

Mobility, Culture and Immunity

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Abstract

Unsatisfactory knowledge of historical trends predetermines confusion of politicians, experts and businessmen in the face of the future. Together with the seriousness of the challenges facing modern Russia and the entire world, all this results in high strategic vulnerability of major decisions being made nowadays in Russia and the world community.

The multifactorial analysis made by us allowed to find out rather distinct rhythms in occurrence, actualization and change of series of development strategic problems of Russia. They are expressed in dynamics of such major society subsystems as its economy, science and culture, positioning in the world, political systems, etc. Reconstruction of picture of the past through the prism of long-term fluctuations of the strategic problems that need solution by means of the internal and foreign strategies, provides us with the very important information about the system's capabilities, including opportunities to develop democracy. In turn, it also allows to make some assessments about the future scenarios for all components of the social system.

1. Ecclesiast's argument

Unsatisfactory knowledge of historical trends predetermines confusion or conceit of politicians, experts and businessmen in the face of the future. Together with the seriousness of the challenges facing modern Russia and the entire world, all this results in high strategic vulnerability of major decisions being made nowadays in Russia and the world community. The explanations of many failures or fluctuations in development of democratic institutes by means of known arguments such as bad historical heritage, lack of political will or propensity to authoritarianism, other barriers turned out to be unconvincing. In all these cases deeper reasons took place. Interpretation of these reasons, factors, interrelations led step by step to well-known Ecclesiast's experience — «everything in its own time».

The theories of "life cycle", the different long waves are well-known, but in our case it was a question of something more complex than a cycle of major industrial systems or Kondratieff's conjuncture cycles. This "something" is unobviously connected with influence of forces regarding to which the players visible to us and their coalitions look like fragile constructions of Florida State or resorts of Thailand during a typhoon. Whirlwinds of an epoch, a kind of Hollywood "the day after tomorrow", «fatal minutes» operate more powerfully than conjuncture cycles.

The logic of the scenarios analysis of the future for a whole century forward with its inevitable selection by different bases should make us sooner or later to address to the past, proceeding from necessity to reveal the key parameters of «dependence on the way chosen in the past». Further, it is difficult to stop: first, going back for decades, then for centuries, to reach after all sources of the Russian civilization at least in I century A.D. The result of such observation appeared rather intriguing: during the centuries-old Russian history amazing repeatability of strategic challenges that faced the country and its ruling elites as

well the institute of democracy was found out. The knowledge of this repeatability, that is rhythmic of occurrence, aggravation and attenuation of the set of strategic problems of the country is regarded crucial for comprehension of the applied questions concerning its technological basis, life style, social control etc.

2. Freedom of choice and immunity of civilization

Any modeling of social dynamic does not exclude the freedom of social and personal choice. The fundamental liberalization may provoke the rise of social irresponsibility. It is, in essence, social and spiritual AIDS of our civilization. There is a need for improving the moral basement of society to get the most positive course of evolution.

Development of civilization is nothing but realization of the confidence capital. The difference of civilization from barbarism is in development of confidence as bases of relations in a society, realizations of rights and personal freedoms, solidarity round common values and ideals. The confidence is an immunity of civilization, basis of personal and social responsibility. We are responsible for confidence given to us by parents and children, friends, colleagues, partners, heroes of the past and ideals of the future. We either justify this confidence, or not. Modern civilizations potential of confidence has historically developed on the basis of cult of faith, represented in world religious system of values being the source of confidence energy for social, business, political, scientific and educational fulfillments. Realizing this confidence independently of accurate historical interpretation of the forms of cult of faith in socialization systems, people were developing their civilizations. This idea has found various theoretical justifications in Plato, Hegel, Kant, Weber, Toynbee, Jung, etc.

The virus of social irresponsibility has many modifications, but its genetic formula is "egoistical success at any means", without call of duty, responsibility, and public solidarity. If actually all world religions are reduced to the formula "the God is love " and if it is the source of all variety of displays of the social responsibility, than "at any means" is a formula of supreme, egoism, absolutization of individual state is built, absolute disparage both the superior religious verities, and laws of social life.

The principle "success at any price" has struck the vital structures of modern societies in business and policy. Previous objectives have become targets. And in fact still Hamlet has noticed — «O, 'tis most sweet When in one line two crafts directly meet»/

There are times when the victory, one for all, is necessary and when "we'll pay the price". There are situations of compelled and necessary defense and then "everything is permissible in the war, and I can permit myself (Maria Stuart). But there are "mean" times, times of irresponsibility and lawlessness, times of dishonest games.

This is not the issue, that life is similar to game. But the issue is that games without the rules are focused on dramatic outcome for the rival, start to determine the atmosphere of whole our life, plunging it in chronic uncertainty chaotic state, prethunderstorm context, total force major.

The very services of leaders of business and policy are not only decisions and actions for the sake of efficiency, but also actions having ethical sense, that are justice, honesty, reasonable sufficiency, charity. Any vertical of responsible authority and business is constructed on verticals of tall orders, senses, and values. Without them the authority and business degenerate in manipulation for the sake of tactical and narrow group interests. 'Vs

The problem is not only in increase of quantity and scale of natural and man-caused threats and not only in level our elites comprehends the challenges facing to the country and the world as a whole, that is far

from necessary, if saying nothing about abilities and will to action. The problem is that sawing the cracked branch, on which the society somehow keeps, became extremely profitable business of the few against the background of carelessness, indifference, ignorance or depression of the majority. "Even a flood, but after us", "who is not in time, that is late", "let the loser to cry" such formulas are many-sided, but their essence is the same, that is success at any means.

