

## **HARMONY OF CONTRADICTIONS AS A TREND OF CIVILIZATIONAL DEVELOPMENT**

In the context of globalization, we are faced with the expansion of various ideologies, many of which aggressively impose their exclusivity, actively imposing alien cultural codes and rejecting any alternative forms of ideological understanding of reality. Liberal globalism, technocratic utilitarianism, and radical individualism seek not only to replace traditional ways, but also to destroy them, declaring the latter obsolete and illegitimate. Instead of progress, this approach leads to social entropy, in which society is torn between conflicting ideologies and loses its stability. The division of the world on religious, political, socio-economic grounds, regardless of the formal name of this process, is accompanied by a search for various strategies for further development, which is associated with both innovative approaches and, until recently, unimaginable perturbations of public thought. For example, in modern Germany, monuments to V. I. Lenin<sup>1</sup> and K. Marx<sup>2</sup> are being revived, in Slovakia, top officials are cheering "Long live the Red Army!",<sup>3</sup> etc.

At the same time, the common space of world civilization, as a single organism, reacts sensitively to the smallest changes and shocks in any sphere of life, even the smallest corner of the planet. The claims of some researchers and publicists that after the end of World War II, fundamental perturbations occurred in the world order system, and the resolution of global geopolitical issues of key

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<sup>1</sup> A monument to Lenin appeared in Germany // RIA Novosti. — URL: <https://ria.ru/20250507/svo-2015556168.html> (date of request: 25.04.2025).

<sup>2</sup> The monument to Karl Marx in Trier shocked some Germans // Rambler/news. — URL: — <https://news.rambler.ru/other/39775986-pamyatnik-karlu-marksu-v-trire-shokiroval-nekotoryh-nemtsev/> (date of request: 25.04.2025).

<sup>3</sup> Slovakia expressed gratitude to the USSR for liberation from fascism // TASS News Agency. — URL: <https://tass.ru/obshchestvo/23603963> (date of request: 25.04.2025).

players and ideologies is overwhelmingly solved through the mechanisms of economics, diplomacy, large corporations, and capital is nothing more than a myth. Contradictions arising from differences in the views and interests of individual social groups, states and state associations, in the absence of consolidating ideas, continue to spill over into bloody massacres.

Thus, according to experts, in the second half of the twentieth century, there were more than 250 local wars and armed conflicts (out of 350 for the entire century).<sup>4</sup> In the first two decades of the 21st century, the number of conflicts continued to grow, reaching a new peak in 2015–2018. During this period, the number of conflicts involving the State(s) was about 50–53 per year.<sup>5</sup>

Historical experience shows that constructive development is possible only through the harmonization of contradictions, and not through their suppression. Since ancient times, Eastern societies have been based on a synthesis of Confucian order and Taoist flexibility, while Western societies have been based on a combination of Christian morality and rational law. Today, this trend is taking on a new dimension: civilizations are forced to seek a balance between tradition and modernity, sovereignty and integration, hierarchy and equality.

In this coordinate system, the state is called upon not only to protect traditional values at the legislative level, but also to create conditions for their natural transmission through the education system, the media, and cultural policy, thereby forming society's immunity against destructive ideologies. Modern technologies can and should be put at the service of this task, helping to convey traditional values to new generations in forms accessible to them, without distorting the essence of the transmitted heritage. Ultimately, only a society rooted

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<sup>4</sup> War and Society in the 20th century: in 3 books/ head of project and comp. O.A. Rzhesheshevsky; Institute of General History of the RAS, Moscow: Nauka, 2008, Book 3: War and society in the period of local wars and conflicts of the second half of the 20th century / scientific director M. Yu. Myagkov; ed. by Yu. A. Nikiforov, p. 7.

