

THE WORLD WILL NOT DIE...

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Original research paper

Summary

The article examines aspects of qualitative system changes that manifested in global instability, inadequacy of existing management systems, permanent rapid development of the of crisis with unpredictable consequences, loss of moral basis of a society, deformation of value orientations and traditions, erosion of ideals, change of the moral pattern of heroes, aspirations, and goals, ultimately – the loss of faith. The confrontation of world powers has reached a high level. The West loses its attractiveness in its development, sees no prospects and does not know what to offer to the other world. It is impossible not to learn from our own history: to preserve continuity in state building. A common goal – in the form of an idea, theory, moral pattern – should unite the majority of the people. It is unacceptable to falsify the past, to destroy the post-war balance in the world; it is not possible that on a global scale the military force has become the main regulator, the world judge again.

Keywords: contemporary society, qualitative system changes, new world order, values, traditions, ideals, moral patterns, faith, world confrontation, the lessons of history.

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It is obvious that the world has entered a stage of civilization changes. Alarming anticipations, which were expressed by many scientists and political analysts, nowadays are partly coming true [Stepin 2017]. The new world order begins to appear in the life of the Planet in all its inevitable reality.

How is it reflected?

First of all, it is reflected in the global instability [Panarin 2003], the unsteadiness of the control systems functioning, the permanent rapid growth of crisis states with unpredictable consequences. Furthermore, spiritual collapse is quite obvious. It leads to disconnection of any protection from spiritual disintegration paralyzes the human will to resist, survive, and apply-maximum efforts to overcome the consequences of the inevitable challenges and threats in the modern world [Piketty 2013]. Being already on the edge of the abyss, we are not going to agree, do not try to listen and understand each other ... Dangerous indicators of qualitative systemic changes are evident.

Corrosion, decay and decomposition have infiltrated the bearing structures, which restrains States and the whole world from a final slip into oblivion. The collapse of the Soviet Union (1991) became a point of reference; it was an event, which imbued the coming twenty-first century in colors of strategic instability. It broke the world balance, and set the trend of global chaos for many decades ahead [Danilov 1997]. Egoism, adventurism, the unreasonable ambitions of political leaders were paid for by the grief and suffering of thousands innocent people and the loss of faith in the future by many contemporaries. An outstanding modern thinker and the composer G.V. Sviridov wrote, “In place of the heroes of the Revolution, the Civil War, the heroes of the subsequent era ... came the hero of the New post-war generation, a ‘hero of nothingness,’ a prosperous, half-satisfied, extremely smug zero. He is cheeky, arrogant and shoddy in artistic creativity and corrupted in every sense as a human being” [Sviridov 2017, 160].

The humanitarian coven that accompanied the collapse of the Soviet Union led to the loss of the society's moral supports, to the distortion of values and traditions that connect generations, to the erosion of ideals, the change in the ethical pattern of heroes, the bright aspirations and thoughts of new generations, and finally to the loss of faith. There is a war going on with historical traditions. Recent idols are debunked. The historical truth that feeds patriotism and feelings of admiration with the achievements of ancestors is reinterpreted [Danilov, Grishchenko, Shchelkov 2017]. The lie that gives rise to doubt is like rust corrodes truths of faith in good and justice that believed unshakable.

Among modern piles, it is harder to reach out to the human Soul, and to surprise, admire or inspire it. The future is simply impossible without the Soul, which filled with happiness, high aspirations and moral, noble impulses, sensitivity to kindness and mercy. The concept of happiness forms an attractive image of the future, but not everything is right with our happiness.

The people's motivation for good is worried very few people today. Moreover, our education system, gender relations and the attitude towards the family are being restructured. The sexual, drug, juvenile, gender and other peaceful revolutions evolved. Culture and art are increasingly abandoning reality, ceasing to serve spirituality, turning into a tool for stultifying entertainment. J. Orwell wrote in his visionary novel *1984*, "Already we are breaking down the habits of thought which have survived from before the Revolution. We have cut the links between child and parent, and between man and man, and between man and woman. No one dares trust a wife or a child or a friend... There will be no art, no literature, no science... There will be no distinction between beauty and ugliness" [Orwell 2017, 81]. Today, more than 70 years later, these predictions no longer seem to us either anti-utopia or fiction. Many of the author's predictions have already become reality, and some of them have gone even further...

The world information war is in full swing: battles in the virtual space in full play. Provocations, falsification of historical events, distortion of reality, and dramatization of facts have become routine of the modern information field of military operations. Humanity ceases to think on its own. There is a rapid reformatting of human consciousness [Babosov 2017]. The initiators of the global digital revolution have joined the battle nowadays. They promise to digitize the real world, the world of politics, morals, etc., by 2045. According to its apologists, when everything is digitized, electronics will do things much better than bio-objects can.

