Value searches of the globalizing world

ПОИСК ЦЕННОСТЕЙ В ГЛОБАЛИЗИРУЮЩЕМСЯ МИРЕ

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Abstract

The article is devoted to the theoretical understanding of the trends and value priorities of modern society. The global world dictates to a person new conditions for development and value reorientation associated with transformational processes in information cyberspace. The changes taking place in the consumer society are associated with social, economic and cultural conditions. There is a change in the established spiritual values and human needs for values of a one-dimensional, pragmatic and utilitarian sense. Various ways of value reassessment of the current trends in society, which would contribute to the formation of sustainable development on the basis of an adequate worldview search for alternative ways of developing the future world, are considered. The methodological basis of this study is the positions and conclusions of leading Western and Russian scientists who have paid great attention to the problems of global transformations in the modern world, which are closely related to the formation of a system of values. The study uses elements of a transdisciplinary paradigm that combines theoretical and methodological principles of system-structural, functional and comparative analysis, allowing us to trace the development of modern social relations against the background of the crisis of the global value system. The use of structural-functional and comparative methods helped to reveal the specifics and interconnectedness of value preferences in different cultures, made it possible to analyze the features of the contradictory socio-cultural space of modern society and identify its main axiological characteristics. The modern information society generates a completely different worldview and environment of activity,

Аннотация

Статья посвящена теоретическому осмыслению тенденций и ценностных приоритетов современного общества. Глобальный мир диктует человеку новые условия развития и ценностной переориентации, связанного с трансформационными процессами в информационном киберпространстве. Изменения, происходящие в обществе потребления, сопряжены социальными, экономическими и культурными условиями. Происходит смена устоявшихся духовных ценностей и потребностей человека на ценности одномерного, прагматического и утилитарного толка. Рассматриваются разные пути ценностной переоценки происходящих тенденций в обществе, которые способствовали бы формированию устойчивого развития на основе адекватного мировоззренческого поиска альтернативных путей развития будущего мира. Методологической основой данного исследования являются положения и выводы ведущих западных и российских учёных, уделявших большое внимание проблемам глобальных трансформаций в современном мире, которые тесно связаны с формированием системы ценностей. В исследовании использованы элементы трансдисциплинарной парадигмы, сочетающей теоретико-методологические принципы системно-структурного, функционального и сравнительного анализов, позволяющих проследить за развитием современных общественных отношений на фоне кризиса глобальной системы ценностей. Использование структурно-функционального и компаративистского методов способствовало раскрытию специфики и взаимосвязанности ценностных предпочтений в различных культурах, дало возможность анализа особенностей противоречивого

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where the value system directly depends on intelligence and knowledge, and information becomes a strategic resource of society.

Keywords: global world, value orientations, public consciousness, information, worldview, personality, consumption.

социокультурного пространства современного общества и выявить его основные аксиологические характеристики. Современное информационное общество порождает совершенно другое мировоззрение и среду деятельности, где система ценностей напрямую зависит от интеллекта и знаний, а информация становится стратегическим ресурсом общества.

Ключевые слова: глобальный мир, ценностные ориентации, общественное сознание, информация, мировоззрение, личность, потребление.

Introduction

Behind the history of the formation of the global world lies a long period of development, periodically giving way to crises and wars. As the development of society shows, crisis situations are not always an indicator of the inferiority of the system, discontent of the people and economic downturn. The crisis becomes that starting point, followed by a new stage, a transition to some other state, quite possibly more progressive and stable.

The situation that has arisen in connection with the coronavirus pandemic, on a global scale, is very symbolic and demonstrates the reaction of all social systems in the context of restriction: isolation at all levels; distance education, work and shopping; turning to digital technologies. Accordingly, the trend of digitalization of society, despite all the fears and risks, will continue to grow. In this area, completely new relations are formed, respectively, strategic thinking and social forecasting should anticipate potential risks and threats to the development of society.