<sup>5</sup> Stepanova, E. Armed conflicts at the beginning of the 21st century: typology and directions of transformation / E. Stepanova. — World economy and international relations. — 2020. — Vol. 6. — No. 6. — p. 24.

in its tradition is able to withstand the challenges of the time, while maintaining internal stability and spiritual health, because tradition is not a set of dogmas, but a living connection of time, giving a person a sense of belonging to something greater than himself, and thus filling his life with authentic meaning.

Attempts to detach society from the traditional way of development and artificially construct "new meanings" through the mechanisms of mass media and digital platforms are doomed to failure, as they ignore the deep connection of man with the sacred foundations of existence. True life orientations are formed not through situational decisions, but through exposure to eternal truths imprinted in religious traditions, folk wisdom, and classical cultural heritage. Research by the E. M. Primakov National Research Institute of World Economy and International Relations of the Russian Academy of Sciences confirms that deprivation expectations — a sense of loss of identity and social security — grow precisely where the monologue of one ideology dominates. For example, in countries that have experienced a sharp Westernization, the level of anomie and protest activity is significantly higher than in societies that have preserved organic adaptation mechanisms.<sup>6</sup>

At the same time, right now society has unprecedented opportunities to overcome global challenges through the formation of new forms of social solidarity and the emergence of civilization to a qualitatively new level of development. The dialectic of this development is revealed in the fundamental contradiction between the destructive and creative potential of technological progress. On the one hand, it undermines traditional foundations and endangers the very existence of mankind, leading to environmental disasters, digital atomization, spiritual and moral degradation and the risks of technological

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<sup>6</sup> Regulation of ethno-political conflict and maintenance of civil harmony in the context of cultural diversity: models, approaches, practices. Analytical report / ed. by I. S. Semenenko, Moscow: IMEMO RAS, 2017. p. 229

singularity. On the other hand, we are witnessing how globalization generates the paradoxical phenomenon of hybrid identities, and digital evangelicals and crypto-maximalists sometimes turn out to be more influential than traditional political parties. Digital platforms are becoming the main social institutions, and loyalty is measured by subscriptions and tokens. Under the pressure of the demands of mobile capitalism, a crisis of the legitimacy of traditional institutions is taking place, which manifests itself in the collapse of the multigenerational family, in the replacement of state bureaucracy by decentralized autonomous organizations, in the transformation of religious practices through metaverses and AI gods, which poses a tough choice for society: either radical digital adaptation or museum marginalization.

This paradox of current existence can be understood through the prism of the Hegelian triad, where the technological revolution (thesis) causes a crisis of traditional institutions (antithesis), but at the same time creates conditions for the emergence of new, more complex forms of social organization (synthesis), which not only reproduce previous models in digital format, but create fundamentally different mechanisms for coordinating human activities.. Thus, digitalization leads to dehumanization through the virtualization of human relations, but at the same time compensatory technologies are developing that expand human cognitive and physical capabilities; if automation destroys traditional labor markets, it also creates prerequisites for the transition to a post-labor society with new forms of self-realization, if global information flows blur cultural identity, they also generate hybrid forms of cultural creativity based on the deep integration of traditions. The key question is in healthy goal-setting, whether humanity will be able to develop adequate mechanisms for managing this dialectic in order to direct technological progress towards civilizational development rather than self-destruction, which requires rethinking the very foundations of social existence in conditions when traditional regulatory systems (religion, morality, law) turn out to be unstable in the face of the challenges of the time.

In the era of value pluralism and cognitive dissonance, there is a particularly acute need for scientific consolidation around the development of a single semantic code that can become the basis for coordinated decision-making at all levels of social organization — from individual choice to strategic public administration. Revealing this topic, K. E. Koktysh states in his work "Source Code" that such a code should naturally flow from an organic synthesis of basic anthropological constants, time-tested traditional values and relevant life meanings that form a solid foundation for social interaction. The key mechanism for the formation of healthy goal-setting is a well-established system of translating semantic constructs into individual and collective consciousness through the channels of education, culture and spiritual and moral postulates, where personal values that have been tested by tradition become the basis for conscious goal-setting in public space.<sup>7</sup> At the same time, a fundamentally important condition for genuine social consolidation is the voluntary and conscious acceptance by members of society of these values, which should be perceived not as external prescriptions, but as internal beliefs for which a person is willing to bear personal responsibility. As a result, a stable social architecture is being formed with natural mechanisms of self-regulation that make it possible to harmonize basic human needs with higher social ideals and channel social energy into a creative channel.