The consumer challenge turned out to be the most destructive. Most of those who have adopted consumer psychology have lost their face and conscience. Art historian and restorer Savva Yamschikov noted, “The most terrible result of our 25-year-old so-called post-perestroika time is that we were forced to lose our memory during this time” [Yamshchikov 2009, 21]. Poet and literary critic Yuri Kublanovsky, reveals the origins of the collapse of the USSR, and notes that in “the last years of the existence of the [Soviet] Union ... history did not know such plunder since Byzantium, but even then predators were the aliens, and know they are ours. Moral impoverishment is even more frightening... And these hopes were struck especially shatteringly – by ‘ruble [Russian currency],’ by propaganda of self-interest with no limits ... You can remember, as revolutionary and projector Shigalev said in the Dostoevsky ‘Demons’: we will give the right to dishonor, and no one would stay behind. And this ‘right’ was given then, in the 1990s. Everything was from it” [Kublanovsky 2016, 39]. All of this could not to lead to “moral impoverishment,” new tragedies and upheavals. “The revolution does not come from above or from below – it comes when all truths are weakened” [Prilepin 2012, 753], writes Zakhar Prilepin from his Hero’s Face. No one believed anyone...

It is impossible to force on nations such ways of life which do not naturally derive from their traditions. Every transformation is

good only when it relies on the developmental needs formed by the historical experience. Progress made a human unnecessary in the very process of labor activity. Unreasonably inflated freedom became the simply condemn of people to themselves. A.A. Zinoviev wrote: "Let them think, feel, speak and do whatever they want! We need only establish the boundaries for which the left to themselves masses should not go out," and further continues, "The person, who left to himself, is only illusory free. In fact, he is a potential slave, seeking to become an actual slave, and suffering, if he does not have success in that" [Zinoviev 1997].

World's force confrontation has reached an unthinkable level and at any moment there is a threat of a hot world war. Allegedly the world is possible only after the world massacre. Obviously, the West loses its attractiveness in its development, and does not see the prospects and does not know what to offer the world [Antonovich, Danilov 2018]. The political elite does not fulfill its role – the generator of new ideas, does not have the proper political will, required scale of thinking. The current political leaders of the West, who resemble the same ones coward and thieving of the perestroika period, who were are in a dense fog of their own ambitions. Most likely they will not agree to recognize the changes in the world until the world collapses. The new leaders, nominated by the democratic systems of Western states, do not possess the capacity for the necessary positive transformations in society. Part of the European political establishment is beginning to focus on the threats to the unity of the alliance and democracy in general, which seems to it exclusively as Russian "strategy of influence."

Long-standing problems are exposed in the United States, such as social inequality, unresolved ethnic problems, unsettled migration processes and, the most importantly, the anachronism and obsolescence of technologies for the democratic power shifts that has been no longer subject of people's will, but a victim of political, electoral and other technologies. The conservatives are trying to impose on

the authorities a course of forcibly restoring US influence in the world in every possible way, a course of “compelling obedience” to the whole world for the purposes of American foreign policy, orientation to the management of global processes in the future, etc. [Danilov 2001].

The European Union as an international entity of a new type has not been realized. The ideas of a common European home, a single pan-European solidarity, common values sound as slogans far from reality. Germany as a motor of the European Union is exhausted. Certain optimism, spread by the media of the EU countries for a long time with reference to the European system of values, solidarity, mutual assistance and mutual assistance, has been replaced by irritation and conflict, mutual accusations and a pessimistic assessment of the future. Smaller European countries refuse to accept migrants because of fear about their ethnic unity and identity.

Abroad, more people start to question whether the American model deserves to be copied more often. Many are looking towards China and Russia, hoping that the renewal will come from there. The ruled by the West re-creation of a world seems increasingly impossible. Moreover, the events in the US and Europe in 2016-2017 allow us to doubt even that the Western public sphere is interested in such hegemony.

The United States is afraid that China and Russia will challenge the US geopolitical goals and try to change the world order in their favor. The inevitability of a new war is the logical conclusion from this. The public sphere is targeted by numerous sociological and political projects exactly for this purpose. The possibility of a conflict, which in scope and intensity will be unprecedented since the Second World War, is real, and the world is not prepared for this [Sansal Boualem 2015]. This does not mean that war is inevitable in the near future. It is only about its possibilities.

The idea of A.S. Panarin is interesting: “Today, traditional hard military and political technologies are supplemented by soft ones,

which, like radiation, are not so much destroyed at the mechanical level, but ‘undermined’ by the genetic one. Economic expansion, the technology of manipulating the consciousness, subtle procedures for changing identity, when the national elites first turn into latent emigrants dreaming of a different fatherland, and then – in ever more obvious compradors who have been given the task to destroy the fatherland – all this is included in those informal structure policy, which classical political science has not yet been engaged in” [Panarin 2003, 476].

You can not foresee the future without taking lessons from your own history. Undoubtedly, the new risks and challenges faced by the countries [Shcherbin 2018] require timely and adequate actions.

First, we must understand that new states are not born from scratch, and the recent common fate is a great advantage. It is not so easy to abandon it. Rooting statehood, comprehending its own sovereignty by the people, building up a national identity – all of this is a time of great trials, which related to the anticipation of a new responsibility, the desire to affirm national kinship, to pass the identity test, to feel the difference from the recent common. There are many temptations to fall into the extreme of nationalism, the falsification of history, in the presentation of mutual claims to the once united historical destiny, to the neighbors, in the reassessment of recent common achievements, victories and defeats, the division of sages, geniuses and folk heroes.

