

THEORY AND METHODOLOGY

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The future: scientific discussion

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Abstract: The article discusses the topic of a “humanitarian breakthrough”, its relevance is getting more considerable, due to the fact that the technological breakthrough, which we have witnessed over the past decades, did not make a person happier, or freer, did not make his life and work more meaningful. With the help of technological progress urgent problems of human development weren’t solved. It becomes more and more obvious that the further development of planetary civilization can be thought out and designed only at an interdisciplinary level, in the conditions of convergence of philosophy, mathematics, natural science, humanitarian disciplines and technology. “Humanitarian breakthrough” means that the natural, exact sciences, engineering and technical disciplines find in the humanities a source of new meanings and ideas, and, thanks to this, they cease to be just a means of achieving someone’s private goals, and begin to create a conceptual, scientific and the philosophical foundation of the new world - this is how the current humanitarian ethos of science can be characterized.

Keywords: humanitarian breakthrough, great anthropological transition, cultural-civilizational unit

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Introduction

Modern humanitarianism is focused on finding possible ways for development of the human civilization. In recent decades, much has been said about globalization as a universal path of development. Globalization was understood as a movement towards a global world, as a process of universal integration and unification of civilizational trends, as the main vector of progress. Approaching a global world (without borders), every person on planet Earth gets a chance for a deserved existence, freedom of movement and self-expression, the opportunity to use the latest achievements of science and technology to create the most comfortable life, to manage their assets and meet a variety of wishes and needs. However, globalization as a project and a global world without borders, obviously, turned out to be an overly idealistic picture, a kind of utopia. There are simply not enough resources on Earth for everyone to receive all the benefits of civilization in the sufficient enough volume. And this is what Bruno Latour (Latour B. 2016) wrote above other things.. He also stated that a return to the starting point (to the "primordial soil") cannot serve as an attractive alternative goal: global peace has turned out to be unattainable, and a return to the "primordial soil" does not inspire anyone. Where is the third version for the development of the goal? This issue is becoming more and more relevant every year.

It can be assumed that the humanitarian breakthrough, seemingly approaching today, during a period of great anthropological transition, will lead humanity to the goal of development, which will be much more connected with ethics and culture than with civilizational trends, progress and scientific development. A challenge, which to-day's humanistics undertakes today, is to construct the strategy of thinking, of life and work in a world where the variety of cultures, worldviews, religions, convictions, concepts, paradigms, attitudes, goals, intentions, motives, values, are interwoven into a dense network solutions, communications, activities, relationships, projects and results, and what is more, we are not entitled to lose the idea of a person in himself.

Materials and methods

Sources used for construction of the future are various interdisciplinary, cross-disciplinary, and transdisciplinary studies carried out within the framework of synergetics, actor-network theory, and modern epistemology.

A major anthropological transition is a period when all previously existing trends are radically changing, which significantly limits the possibilities of inertial linear forecasting of socio-economic processes.

Future constructing process is the approach that differs significantly from the forecasting made.

The main difference is that when constructing the future, the actor is not in a passive, but in an active position, he does not seek to anticipate what will happen for some objective reasons, rather he is looking for opportunities and chances to achieve the desired future.

Closing the globalization project and recognizing the unattainability of a global world without borders leads to springing up of the idea of developing several cultural and civilizational communities on the planet, which compete with each other for population, influence, resources, and strive to use the achievements of modern science and technology in their own interests as effectively as possible. In this new world, Russia can claim to become the center of one of the emerging cultural and civilizational communities. The intellectual elite of Russia today is involved in constructing a future that will provide cultural and civilizational community centered in Russia with winning positions and the prospect of successful development for centuries to come.

Results

About methodological approaches in the report “The future: discussion” (Nikita Yu. Lobachev)

The of the anthropological transition (Arshinov, Budanov 2021) generates waves of criticism of globalism, capitalism and decisions made by state leaders. Individual

intellectuals offer different solutions to existing problems and images of the future. The Sretensky Club uses non-inertial methods of forming an image of the future, the club's experts think in the spirit of the planetary project ("peace for all and everything for the world") ? Making forecasts and making decisions in the spirit of the planetary concept can be based on the key dialectical pair "the world of the visible and the world of the invisible in the information and energy balance".

The development of the sphere approach, which ensures the completeness and integrity of the image of the future, seems promising. The idea of the sphere approach (Letunovsky, Zimnenko and others 2021) develops the Nash equilibrium principle. Its key feature lies in the fact that a change in one of the aspects of the situation necessarily demands that other aspects should change also in coordination, otherwise severance, conflict and crisis are inevitable in the situation. In the sphere approach, each aspect of the situation is ranked, which naturally determines the multi-layered network of aspects. Among the aspects that are to be taken into consideration are the following: social, economic, managerial, related to development and security, ecology and the environment.