In the context of the increasing fragmentation of public consciousness, the restoration of organic ties between generations is of particular importance, where the elders pass on to the younger not only knowledge, but also a system of moral coordinates, proven by the historical experience of the people. This approach does not involve the mechanical reproduction of archaic forms, but a creative reinterpretation of tradition in the context of modern challenges, when eternal truths acquire a new sound without distorting their essential nature. The identity crisis in the modern world is largely due to the break with cultural roots, therefore,

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<sup>7</sup> Koktysh, K. E. Source code / K. E. Koktysh; preface by I. I. Buzovsky. — Minsk: Belarus, 2025. — p. 295

the restoration of the vertical of traditional values becomes a matter of the survival of society as an integral organism.

The trends of worsening the chaos of values and the disintegration of the spiritual bonds of modern society exacerbate the need to turn to the traditional foundations of culture as the only reliable foundation for the revival of a healthy society. Historical experience shows that genuine consolidation of society is possible only on the basis of organically established, centuries-old traditional values, passed down from generation to generation through institutions that have shaped the fundamental foundations of development for centuries — the family, the Church, national education and upbringing systems.

The State should play a key role in these processes. Here we can agree with G. Hegel, who believed that "the state is the reality of a moral idea — the moral spirit as an explicit, self-evident, substantial will."<sup>8</sup> At the same time, the state is not the inventor of new ideological constructions, but a system of careful preservation, transfer of the spiritual heritage of the ancestors and providing the foundation for building new modern constructs. The most important task of our time is to restore the broken link of time, to ensure the unity of the diversity of ancestral national identities. Only by relying on the solid ground of tradition can a society resist the destructive sides of globalization. Culture in its traditional sense is not a set of discussion platforms, but a living tradition that requires not discussion, but reverent acceptance and careful development.

An effectively organized society should provide individuals with a clear ideological foundation and conceptual guidelines that allow them to build a harmonious system of values without internal contradictions and existential rifts, which serves as a reliable prevention of social instability and anemia.

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<sup>8</sup> Hegel, G. V. F. *Philosophy of Law* / G. V. F. Hegel; translated from German; ed. and comp. D. A. Kerimov and V. S. Nersesyants; auth. introduction and notes by V. S. Nersesyants, Moscow: Mysl, 1990, p. 279.

Today, these trends are not only analyzed, but also actively integrated into social processes at the state level by the leaders of those countries that have not been afraid to challenge the concept of globalization and are fighting to preserve their national foundations. Thus, the President of the Russian Federation, Vladimir Putin, defines traditional values<sup>9</sup> as the foundation of the life of Russian society, its existence, moreover, the Russian leader consolidated his position at the legislative level by issuing a corresponding decree.<sup>10</sup> President of the People's Republic of China Xi Jinping emphatically promotes the idea of forming the moral traditions of the Chinese nation in order to build a more harmonious society.<sup>11</sup> In a generalized form, the ideas of the Chinese leader were reflected at the October 2023 meeting of the CPC Central Committee, where, among other things, it was pointed out the need to consolidate fundamental socialist values and integrate moral principles into the daily lives of the Chinese population.<sup>12</sup>

In this context, the processes taking place in the Republic of Belarus are unique in the essence of the developing historical path and modern events. It can be stated that on the territory of Belarus, internal and external actors are working out mechanisms and technologies for further world order, which allows us to consider modern Belarusian society as a kind of mental testing ground where a real battle is taking place at the level of categories, ideals, meanings and values that are important for analyzing global trends and the development of public

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<sup>9</sup> Closing of the World Youth Festival // Official website of the President of Russia. — URL: <http://www.kremlin.ru/events/president/news/73615> (date of request: 25.04.2025).