Secondly, new states should have a unifying majority of the population consolidating goal in the form of an idea, a theory, a sense, a moral example. And it is necessary – the practice of a purposeful group of people, their contagious example, selfless, in some way happy with their sacrificial way of life, traditions that are passed thought generations, and happiness in everyday life [Shavel 2015]. Disintegration begins with doubt, unbelief, turning into nihilism, in the struggle for national exclusiveness. Revolutions often begin

with internal contradictions. Today someone can argue – how urgent were cardinal changes of everything in the late 1980s. Now we understand that we were blind, that we believed in promises that remained only promises, and, alas, life for the overwhelming majority of people has not been improved. Actually, no one was going to create anything. Populists came to power, without a coherent development strategy and modernization program. Moreover, they were people who could only stigmatize, expose and rob. It was enough for them to get it own.

Thirdly, people who have lost their memory are dreadful. The falsification of the past condemns it to the new tragedies, senseless wars and sacrifices, which nobody wants. Most often such forgetting covers the criminal actions of concrete people who arrayed coups, sowing evil, strife, hatred, violence and the death of innocent victims. Today – these are actions of de-sovietization, demolishing monuments to Soviet soldiers – the winners of World War II, falsification of common history. In the early 21st century the forms and methods of external influence on stages, which not accept modern barbarism, changes on this background. The nowadays revolutions have become more complete and diverse: for example the “soft power” – the influence through culture, values, way of life, has replaced the armed export of revolution and brutal pressure. There are new social networks, various kinds of public, educational and charitable foundations and associations, including those ones, who live on foreign grants. Time will tell how long anyone deceives own citizens with iridescent and tempting slogans. But for some reason... everything works out. If the mechanisms of color revolutions do not work, an open aggression of the strongest with the consent or even without the consent of the UN Security Council is carried out (as it was in Yugoslavia, Iran, Afghanistan, Libya).

Lately, attacks on legal international organizations have become more frequent, accusing them of low efficiency. It is necessary to

promote the work of these organizations as much as possible, but getting into the position of criticism is the last thing and completely counterproductive. Only together with international organizations, and first of all with the UN, recognizing the rightness of the people, supporting its desire for justice, it is possible not only to save the country from shocks, but also take new steps forward in its development.

Fourth, with the collapse of the Soviet Union, the post-war balance of power was destroyed as well as a bipolar model of the world which was the system of checks and balances in world politics. The military force is once again becoming the main regulator, the world judge on a global scale. Thus, ideal conditions for the emergence of large international terrorist organizations were created. Today, terrorism is the main challenge of the 21st century. Taking advantage of the chaos, it has taken deep roots around the world and in a relatively short period of time created a ramified network of its structures. These world terrorist and extremist organizations whose ideology is based on religious and nationalist fanaticism are trying to revive medieval norms and values, to create their own separate state. And no “controlled chaos” will not help here. A very strong and destructive weapon with its lifeworld and people who do not want to live according to the laws of human civilization was created.

Fifth, the spiritual state of society after the breakup is often on the verge of complete moral impoverishment. How accurate was the great Russian writer Leonid Leonov, who wrote in his diaries, “The fall of Rome. It was necessary to dig the temples, kill the wise, desecrate the memory of the saints, corrupt the youth – for what is there a grain ahead? It was difficult only at first, until the spine of personal dignity was broken, and then everything went on much easier” [Leonov 2013, 643-644]. “The grain ahead” was another bluff, the leaping into abyss. A country which is fool of people, who know nothing about their history and literature and

not carried away by the greatness of their own culture, can not to maintain or defend anything. Such a country is doomed to vegetate on the side of civilization. The conclusion is simple, but difficult to fulfill in life: fewer personal ambitions of the leaders, do not be afraid to be called a conservative, it is necessary to have the courage to speak the truth about the past, the present and the future.

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In the current time, critical for the whole of civilization, it is especially important to look into the deep essence of the transformation processes – the future of the world community depends on them [Yadov 2006]. Transformational changes conceived by the West as instruments to consolidate victory over the disintegrating Soviet Union must organically fit into the new face of the world as it is drawn to the imagination and forecasts of the main “architects” of the change. But how much organic is this new, emerging world? How viable is it in all its parts and will it bring those advantages, the hope for which prompted the peoples to believe the new contenders for power and influence? These questions will be answered only by the future, if it comes.

The great seer, academician V.I. Vernadsky wrote, “I look at everything from the point of view of the noosphere and I think that in the storm and the thunder, in the horror and suffering of the elements, a new beautiful future of mankind will be born” [Samokhin 2018, 41]. And contemporary writer Zakhar Prilepin, answering the correspondent’s question – “How do you see the future of Russia? Let us say, in 40-50 years?” – in my opinion very accurately answered: “How we will do it – this will be it. It cannot be ‘seen.’ It must be built. Here, now, today, tomorrow. Without looking back at what everybody say about you” [Prilepin 2018, 9].

It seems to me that the world will not die, and the future will certainly come. But whether it will bring the expected happiness, time will tell.

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