For the planetary approach (planetarism), the spiritual principle is primary, and the material goals, interests, intentions, and benefits of the actors are secondary. Networks play a leading role in shaping the future, since the matrix of networks is the meaningful and ethical core for all network interactions.

In the future that is being formed today, chrematistics (Aristotle's term) should give way to reasonable husbandry. The role of analysis (as a method of thinking) in shaping the image of the future seems to be of service in relation to the method of interdisciplinary synthesis.

The Noosphere and the deep (archaic) layers of the collective Unconscious and their role in the Great Anthropological Transition (Larisa A. Kolesova)

In the era of the Great Anthropological Transition (Kolesova 2020; April Thesis 2020) deep, even archaic, communal-networked layers of the collective unconscious and ground-based worldview complexes will emerge as a result of the process that takes place in a marked horizontal-networked form. Against this background, the phenomenon of super-intensive communication and deep exchange of any ethnic, socio-cultural and interpersonal genesis inevitably arises, manifestations of grassroots activity, mass uprising of the masses and even entire regions, through to heroism and fearlessness, and, consequently, passionarity expansion.

The Sretensky Club has long been studying networks proper and their new passionarity as the most important factor in the emergence of multiform and versatile vectors for aligning and constructing the future (Letunovsky, Zimnenko et al. 2021). In the course of the research, it was found out that future would be perceived in quite a different way thanks to this network variety and various versions of futurological mentality. It could be tangible and close (as if a man attempts to feel the future before ushering it), he begins

to calculate the possibilities of the path. This is the technical and technocratic future. Then, the future will be completely incomprehensible, subjecting to a trial the spirit strength and the force of willpower, and then the roots will go deep into the passionate energies, this is the future of passionaries. But it can happen, thirdly, that the future will be desired and coveted, spirited and alluring, and then the whole thing will be about the Noosphere as a sphere of "heartfelt mind", humanity and cultural upsurge.

Depending on these ideological strongholds, people's attitudes to it are completely different. The future may be unfolding independently of the person or to some extent constructed by him, but one way or another, it reflects his deep interests and intentions, and then it is perceived easily, spontaneously and figuratively.

At the same time, a man can turn out to be a target of the irrational manipulations that globalists use to establish totalitarian control over consciousness, including vision of future, there are plenty of examples for this (Schwab, Malleret 2020) (Schwab, Vanham 2021). But the growing resistance to globalists everywhere in the world clearly reveals the opposite vector - a new noospheric and passionate, protest worldview, which is boldly, fearlessly and rationally critical of totalitarian irrationality, by rejecting and ridiculing the absurdity of their decisions and actions. This is a new passionarity of the 21st century, a window into the Noosphere, and there were plenty of futurological predictions about the emergence of the above.