The theoretical foundations were the works of foreign and domestic scientists in the field of social philosophy, sociology and media philosophy. Specific methodological and theoretical concepts of the philosophy of postmodernism were used in the work; we trace the features of the formation of a global consumer society on the example of these concepts. The fundamental sources of the work are the works of D. Bell, E. Giddens, V.S. Semenov, which made it possible to reveal the specifics of the formation of values in the information society. Various aspects of the socio-cultural space of the modern information society are disclosed in the works of A.P. Nazaretyan, S.G. Kara-Murza, I.V. Polozova, E.V. Bryzgalina.

Literature review

In this study, we proceed from the meaning of the concept of "modernity", which was adhered to by such thinkers as D. Bell (Bell, 2004) or E. Giddens (Giddens, 2011). The defining characteristics for us are the characteristics of an intellectual society with a predominance of the service sector in the economy, the determinability of a person's status by the number of his competencies. Modernity (modernization) presupposes a radical reconstruction of the economic, political, social and cultural spheres of society.

The process of globalization introduces completely different meanings and characteristics into a person's life, outside of which it is impossible to comprehend a person's inscribed in the world of society and build plans in time and space related to the future. A person's awareness of himself as a part of the collective consciousness is determined by a long history of formation and development from the past to the present, from the present to the future. In this context, the concept of "modernity" is of great interest to us, associated with the characteristics of the first decades of the 21st century. Where are we heading? How can we change our future? Answers to these questions require an understanding of the concept of "modernity".

The problem of "modernity" is associated with the processes of the formation of the civilizational world, the values of which are comparable to the ideals of the Enlightenment. It was considered for a long time as a certain stage in the development of society, endowed with more progressive characteristics and values in comparison with the previous stage.

The concept of "modernity" is gradually becoming a part of theories of historical progress. For example, these are the conceptual teachings of such thinkers as O. Comte, G. Spencer and

others, who considered the movement of the life of human society from a less developed stage to a more developed stage as a turning point in striving for a better future.

Gradually, the doctrine of historical progress is being replaced by existential approaches, according to which something irrational, affects, etc. can become the values of a new stage of development. In the middle of the 20th century, ideas appeared according to which history should not be treated as a certain predetermined natural process. This approach excludes the attitude to history in the context of social progress, emphasizing that at each time stage of society there is its own modernity, for example, as in postmodernism.

The main characteristics of the postmodern approach are associated with ideological chaos, uncertainty and lack of stability in society. For example, within the framework of the socio-philosophical and culturological current, there are concepts or intellectual movements such as "postmodernism" and "hypermodernism" that offer a language for describing a new era (Pavlov, 2019). Comprehending "modernity", E. Giddens characterized it as "crushing force", which is very dynamic and unpredictable, creates risks and the dominance of systemic tendencies (Giddens, 2011).

Methodology

The systems approach and comparative analysis, which we used in this study, made it possible to analyze the features of the contradictory sociocultural space of modern society and identify its main axiological characteristics.

The modern information society gives rise to a completely different worldview and environment of activity, where the value system directly depends on intelligence and knowledge, and information becomes a strategic resource of society.

The comparative analysis allowed us to conduct a comparative characteristic of the transition from the usual values to the construction of a new system of values, as well as a special strategy of scientific understanding made it possible to consider significant historical facts. Integrative trends and an interdisciplinary approach necessary to characterize the social changes of the modern global world give a multidimensional vision of the subject of research, modifying concepts and forming a new qualitative view of the problem. In contrast to narrow-subject approaches, interdisciplinarity allows us to analytically capture and identify the value characteristic of the changes we are interested in. The synthetic and analytical potential of philosophical comparative studies and such methodological techniques as comparison and coordination helped to trace how the devaluation of familiar values occurs and there is a need for the formation of new ones.

Results and discussion

The achievements of the scientific community in the field of digital technology are impressive and they continue to evolve very rapidly. In this regard, the question arises about their level of implementation in the life of each person. Since new information, depending on many situations and circumstances, can be both "good" and vice versa.