<sup>10</sup> On the approval of the Fundamentals of State Policy for the Preservation and Strengthening of Traditional Russian Spiritual and Moral Values: Decree of the President of the Russian Federation dated 09.11.2022 No. 809 // Official website of the President of Russia. — URL: <http://www.kremlin.ru/acts/bank/48502> (date of request: 25.04.2025).

<sup>11</sup> Xi Jinping urged to celebrate the best moral traditions of the Chinese nation // XINHUA News. — URL: <https://russian.news.cn/20241018/72e73214d5c8454889e8ea9f0d141bfa/c.html> (date of request: 25.04.2025).

<sup>12</sup> Verchenko, A. L. Xi Jinping's Cultural Concept: for China and the World. A. L. Verchenko // China in World and regional politics. History and Modernity / comp., ed. by E. I. Safronov; Institute of China and Modern Times. Asia, Russian Academy of Sciences, Moscow: IKSA RAS, 2024, Issue XXIX — p. 113.

thought. The sharpness of the perception of processes and the desire for the most precise, delicate solutions is due to the harsh historical trials of the Belarusian people. The value of peace in the Belarusian land, achieved through the hardest trials of many generations, allows us to consider the events of our time and design concepts for the future with an awareness of the real significance of true values. This unique experience can be illustrated by a simple but illustrative mathematical example:  $50 + 30 = 80$ , where 50 is fifty years of peace and creation as part of a great power after the end of the bloodiest war in 1945, which allowed preserving national and cultural identity and increasing cultural wealth; 30 is thirty years without social upheaval and bloodshed, which was ensured by a strong presidential government. The Republic of Belarus lived through them in severe trials, not allowing a violation of the fragile state of calm, not allowing a radical breakdown of the worldview, preserving its independent policy, sovereignty and, most importantly, not allowing bloodshed, unlike the rest of the post-Soviet space; 80 is a total of eighty peaceful years, which Belarus has received for the first time in its centuries-old history, because before that, not a single generation of Belarusians had lived their lives without wars and armed conflicts.

This example serves as the basis for the activities and decision-making of modern Belarusian elites. At the same time, it should be noted that elites remain the main component of civilizational development, and their quality determines whether harmony of contradictions will become the basis of evolution or conflicts will lead to collapse. Modern mechanisms for the formation of ruling elites, based not on the ideals of service, but on the principles of clan solidarity and adaptation to market conditions, lead to the erosion of an effective world order, provoking inter-State, institutional instability and delegitimization of power. Crises of manageability arise precisely when there is a gap between the elites and the traditional values of society. Only a return to the aristocracy of the spirit — the selection of the best based on responsibility and continuity — can ensure a sustainable synthesis of the old and the new.

The tuning fork that sets the direction of the search for the specified platform in the Republic of Belarus is the President. Visiting the Holy Intercession Church in Tolochyn on the bright Easter holiday in April 2025, the Belarusian leader announced the creation of a Museum of the History of World Religions in Minsk, "where anyone can come and see *where we all come from, where our spirituality comes from.*"<sup>13</sup> Speaking at the international patriotic forum of the Union State "Great Heritage — Common Future" in May 2025, Alexander Lukashenko elaborated on the importance of maintaining historical memory, pointing out that figures and facts are very important, but *"emotions and meanings are even more important,"* because today there is a real war — *"the war for the minds of our people and for the heads."*<sup>14</sup>

Of course, similar thoughts and projects are shared and implemented not only in the Republic of Belarus. In Belarus, the search for value orientations is based on the platform of developing the foundations of the ideology of the Belarusian state, which recently found normative consolidation in the relevant Directive No. 12 of the Head of State. This document provides, in particular, for the promotion of an understanding of the statehood of the Belarusian people shared by the whole society, the unification of approaches to ideological work with the population and its assessment, the obligation to implement the ideology of the Belarusian state in all spheres and business entities, regardless of the form of ownership, ensuring the involvement of citizens engaged in the private sector of the national economy in the pro-state information and ideological field.<sup>15</sup> The

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<sup>13</sup> Visit to the Holy Protection Church in Tolochina // Official Internet portal of the President of the Republic of Belarus. — URL: <https://president.gov.by/ru/events/posesenie-svato-pokrovskogo-hrama-v-tolocine> (date of request: 25.04.2025).