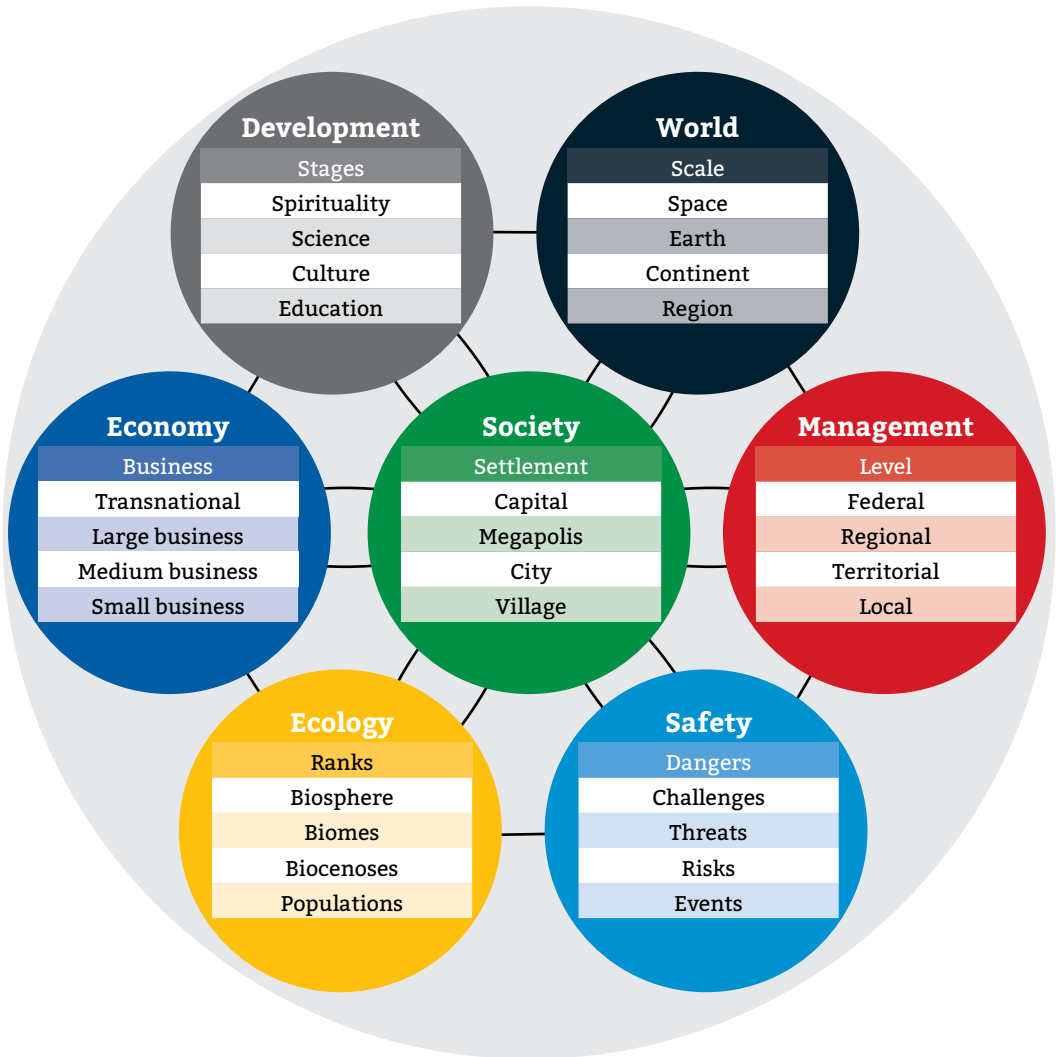
One way or another, but the world is moving towards a new noospheric consciousness proper, if you will, to a new resurgence, because the resources of the human mind, its global humanitarian mission, are not completed, and the totalitarian experiences of globalists are agonizing. Thus, before our eyes, the content of a Great Anthropological Transition is being shaped, where the Noosphere appears as an environment of the mind expanding to the scale of consciousness, where ancient passionate energies come to life again and completely new options for moving towards a mutual, jointly created future arise.

Networks and structures in wildlife and society (Alexander V. Oleskin)

Decentralized networks in nature arise and exist everywhere, they do not have a ruling center, and at the same time they do not create disorder, but, on the contrary, there is co-creation, common activity (Oleskin A.V. 2021). For example, cells do not know where their boundaries are in a biofilm, because the cell membranes are united into a common matrix for the biofilm. At the level of protein synthesis, chaperone proteins occur, which appear when errors occur in protein synthesis, and correct these errors. Chaperones may also appear in social networks, which will cultivate networks like experienced gardeners. A gardener does not guide the tree, the tree has its own development program. But a gardener can grow a sprawling apple tree, and without a gardener, the apple tree can die.

Networks are a palette for the artist's creativity. You can add different ingredients to a network device: hierarchies, centralization, layers, and so on. Networks are not always decentralized. There are networks which contain several centers, there are networks in which hierarchical structures arise, and we can find a hierarchy of

Picture 1. Illustration of the sphere approach



networks and networks of hierarchies in living nature. Our brain is also a network, but in this network there is a temporary dominant that moves from one area of the brain to another.

Networks are often extraterritorial. The same China - it is surprisingly multi-layered and diverse, but Chinese economic networks consider the whole world as a space for their activities. Networks are often diachronic, allegedly they have no boundaries for the future, past and present, network actors communicate with their ancestors and descendants, and they keep bonds with generations.

Many social networks follow the example of biological ones. The well-known LizaAlert network, the chess club network, animal rights networks and many others go beyond the borders of their countries, as they are extraterritorial in their nature.

The authorities must be obliged to work with a social cushion consisting of such networks. In this case, power plays an unusual role as a hub in the horizontal structure. But if the power of networks is not ignored, they will start playing a leading role in society, in business, in science, in education, in culture, and in many other areas. Power structures can use the mobilization potential of networks if they manage to create chaperone structures (Institutes for research on network structures, committees for promoting them, advisory commissions), as well as develop legal guarantees for the special status of decentralized network structures.

Platformization of the economy and quantum computing (Vladimir Yu. Rumyantsev)

Today, Russia is losing out to China in the speed and quality of economic digitalization processes, and one of the reasons for this is that it ignores the potential of the network device. Industry-specific digital platforms created in China have allowed them to synchronize and speed up interdependent processes in the economy by an order of magnitude, significantly reducing the cost of production and service delivery. This has opened up new opportunities for the implementation of mega-projects (construction of new cities, super-bridges, high-speed railways, etc.). Currently, China is confidently emerging as a leader in quantum computing. Thanks to this, in the middle of the 21st century, China can reach a fundamentally different technological level, which we may not even be able to understand. When China's robotic manufacturing processes start producing as much wealth as is sufficient for any number of people, at prices that no one else in the world can compete with, what will Russia do? There are still enough specialists in Russia to correct some mistakes in the digital transformation process and qualitatively change the contour of strategic development management (Shokhov, Rumyantsev 2022).