The situation when influential corporations do their best to promote the development of digital technologies for their own sake can have negative consequences for the development of society. A person in a society of "total digitalization" becomes repeatedly alienated and totally dependent. All boundaries of human inviolability have been demolished, personal information about any person can be found on the Internet.

Digital transformation is a modern trend, with the future behind it, since the digitalization of many socio-technical tasks greatly facilitates and simplifies the life of a modern person. In the future, there will be many more amazing advances in artificial intelligence. However, new challenges should not infringe on human interests. There are many different situations known when information about any person can become the subject of sale and purchase, thereby creating an atmosphere of threat and vulnerability of the individual (Stegnia, 2015, p.47).

Virtual reality is becoming a real environment for most young people, as they spend much more time there than in social reality. Accordingly, the outlook of the younger generation is also changing, the skills of social interaction are lost. There is a gradual destruction of the usual system of social structure. The construction of a new social sphere is associated with total digitalization. If it is inevitable, it should be carried out taking into account the interests of the individual and society. The process of introducing technologies should not be lightning-fast; on the contrary, systematic and gradual

implementation will make it possible to take into account all risks and protect a person.

For everyone, it became a test, for example, the situation related to Russian education during the coronavirus pandemic. When the Internet became the main educational medium, a huge number of problems associated with the digital technology base and the lack of the necessary technical means, with a lack of work skills and a culture of communication on the Internet, were highlighted.

This is the case when the process of introducing digital technologies into the socio-anthropological sphere should be predictable and understandable. When solving various conflict and risk-generating situations, a person must be able to manage these risks and threats.

The introduction of digital technologies into social reality is a given that is accepted by all progressive humanity. At the same time, how this system will function, on what grounds, depends on the control of the systems of socio-technical expertise, in compliance with the laws, individual rights and the welfare of society. Undoubtedly, the achievements of technoscience determine the success of a civilizational strategy, however, outside the humanistic foundations of mankind, everything is meaningless. Philosophy, just, provides a comprehensive analysis of complex processes not only in the modern anthropotechnosphere, but also seeks to comprehend the futurological techno picture (Aseeva et al, 2021, p.52).

It is not possible to unambiguously determine the value orientations of our time; we can talk about trends, specifics, but in any case, they require more careful consideration. It is impossible to imagine the understanding of social, political or economic processes outside of value research.

Value orientations are significant in setting promising goals for a person's life and the emotional and psychological basis of a person's volitional efforts and perseverance in their implementation. "Their role is especially vividly manifested in the "points of bifurcation", when it is necessary to make a strategic decision that determines the fate of a person, a decision that is of a fundamental nature and is often associated with a moral choice" (Gendin, 2012, p. 275-276). Any state is characterized by common values that represent a basic set of values for different communities. However, depending on the complexity and diversity of social relations, public consciousness functions in a variety of forms that reflect social, economic, political and other spheres of human life.

The study of such value orientations makes it possible to compose a kind of integral structure of both the axiological hierarchy and the differences in each society. Comparative characteristics of these data provide rich material for understanding the specifics of social consciousness and identifying trends in the development of society. For example, the gradation of the parameters of human nature undertaken by H. A. Barlybaev in the context of globalization as a multifaceted and large-scale integral phenomenon caused by various forms and spheres of human activity deserves attention (Barlybaev, 2016).

In a consumer society, development values and the manifestation of personal qualities associated with social, economic and cultural conditions are becoming a priority. Values related to ecology and ethics of consumption are being updated. "As soon as the secular value system is finally emancipated from the religious system, values deprived of their spiritual ontological support are reborn and degenerate" (Polozova, 2019).

Contemporary Russian culture is also undergoing similar transformations. A feature of the current situation is the process of globalization and the search for self-determination of Russian culture in the post-Soviet space. At the same time, it is difficult to imagine these transformations in isolation from global processes. The values of the global world are characterized by uncertainty, instability, transformation of the authentic into imitation, which makes the existence of culture discrete and aggravates alienation in this world (Khabibullina, 2019).