<sup>14</sup> Participation in the international patriotic forum of the Union State "Great Heritage — Common Future" // The Official Internet Portal of the President of the Republic of Belarus. — URL: <https://president.gov.by/ru/events/ucastie-v-mezhdunarodnom-patrioticeskom-forume-souznogo-gosudarstva-velikoe-nasledie-obsee-budusee> (date of request: 06.05.2025).

<sup>15</sup> On the implementation of the foundations of the ideology of the Belarusian state: Directive of the President of the Republic of Belarus No. 12 dated 09.04.2025 // The Official Internet Portal of the President of the Republic of Belarus. — URL:

peculiarity of our country in the processes under consideration is that the course for the development of Belarus is laid through the synthesis of building an effective economic model and realizing, comprehending and postulating the religious, philosophical, historical and cultural components of the meaning of life for many generations of Belarusians, which allowed not only to survive, but also to obtain and preserve their own statehood in the most difficult foreign policy and socio-economic conditions. The search for formulas for effective organization of society's life that would ensure not just the coexistence of different nations and peoples, but an equal, just world order both at the individual level (microlevel) and at the level of the general world order (macrolevel) must be combined with the realization that any economic processes are based on a spiritual platform, one way or another. including value and moral guidelines and cultural and historical meanings, which set the setting of society at the most subtle level and do not allow outside forces to integrate their own narratives with template tools. Based on this, they are interested in the Belarusian experience. It is no coincidence that the notorious United States Agency for International Development (USAID) has allocated more than 148 million US dollars for "democracy and civil society development" in Belarus over the past ten years.<sup>16</sup>

In these trends, it is possible to say that the Republic of Belarus and the Head of State himself literally not only form the DNA of Belarusian society, but also set trends in the development of new civilizational processes. In this case, DNA should be understood as Spiritual, Moral, and Cultural values. The preservation and development of these values is logical and justified, it correlates

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<https://president.gov.by/ru/documents/direktiva-no-12-ot-9-aprela-2025-g> (date of request: 25.04.2025).

<sup>16</sup> Tikhomirova, E. More than 148 million dollars spent by USAID to finance "democracy" in Belarus for 10 years / E. Tikhomirova // Belteleradiocompany. — URL: [https://news.by/news/v\\_mire/skolko-sostavlyali-granty-usaid-na-belarus-v-millionakh-dollarov-ssha](https://news.by/news/v_mire/skolko-sostavlyali-granty-usaid-na-belarus-v-millionakh-dollarov-ssha) (date of address: 25.04.2025).

with the realization that the concept of "population" is not identical to the concept of "people", just as the presence of a political border on the map does not mean the existence of a state, and society does not always unite like-minded people. Only a common awareness of their mission, goals and the meaning of existence allows people to consolidate and create successful political projects together. The earth is our common home. And if today we strive for global unity, without looking at multipolarity, then we need some common value denominator. And the main question is: what will it be like? If it is possible to ensure the dominance of a healthy moral and ethical principle based on the concepts of justice, morality, and spirituality, it is unlikely that anyone sane will oppose the construction of such a unipolar world.