At the end of the 21st century, states will compete with each other not for resources and territories, but for population (Alexander S. Shokhov)

Humanity is in a state of great anthropological transition (Arshinov, Budanov 2021). It manifests itself primarily demographically (in the expected stabilization of the world's population at the end of the 21st century) - the model was calculated by S. P. Kapitsa in close collaboration with S. P. Kurdyumov and G. G. Malinetsky, published in 1999 (Kapitsa 1999). Today, demography is becoming the most important factor in politics and public administration, because if people do not want to live in any country and link their lives and the lives of their children with other countries, then a country without a population will obviously lose out to more densely populated countries both in the rate of its development and in the degree of its influence on the future. With a stable number of people on the planet,

Strategic Management in the Era of Digital Ecosystems

Maximum Efficiency — **CPT** or **CPT or**

How is it now?

10 Lack of synchronization of sectoral strategies, national projects and other initiatives in the Russian Federation.

11 12 national projects.

12 12 strategies of digital transformation of the main industries and spheres of life.

13 42 initiatives of the Government of the Russian Federation.

14 Thousands of strategies for the development of regions, districts, municipalities.

15 16 WTO DC and NTR strategy.

16 Financing goes through Development Institutions and state contracts, but does not take into account the specifics of the stages of the life cycles of digital platforms and ecosystems.

17 Lack of synchronization of federal and regional strategies.

18 Subjects

19 Districts

20 Municipalities

21 Incubator of companies operating industry-specific digital platforms created in GCP format. Plan: launch of 1000 OCP in 5 years

22 UP No. 633 of 08.11.2021 and No. 25 of 28.01.2022

23 Creation of expert coordination centers subordinate to the State Council, capable of synchronizing hundreds of strategies and intersectoral mega-projects. The reform of the KND: digital archive, digital law, algorithmic regulation, digital CUAP/FSP, GOSTECH/Store/App, NSUD. Thesaurus of the conceptual apparatus of strategies of non-regulators and industry experts on CT/CCP. Methodologies for reducing transaction costs and accelerating operational cycles in all industries and spheres of life.

24 Plans

25 Models

26 The Analysis

27 BCP and FGISEs provide an online stream of up-to-date digitized data on all types of activities in the socio-economic circuit

28 Industry master data, metadata, registries, scoring, monitoring, algorithmic regulation, transaction taxation, tariff regulation, digital sandboxes, interoperability.

29 Existing platforms connected 6 months before the event

30 Sectoral-specific digital platforms for all types of activities

31 Territorial dimension

32 Synchronization of industry and regional development strategies in the 24/7/365 mode. Proportionate and timely support of Development Institutions' projects at all stages of their implementation life cycle.

33 88 groups

34 272 groups

35 623 groups

36 1190 groups

37 620 groups

38 XX - class

39 XX.X - subclass

40 XX.XX - group

41 XX.XX.X - subgroup

42 XX.XX.XX - type

43 Total 2790 groups

44 16

45 5

46 9

47 3

48 11

the demographic competition between states and cultural and civilizational centers takes on a bright ethical and conceptual coloring. If the concept of development of the country in question and the ethics inherited for its population are attractive to the people, then its population will grow.

Russia in the course of the 21st century can become the center of a cultural and civilizational community based on a fundamentally different ethical foundation, different from the inclusive capitalism proposed by Klaus Schwab (Schwab, Malleret 2020) (Schwab, Vanham 2021), and from the Chinese version of society based on social rating.

In 2021 the population of Russia numbered 2 percent of the world's population. At the end of the 21st century, if attempts are rightly united and directed, if the people of the Earth are offered a development concept and ethics that will become appealing and attractive to them, at least one billion people (9-10% of the future world population) can live in the Russian cultural and civilizational community of countries (the Russian world).

The key factor in this process is communication, because in a properly constructed communication, the processes of modeling, designing and constructing the future can function. If there are constant obstacles in communication, information is distorted, irrationality and the inability to link causes and effects prevail, misunderstandings of the parties and manipulations take place — in such communication, the future ceases to be a “big common concern” and becomes the plan of a few to control thinking and opinions of all others. Therefore, the activity of the Research Institute for the Development of Communications is extremely important during the period of anthropological transition. One of the areas of socio-technological and scientific studies of the Research Institute for the Development of Communications is “countries communication regimes “ (Komleva 2021). The importance of this issue can hardly be overestimated, taking into account the fact that the right to fix communicational issues belongs to a of the branches of power (often called the power of discourse).