A person is constantly forced to ensure that the requirements of the community of professional, state, class levels are observed. The constant race to meet certain expectations of various systemic structures deprives a person of freedom, turning him into an individual who is in a state of total adaptation.

To the detriment of the values of creative development, unity in diversity, extraordinary, free thinking and sustainability, the values of one-dimensional, pragmatic and informational sense and standardization are implanted (Yachin, 2017). At the level of mass culture, this finds expression in the unification of values, the leveling of socio-cultural contradictions. There is no certainty about the future, which causes fears and phobias; a person, following the stereotypes

of mass consciousness, descends to the level of indifference, indifference to everything that happens, that is, consciously or unconsciously becomes a conformist. There is a change in habitual norms and perceptions, contributing to the disorientation of individuals and stimulating their marginalization. Dissociation of individuals leads to the rupture of socio-identification ties.

The pace of progress is so ambitious, technology is limitless, that a person has no choice but to engage in this transformation process associated with a reassessment of values. The dynamic changes of our time make high demands on a person related to communication skills, technical education and the formation of a new consumer culture.

The needs and values of the global world come in opposition to the established spiritual values and the needs of a person who does not have time to rebuild, rethink everything that happens, but is forced to engage in some transformational processes, which are characterized by unification, devaluation and loss of uniqueness. The changing structure of society cannot continue to function on the basis of the old mechanisms; new norms and values are needed that would reflect the comprehensive interests of the majority, and not just some small part of society.

The possibilities of the modern communication environment are great. However, the question of how to come to a consensus based on the intersection of traditions, values and different cultures remains open (Semenov, 2007). The technogenic world and global communication lead to the unification and standardization of public consciousness, pseudo-humanistic goals are declared that create situations of uncertainty and alienation in society.

Value imperatives, despite their all-embracing nature, are subject to change, as old models are destroyed, giving way to new ones. The process of gradual renewal also requires new approaches to the reassessment of values. The global world is unpredictable and heterogeneous, multifaceted and symbolic. In such a multidimensional and transforming world, the hierarchy of values is built in different ways. A person is gradually alienated from such stable communities as the state, class, and professional community. He is more concerned with consumer interests of the mass, average statistical, informational and pragmatic, in spite of the unique, creative and diverse.

The interests of a person in modern society are closely related to awareness, since the artificial world totally embraces a person with an information network in all spheres. Accordingly, this is reflected in the worldview of a person associated with the formation of a value rethinking of the significance and role of information flow and technologies in his life. Some, for example, using the opportunities of information technology, receive education, improve their professional qualifications, while others use technology to misinform the population and manipulate the masses (Kara-Murza, 2008).

Such contradictory consequences of the information society are reflected in the public consciousness. The value reassessment of information processes takes place on the basis of a person's worldview search.

The information society on the basis of modern highly developed technologies and intellectual resources forms a new type of culture and a person, a consumer of all kinds of information products. It is assumed that such a society will ensure the sustainable development of civilization. However, as practice shows, huge risks for the existence of civilization are reproduced in the information society. Therefore, the ability of a person of modern civilization to give an adequate assessment of events, phenomena and processes taking place in the information society becomes an important value, since, based on his worldview and understanding, he will make a decision and defend his position.

A person strives for optimal satisfaction of individual information needs using both traditional and new information technologies. This ratio is the most important factor in successful professional and everyday activities, as well as social protection of the individual in the information environment. The first European utopias also relied on the potential of scientific and technological progress; it was believed that they satisfy basic human needs and become a necessary condition for the emergence of a comprehensively developed personality.

However, this ideal remains a technocratic illusion, and in reality one has to proceed from the alienation of man both from the surrounding nature and from the world of technical reality. Accordingly, "the requirement of the individual to make the satisfaction of his needs the main condition for his development turns this development in general into some kind of

movement without end, since it is impossible even to imagine that in the process of his existence, needs may become less or they generally sometime in the near or distant future will be fully satisfied" (Makhovikov, 2019).