Taking into account the above and from the point of view of progressive traditionalism, it is natural to choose a strategy of selective modernization that preserves the ethical core of tradition while updating its forms. Traditional institutions of the family, schools, and the state are being transformed into networks of trust, personal AI mentor systems, and platform services where taxes can be collected through smart contracts, and cultural sovereignty is protected through the creation of national AI models. At the same time, it is important to avoid both blind adherence to outdated forms and superficial modernization of traditional values, because both lead to their profanation. A truly traditional society is not a museum piece, but a living organism capable of developing while preserving its essence, which is especially important in the era of global transformations, when many cultures are losing their face under the onslaught of unifying trends of globalization. The restoration of traditional socialization mechanisms based on the principles of hierarchy, respect for authority, and awareness of personal responsibility to past and future generations can be an antidote to consumer individualism and social atomism.

The harmony of the future, therefore, is formed not through the denial of tradition, but through its deep processing in new conditions. As practice shows,

the most stable societies are those that retain the ability to cultural reflection, using technological tools to comprehend and actualize their heritage. In this sense, the harmony of contradictions becomes not just a philosophical category, but a practical mechanism of civilizational development in the era of turbulence.

In the context of social transformations, the issue of qualitative criteria for the formation of managerial elites is particularly relevant, where wisdom as a synthesis of cultural heritage and the ability to innovate is of fundamental importance. Modern sociological research, including the work of the Institute of Sociology of the RAS,<sup>17</sup> shows that it is precisely such a quality as wisdom, as opposed to a one-sided reliance on youth resources, that acts as a key stabilizing factor ensuring a harmonious combination of tradition and modernization. In this context, the state strategy for the formation of elites and the civil service as the main recruiting channel require special attention to the value and ideological characteristics of employees, since they make it possible to predict and prevent destructive nihilism, effectively manage complex social processes and strengthen the legitimacy of power through connection with moral and ethical traditions. This approach to personnel policy, based on the principle of "wise selection," creates reliable prerequisites for the formation of a management corps capable of strategic thinking without breaking with civilizational foundations, which is especially important in times of crisis and transformation, when the risks of losing cultural identity and slipping into utopian projects become especially tangible.

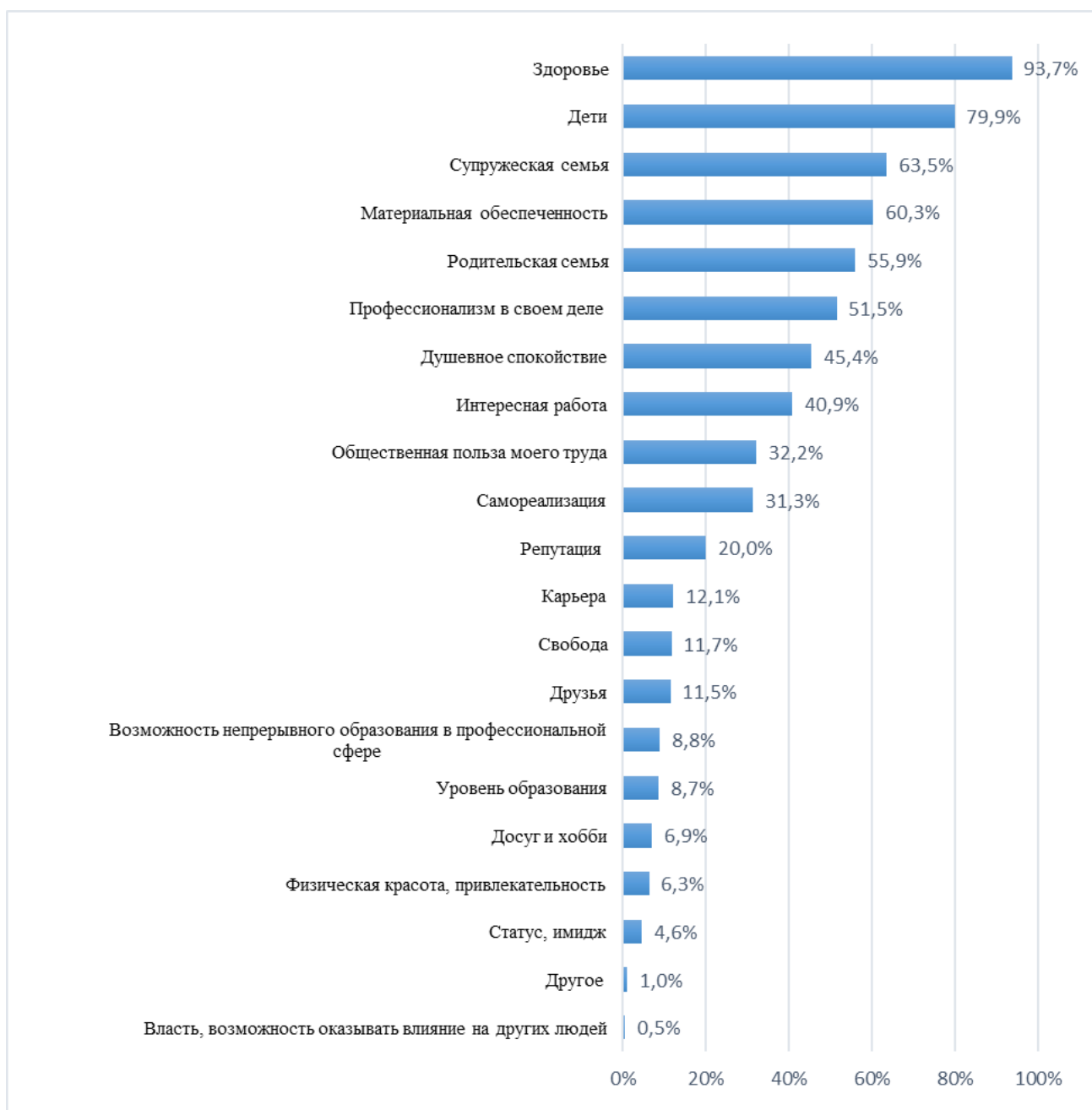
When analyzing existing trends, the results of a sociological study conducted by the Scientific Research Institute of Theory and Practice of Public Administration of the Academy of Management under the President of the Republic of Belarus are indicative, the purpose of which was to determine the value and motivational attitudes of civil servants in the professional field. The