It is no secret that the same narration can be told in different ways, and it depends on the story-teller how to distribute semantic accents, how to set ethical dominants, how to define good and evil, how to present the thoughts, intentions and actions of the protagonists in the story. The communicative wars that are taking place in the information space today are wars for the right to be the author of a narrative, since the one who narrates he gains power over the minds of readers/listeners/viewers. For the author (narrator), the ability to be heard and understood is important, only in this case his communicative power is established and can be intensified. In today's world, the real power belongs to those people who determine the issues of communication, news stories, and semantic content of publications. Russia will not be able to develop and reveal the potential of its multinational people, if it is placed in the communication space configured by external manipulators. The Russian intellectual elite is actively developing the Russian communication agenda for all mankind. It is vital that mutual understanding, mutual respect, cooperation, a healthy attitude to criticism and the ability to forgive each other's mistakes prevail in the communication of various branches of intellectual elites. The main content of the Russian communication agenda for humanity in the coming years will be ethics, directions of human development, planetary

cultural and civilizational community, management of the planet's ecology and climate, various interdisciplinary and cross-disciplinary scientific research.

The Sretensky Club experts call the new ethical system differently: “integral ethics”, “ethics of Sophia absolute unity” (Budanov 2021), “ethics of becoming man” (Shokhov, Rumyantsev 2022) “ethics of network society” - all these terms characterize the epoch of anthropological transition primarily as a choice of attitude to the past, future, present, to the world, to oneself, to the Divine Principle, to another person, to the state, to one's occupation. In this multidimensional choice (as in Hugh Everett's Universe), all possible outcomes are realized, but to understand what the future would become, it is important to correlate good and evil in all possible branches of reality. The ethical system in question lies in the foundation of most ethical, spiritual and religious teachings, so it can serve as that very foundation for a multicultural, multi-ethnic planetary society of the future to grow.

Russian culture is such that it does not seek to subjugate other cultures, it absorbs them, links them to itself, matches them with itself and, thanks to this, receives a new impulse for its own development. Even the “struggle against the adversary,” which so often in the course of history has awakened the desire for heroic deeds in Russian people — is not a struggle for annihilation. An adversary in the Russian tradition is a person who does not understand truth and justice, he does not know the true structure of the world, and does evil out of thoughtlessness. The fight against adversaries, as a rule, is not aimed at their extermination, but rather it is aimed at putting them down, calming them down, re-educating them — in order to make them behave by truth and justice, and to make them understand what they are doing and let them give them an adequate ethical assessment of themselves.

Integral Ethics and the Spiritual foundations of the Great Anthropological Transition. (Vladimir G. Budanov)

In the conditions of the civilizational crisis of the global world-system, all spheres of human life are becoming chaotic, and our times are characterized by its unprecedented scale and information synchronicities, which are usually called the Great Anthropological Transition (Arshinov, Budanov 2021). A disintegration and collision of a great number of value matrices, ethics and identities occur while creating a traumatic inner world of millions of people who are doomed to be in a state of permanent uncertainty in their lives for a long time.

Let's recall that a person lives simultaneously in two interconnected worlds – external and internal. In any case, a crisis in the external world goes on in the optimal way when the external world rests in well-being. In the most sharp stage of the crisis, both external reality and internal reality are in a state of chaos, and in a long-term crisis situation, you can change the external world only by starting with the stabilization of the internal world of people. First of all, with the cultivation of harmonious stable-positive states of hope and understanding of the metaphysical essence of what is happening. Stabilizing the inner world of people becomes an extremely important task, which is solved by rethinking and updating the ethical norms that define relationships with the world and people. At all

times, ethics has performed these regulatory functions, allowing us to resist the chaos of the external, stabilizing the internal (Budanov 2021).