With the penetration of information technologies into all spheres of human social activity, cyberspace becomes a place for purposeful manipulation of people's consciousness. Through ideological influence or disinformation, it is possible to reduce the ability of critical perception of information, to undermine the cultural and moral foundations of the individual, despite the implementation of the humanistic principles of social management and environmental impact (Mikhailova, 2009).

The past century has given a lot of research in which the instability and instability of the development of the world are studied and various options for the further development of mankind along the chosen path are proposed. For example, against the background of the problems of ecology and the interaction of man and nature, the problem of the survival of mankind is becoming more acute. Many experts pinned their hopes on a sustainable development strategy, which proposed a solution to environmental problems, as well as the stable development of social, political, and economic systems. (Shelekhov, 2002).

As reality shows, a remarkable theory cannot always be realized due to a number of objective circumstances. We should not forget that we live in a time when the dilemma "environmental values - consumption values" does not work in favor of environmental awareness. The cult of consumption and quick satisfaction of ever-growing needs is becoming the norm of behavior in society.

Declaration of sustainability, the need to preserve nature, resources becomes educational in nature. However, the practical power of the idea of enrichment and satisfaction of unlimited human needs always remains a priority. Accordingly, such contradictions in public consciousness and the hierarchy of values lead to the formation of a situation where a reassessment of values is required. That is, there is a need to change the values of society and the individual. Apparently, a new stage of development has begun, requiring a rethinking of the values of post-industrial society, accompanied by the expansion of production and intervention in natural processes that will not be able to further contribute to the viability of the world system.

The information society confronts a person with a new reality correlated with radical changes in the value orientations of everyone. It is impossible to imagine a stable society developing according to certain given parameters. Most likely, on the contrary, unpredictability, chaos, temporality set a certain vector for the formation of ideas about development trends "Identity has become a phenomenon that reflects the identity of the individual to the social and cultural worlds. It gives a person a full range of value orientations from national to global " (Seregina, 2016).

The ecocentric approach, which at first glance seems to be relevant and in demand, contains an orientation "from the outside", towards the world around us. In this case, the role of a person seems to dissolve in the struggle for an idea. In order to solve problems of this magnitude, a person must feel unity with nature and responsibility for it. This approach is largely based on the position of the unity of the relationship between man and nature, the indissolubility of the development of society and nature. On this path, a combination of anthropological and environmental values is possible, if a person is imbued with responsibility for his existence in a social environment and will control his active activities from the position: do not harm the environment, since this is the abode of your existence.

We have to state as a given of the global world the complex interactions of the processes of social, artificial and natural-biological development. Transformations in the socio-economic sphere are the result of dynamic socio-economic and technogenic processes. This is accompanied by complex changes in the very life of a person. In fact, these transformational transformations have turned into "effective tools for the scientific analysis of social, political and economic processes, the scope of which extends from the construction of theoretical constructions and expert assessments to making management decisions and drawing up futurological forecasts (Przhilenskiy, 2021).

Living his life in an information society, a person creates his inner information world, thereby creating a new information form of being. The flow of information changes the human value scale. A person, in the process of being included in the information environment, can achieve a lot, thereby influencing intrapersonal self-organization and developing personal individuality and uniqueness.

The development of information technologies can be not only valuable, but also become a threat to the preservation of a person's personal space. Nobody wants to become public enough to be the subject of public viewing. Will the total digitalization of society turn into total surveillance of a person? The capabilities of artificial intelligence are striking in their potential, that it is time for humanity to think about preserving its personal space. Without maintaining a balance between the introduction of information technologies and the level of protection of personal space, an inevitable destructive socio-cultural and geopolitical result can be obtained.

A multiple increase in the volume of scientific knowledge in modern conditions and the dynamics of the information flow form a new type of person who is forced to master at least the knowledge that is necessary for professional activity or according to interests. Modern technologies are very flexible in adapting to the interests of the population, shaping the mass consciousness in a specific way. The information field turns out to be rigidly structured, where various groups of interests, professions, social circle, etc. are distinguished. "The digital educational footprint, becoming a commodity, generates a number of conflicts regarding the autonomy of subjects and the status of personal data. The key risks of using AI in education are associated with the problems of human existential security and the anthropological nature of education" (Bryzgalina, 2021).