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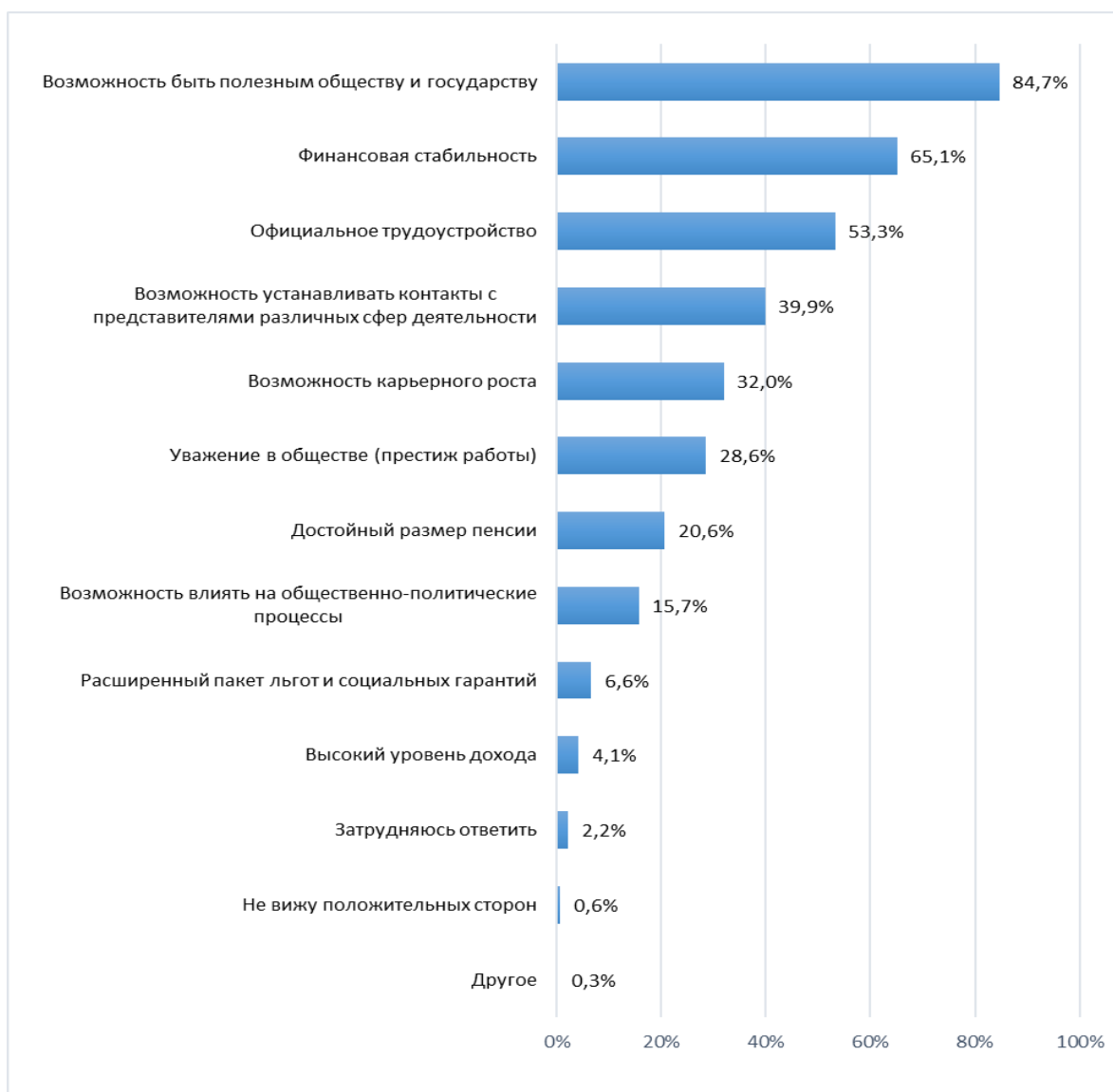
<sup>17</sup> The historical consciousness of Russians: assessments of the past, memory, symbols (experience of sociological measurement) / FNSC RAS, Institute of Sociology; edited by M. K. Gorshkov. — M.: Ves Mir Publishing house, 2022. — p. 248

