to overcome the wave of corruption schemes where the interests of western rulers and national oligarchs are closely intertwined.

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