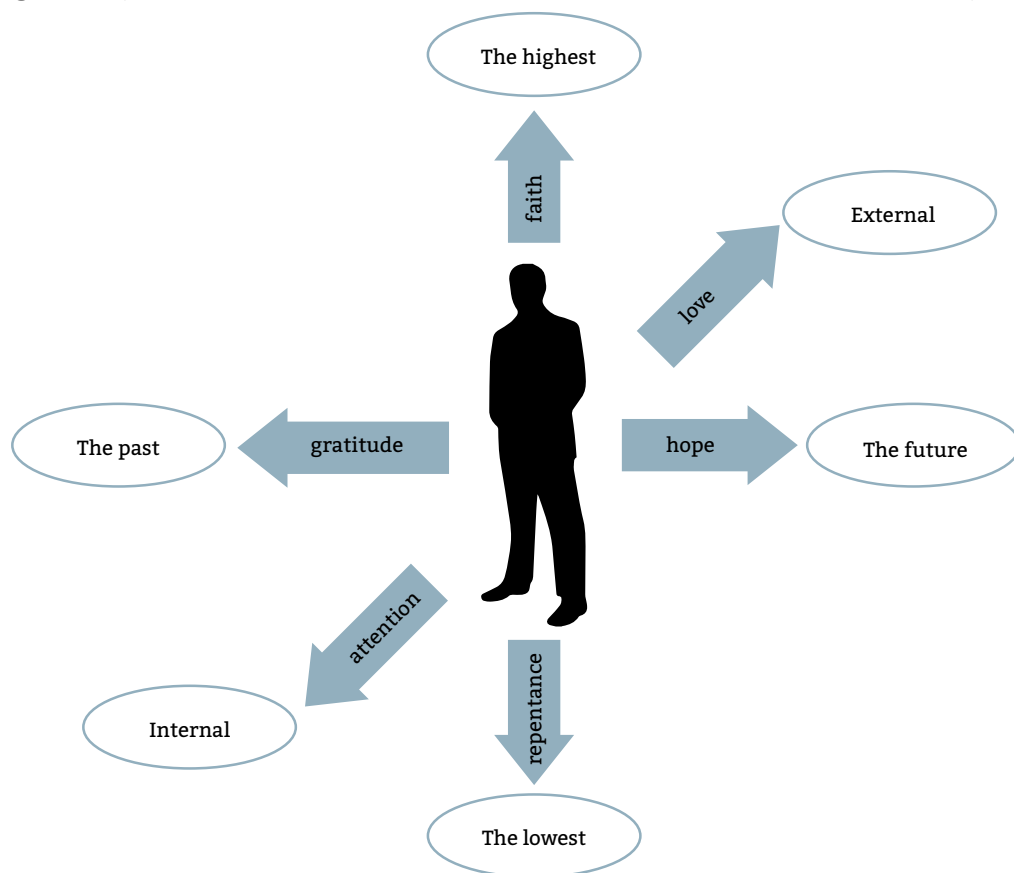
Next, we use the maxim of protoiereus Mikhail Afonin, in which, of course, the Sermon on the Mount of Christ and his commandments of love for God and neighbor remain the main code of ethics. But in addition, a collective image of the key to understanding the spiritual path and maintaining the integrity of the inner world of a person is proposed. This is a kind of reminder for a person on the path of Eternity – how an Orthodox Christian should relate to the basic categories in life in any circumstances: to the Highest-with Faith. To the Future-with Hope. To the Past-with Gratitude. To the Lowest – with Repentance. To your Soul (inner) - with Attention. To the World (external) - with Love. Its voluminous symbolic representation is given in the figure below.

Since this key-assembly of ethical relations to the basic categories should be carried out not mechanically, but in a self-consistent and harmonious way, i.e. wisely, sophistically (especially since the categories of faith, hope and love are already present in this assembly), then we could call this assembly the Sophia key of ethics. Moreover, in Orthodoxy, the synergy of these categories is deeply worked out, and we could speak generally about the Sophia ethics of Christianity, but as we will show below, the Sophia key is the most complete and can open up an understanding of other ethical and world outlook systems.

So, we have six basic categories – (BC) - Higher, Lower, Future, Past, Soul, World, and six corresponding forms of categorical relations (CR): Faith, Hope, Gratitude, Repentance, Attention, and Love. Let's make it a note, that any ethics is defined by reflecting six basic categories (BC), common to all possible ethics, using six categorical relations to them (CR), which are specific to each specific ethics. In the parables of the Gospel, we find direct indications of what these categorical relations should be in Christianity. However, there are many other forms of spiritual understanding of reality, the choice of categorical relations is determined by culture, sets the type of ethics, and the type of ethics key, is not necessarily sophistic. For example, if we put antonyms in categorical relations in Christian ethics, we will get a complete manifestation of anti-Christian ethics, although one antonym is enough to violate the Sophia key; the ancient Greeks or Chinese were afraid of the future, and the revolutionaries despised the past. We propose to determine the proximity or kinship of the ethics of different peoples on various grounds, for example, by the commonality of one of the six KR's or several combinations of them. You can also rank KR in each ethics by entering relative weights of categorical relationships, thereby creating profiles of specific ethics, and so on.

Let us also emphasize that life in the coming digital reality generates existential anthropological risks. It is increasingly provoking ethical degradation, if only because long-term memory is transferred to Google, which means vague shifting basic cultural values, paradigmatic examples and meanings into it, while spiritual life involves constantly relating yourself to them. Empathy, which is the basis of love for the world and people, is increasingly less characteristic of modern interpersonal relationships. In addition, clip consciousness in fast information flows does not promote reflection and logical thinking necessary for self-esteem, and we are increasingly entrusting our lives to artificial intelligence, lessening the role of our own, natural intelligence.