results of the study suggest that the basic values of government civil servants are: health, family and children, financial security, as well as professionalism in their work. This in itself is not bad, but setting goals in determining this value range raises certain questions. It can be stated that the civilizational processes have not left the ideological positions of potential representatives of the elite untouched. On the one hand, the identified value priorities are socially significant and reflect the views shared by society in the trends of traditionalism. On the other hand, it should be noted that value priorities are personality-oriented and demonstrate possible susceptibility to trends characterized as the atomization of society. An acceptable contradiction develops when posing a question reflecting social usefulness — respondents choose commitment to be useful to society as the main positive aspect of being in the civil service (84.7% of respondents adhere to this position).

### The most important values and priorities of government civil servants



### The main positive aspects of working in the civil service



These trends, which are recorded both in the global geopolitical field and in individual states, among specific representatives of society who are able to influence and influence social processes, may be evidence of existing contradictions caused by civilizational confrontations.

Based on the above, the search for harmony of contradictions in civilizational development should be determined in the direction of communication, where digital formats become part of traditional values, and the main resource of development is not material assets, but cultural codes and narratives. Progressive traditionalism in this context is not nostalgia for the past, but a survival strategy that combines the preservation of an ethical core open to

innovation, but preserving its essential identity. In the 21st century, only those cultures will survive that will be able to find this delicate balance between continuity and renewal, between eternity and the moment, between tradition and innovation, learning to renew themselves without betraying themselves.

The future belongs not to those who seek to eliminate contradictions, but to those who turn them into a source of development. Harmony here is not a compromise, but a higher order in which multidirectional forces find unity through mutual complementarity.