Such communities can function on absolutely different grounds - from personal interests to global, from religious to secular, from international to national, etc. At the same time, authorities play an important role in them, who can pursue both socially acceptable and negatively destructive goals. Such an information flow is designed mainly for the mass consumer, for whom mental comfort and the illusion of being involved in something significant are more objective than the search for truth.

The transition to digital communication is accompanied by a transformation from traditional activities and value orientations to new realities. In the economic sphere, material, production relations are replaced by symbolic, virtual processes. The role of information becomes a priority in all its manifestations. Possession and disposal of information is impossible without acquiring new skills and competencies. But not everyone is ready to relearn, master new roles and follow the spirit of the times, even if they understand the prospects of modern technologies. At the same time, a person becomes vulnerable and manipulated more than ever. Hence, alienation and loss of the meaning of life arise (Nazaretyan, 2018).

The digital society sets a high bar for human abilities, since modern production should be managed by competent people who are characterized by flexibility of mind, the ability to make non-standard decisions, predictive abilities and creative thinking (Mayakova, 2019). A person cannot correspond to the ideals of society in everything. Despite the fact that the information environment favors the development of new human perspectives, however, human dependence on modern technologies is becoming colossal. A person in an information society ceases to be himself, the boundaries of the personal and the public are so blurred that the possibilities of external control of human behavior increase many times over.

The formation of a digital society is a process that is gaining momentum, which requires a value characteristic associated with understanding the ambiguous role of digital technologies in the history of mankind, and "to give a new categorical apparatus that will not only adequately describe the realities of the modern world, but also show how this reality fits into into the logic of historical development, which, ultimately, will make it possible to imagine the contours of the future and the place of man in it" (Artamonov, & Ustyantsev, 2020).

The transformations of modern society leave an ambiguous impression: uncertainty, growing social stratification, risks, environmental problems; this trend is becoming widespread.

The possibilities of modern technologies impress with their potential and limitless horizons of influence on social behavior and mental activity of a person. Along with expanding horizons and the ability to express their individuality, a person in the virtual world is forced to "play by the rules", which leads to leveling and passive perception of the proposed product.

Conclusions

Thus, the assertion of values in Russian society is closely interconnected with the market economy, the development process of which has its own specific features. Unfortunately, the lack of competition for the sake of making a profit is fraught with a change in the way of life of people

and the entire process of socialization. If these tendencies, on the one hand, induce the population to show initiative and social activity, on the other hand, the development of economic liberalization and competition contribute to double standards, general alienation and social apathy.

In such a situation of concrete alienation of material and spiritual life, it is difficult for a person to determine the system of personal values, stability, certainty are lost, there is a feeling of loss of something significant and genuine. Against the background of the priority of socio - economic values over others, one has to observe how the unified system of spiritual values based on honesty, kindness, duty and justice is gradually being eroded.

In any case, whether it will be associated with the creation of a new state ideology or large-scale socio-economic projects, a situation has ripened in society when the value scale should be based on the objective laws of human and society development. Such a system, first of all, should proceed from the deep ideological and spiritual messages of society, aimed not at consumerism, but the preservation and development of human potential. Accordingly, no matter how chaotic the process of forming a new system of values in Russian society proceeds, it is necessary to try to preserve and accumulate the values of different generations, so that subsequent generations would also want to rely on the creative potential and values of past years.

The global world makes new demands for existence and coexistence at the level of history and culture. The change in value orientations in society should occur gradually, subject to a number of conditions: the preservation of the main complex of traditionalist values of the country, the adaptation of these values to new conditions, and their use in constructing a strategy for the development of society. Presumably, countries that have forces capable of rethinking the potential of the world's diversity with the recognition of alternative ways of developing the future world based on an objective and comprehensive assessment of events will be more successful.

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