Figure 3. Symbolic representation of basic relationships in Orthodox Christianity



Speaking about integral ethics in social networks, we cannot help but remembering that the practices of fraternal unity and service to one's neighbor were characteristic of the first Christians. In the face of total uncertainty and disunity, the current crisis, and epidemic forms of isolation of people, they are becoming increasingly popular through online social information technologies. The network structure does not completely reject previous structures, but rather allows them to be integrated. Sometimes networks activate collective forms of spiritual life in completely unexpected ways, for example, various volunteer movements develop thanks to networks. For Russia, this synthesis is the most natural, since all the forms of previous ways of life are still alive in our social memory. The ideals of spiritual unity in memory of those who "gave their lives for their friends" are manifested in the multi-million-strong processions of the Immortal Regiment on May 9, which has become a network universal holiday of remembrance for Russia and the World - this is the revival of the archetypes of community building of life according to St. Sergius of Radonezh. The idea of conciliarism and synergy – the co-creation of man and God - should become the basis of the Sophia ideology of Russia.

The end of globalization and new principles of the world order (Andrey V. Shcherbakov)

The project “globalization” has actually ceased to be relevant, has disappeared from the agenda. Today, the world is in a state that can be compared with the state of the USSR within the period 1992-1995. A giant economy with a global division of labor turned into separate loci, economic ties between which began to collapse. The global economic asystem is very inertial, it continues to function, but more interruptions and inconsistencies manifest themselves.

One way or another, the global international division of labor will have to be forgotten for a long time. The world is divided into 4 - 6 macro-regions, within which economic autarky will operate. Macro regions will exchange only with the most essential things, i.e. they will import what they do not produce due to geographical and or historical reasons (Russia-2112: Analysis of the current stage of human development (towards the formation of a new concept of Russian civilization) 2017).

Even today, we can say that with a high degree of probability, the United States, China and India form their own macro regions.

The formation of macro regions is declared by Russia, as well as Germany and France (as the basis of the “old” Europe), but to achieve this they all need to escape from the Anglo-Saxon economic rule.

England will try to build up a macro region for itself from the fragments of Europe (after the collapse of the EU), but it is highly likely it does not have enough economic and military power for this. Even its hypothetical alliance with Turkey will not allow to set up a stable economic structure. The Englishmen will have to be satisfied with the role of junior partners under the United States.

Turkey is already actively involved in gathering the Turkish-speaking world under its banner, but here everything will depend on how Russia behaves. If the Russian world forms an economic and, most importantly, ideological and cultural structure around itself, then the Turks will either have to become part of it, or in the future lose their statehood. Otherwise, the Russian people may lose their statehood.

In the rest of the world, which will not be included in the so-called macro regions, competition for zones of influence (they can be called “gray lands”) will begin. In the “grey lands”, in the basic scenario, a “war of all against all” is assumed. But this is not a mandatory outcome. If the Russian world can form its own ideological and cultural alternative, then humanity will follow a completely different path. This path is the Unity of diversity, when each person, each ethnos, each nation has its own place on Earth, connected with its cultural and historical features. The Russian world does not impose its cultural traditions on anyone and does not try to change anyone to suit itself. On the contrary, it assumes that ethnic and mental diversity is the key to the prosperity of human civilization, just as the diversity of living species is the key to the prosperity of the animal and plant world on planet Earth (Letunovsky, Zimnenko et al. 2021).

Over the past several thousand years, the basic principle of human governance has been “divide and conquer.” People were divided into their own and others ‘ by skin

color, nose shape, belonging to a particular religious denomination or adherence to any ideological construct. Fortunately, this confusion is beginning to pass away. An increasing number of people are beginning to understand that power based on the division of people is a road to nowhere, that we are walking along the same circle, fighting now with heretics, now with enemies of the people, now with communists, then with liberals, and so on ad infinitum. The only way is to look not for what separates us, but for what unites us. We are all passengers on our planet, which is flying in lifeless outer space, and each of us has its own mission, its own designation on Earth.

When Yuri Gagarin was launched into space, humanity had a brief moment when it felt its unity. The whole world rejoiced in the single upsurge: we are humanity, and we did it - we have overcome the earth's gravity and went out into the universe! Unfortunately, it was only a brief moment of being united. Then everything went back to square one - rivalries, strife, wars, etc.