Immunity of any society to social illnesses is defined by the degree of social and moral responsibility of its citizens, their confidence to each other and to the state, cleanliness and honesty of game. Nonresistance to principle "success at any price" dramatizes crisis, leading to hardly remediable degeneration of civilization: based on belief and responsibility to the one based on unbelief and irresponsibility, dot and mass terror of the few against all. Carriers of the virus "success at any price" are met today everywhere. Traces of this epidemic are easy for seeing not only in terrorists, but also in respectable leaders of business. Russia and the world are full of such examples. Enron and MMM, Arthur Andersen and the Russian government in the August 1998, that declared the default, MacDonnell Douglas with MD-11 and nuclear tests. Machiavellian type of businessman, represented by D. Trump, I. Boesky or J.R. Ewing on TV, the attempts of executives to maximize their profits at owner's expense was criticized by many publications of Harvard Business Review, as an example.

Glaring example of undermining the confidence of Russian and world society to Russian authorities and to business is Russia. Fears of investors are determined by absence of confidence to . Russian players, confidence in stability of rules, security from tricky improvisations. Still N. Gogol has drawn personage who thought, "To live with subtlety, art to deceive all and not to be done by himself is the real task and the purpose". But this problem is not only Russian. Deficiency of responsibility is global epidemic of social and spiritual AIDS promising a lot of damages to democracy.

Indifference to methods of success achievement leads to lawlessness, down to "anything goes". Activity of these virus carriers has led to a present lack of credibility and responsibility.

3. Socially responsible democratic systems or formal prove of ancient commandments

The huge responsibility of today's leaders in politics, society or business must be focused on non-distribution of pathogenic viruses.

The success of any cooperation on the basis of paideia is defined by ability of all its participants target the efforts to achievement of the common task. It is not success at any means, not the celebration of egoism, but harmony, talented combination of plusses and minuses of all players, voluntary consideration of preferences and interests of other participants, coordinated following of all common strategies bring to victory in result. For understanding of this truth the Nobel Prize on economy has been recently awarded. The winner is John Nash, who has made invention comparable to the contribution of Newton, Copernicus, and Einstein in natural sciences.

John Nash has denied Adam Smith's classical postulate that "an invisible hand" of the market, inducing individuals to pursue the egoistical purposes, increases well-being of all society. Discrepancies of this thesis with reality found the theoretical sanction or in more and more abstract schedules coming off from the life and basing on set of conditional assumptions (about perfection of the market, rationality of behavior, etc.), or in eclecticism of practicalness. For 250 years after Adam Smith the set of "spillovers" in managing has been revealed, diverse concepts of the social blessings have been developed, more extensive motivations of economic behavior, comprehended transformations of "invisible hand" in "seen and invisible fist". But the main thing is that the world has not once become the witness of how in enmity

and the thirst of business success based on primate of egoistical aspirations, destinies of people, organizations and peoples were crashed, resources were exhausted, the ecology degraded, social systems perished. Happened in 90th years everywhere in the world liberalism splash in such, narrow egoistic understanding has completely distinctly been replaced by other designs and motivations of the social responsibility going back to "social - market economy".

The essence of John Nash opening consists in the proof by formal and mathematical methods of extremely simple and very ancient moral installation applied to daily practice of business and social life. It is necessary, that each individual, each player aspired to achievement of purposes, but in view of interaction with other players and requirements of wellbeing of the total system. Authority of the Nobel committee newly confirmed the base requirement to the rules of command game. Only correcting the behavior in view of interests of other players it is possible to achieve optimum distribution of prize among all parties, and not only inside a team, but also among contenders. Competitiveness, thus, can quite effectively mean partnership.

We find the description of consequences of this rule of rules infringement in the Old Testament, in the history with construction of the Babel tower. The plan to construct city and a tower up to heavens in it belonged to Hamites, one of Noah's sons, whose ark has rescued the mankind from destruction. However this plan was aimed at becoming famous and, what is especially important is at leaving from testate by Noah submission to Sim and Japheth descendants, brothers of Ham. The result of not charitable undertaking is well-known, the builders started speaking in different languages, stopped understanding each other, have thrown construction and have gone in the different parts of the world. People have gradually forgotten the primary relationship. Command game has failed, as observers would say at present.

"Any empire, divided in itself, will become empty; and any city or the house, shared in itself, will not stand" (the Gospel from Matthew).

Each system has own level of social responsibility that is the same, the level of solitariness. It is the attitude of all advantages and good proceeding from business structure, to all harm and evil proceeding from it during its life cycle. Systems at which this level is lower than one unit will be necessary regarded unbeneficial, irresponsible.

Socially responsible systems are characterized by focus on customer, have high level of dependence and durance, simple and not expensive, produce minimal damage to the nature, protected from damaging use, increase the faith, neutralize the energy of evil.

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