Let's see how we are being manipulated. They are constantly attempting to evoke low instincts in us: fear, anger and despondency, and the more negative emotions we experience, the more power the manipulators have over us. Here's how it works: any negative emotion needs to be channeled, that is, it must be directed at the object of its influence. And they are constantly palming off to us either external or internal enemies, and then they make a pressure on us to fight these enemies. As a result of this struggle, we turn out to be losers. We destroy ourselves and the world around us. Hatred, fear and despondency cannot create anything, they can only destroy what has already been done. Only Love creates. Therefore, everything that a person and humanity do can only be done with Love.

We have been told a lot that a man is a collective being, and that labor has made a man out of a monkey. But we can find a lot more sophisticated social systems in wild life, when labor of every member underlies such system - an anthill and a swarm of bees. There are only two things that distinguish a human from an animal: an unconditional Love for everything that exists and the ability to creatively transform oneself and the world around us. Love and Creativity - this is what differs us from the animal world. And if a person does not know what Love is and he is not involved in Creativity, in the broad sense of the word, then he cannot be considered a full-fledged person.

According to the law of Similarity (what is above is what is below), a person is a reflection of God on Earth, that is, a spark of God lives in each of us, and each of us has his own spark. The task of man is to discover this spark in himself and become a creator in the broadest sense of the word. That is, first of all, the meaning of human life is to reveal one's destiny, namely: to find in oneself the very divine gift that everyone has, to realize it for the benefit of other people and to become a true creator of one's own destiny, as well as a co-creator of this world, according to the divine plan. Here there is every need to understand that by creativity we mean not only painting pictures and composing poems. Creativity is present in any human activity. The main thing in creativity is the creation of something new, which, on the one hand, is of benefit for other people and this world as a whole, and on the other, brings enjoyment to the creator himself. You can create by growing food, working with metal or wood, sweeping the street, after all. A special creative role lies with

educators and teachers, they are the ones who have the opportunity to see that very spark of God in each child and help to reveal it for the benefit of other people and the person himself.

Speaking about the Great Anthropological Transition (Arshinov, Budanov 2021), we need to realize what changes it will bring at the everyday, human level. Until now, a man has been living guided by basically everyday physiological needs. His whole life was a series of overcoming various difficulties to obtain simple material goods. As technology has become more sophisticated and more primary needs have been given the utmost importance to satisfy a man, these difficulties were shifted to interpersonal and inter human relationships. All the modern hysteria relative to the planet's dwindling resources, demographic singularity, etc., is connected with only one factor: A large anthropological transition will inevitably lead to the humanization of society. That is, the main thing for people will be human needs rather than bestial. The main goals in people's lives will be creativity and love. This means that the old manipulations of the human masses based on fear will no longer work. This is precisely the main challenge for humanity — the former elites are losing power over people, and they really don't want to. They don't know how to rule in a different way, without fear and manipulation.

Why do we consider the Great Anthropological Transition inevitable? The fact is that until recently our human civilization developed exclusively as a purely materialistic one. However, further development is impossible if we remain on purely materialistic positions. To date, we have reached our "ceiling" of development, and our further movement is possible only with the perfection of the inner world.

Conclusions

1. In the epoch of a great anthropological transition, cultural and civilizational communities are being formed. Russia can become the center of one of them.

2. Demographic tendencies show that at the end of the 21st century, the human population will stabilize, and the countries of the world will begin to compete with each other for population. Those countries from which people will flee, will not have the potential for development. People will choose to live and work in those countries where the most harmonious concepts of socio-economic development are implemented and where relations between the state and residents are based on trust and mutual respect, rather than on petty control and humiliation. Russia can be populated by at least one billion people by the end of the 21st century, if the country's development is organized efficiently.

3. Russia can implement the ethics of humanization based on the Sophia key of ethics in the fabric of public relations within the country (between public institutions, citizens and the state). Russia is able to offer humanity an alternative by contrasting its ethical discourse with various variants of the ethics of dehumanization, which is practiced by the cultural and civilizational communities that are being formed today (South-East Asia, Europe, and the USA).

4. The most important component of Russia's modern civilizational and economic development is the development of industry digital platforms. China's success in platform making in the economy, in quantum computing, and in generating thermonuclear energy creates conditions under which it is opportune for Russia to maximize the use of the intellectual and creative potential of the country's population in order to keep up with the Celestial Empire in this civilizational race. In order to do this, it is necessary to properly organize and direct the existing scientific potential in the country, intellectual clubs (in particular, Sretensky) which are one of the forms of such organization.

5. The humanitarian breakthrough into universal meanings, which today involves the intellectual elite of Russia, is inseparable from the spread and development of network structures and network communications, which, among other things, make it possible to use and transform the energy of the deepx (archaicx) layers of the collective unconscious, and thereby contribute to the evolution of humanity in the direction of noospheric intelligence.

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