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The pragmatics of the subjective

The pragmatics of the subjective attitude to the world, i.e. the desired image of the human world-being, the totality of activities for the expedient development of the world, is laid down in the process of the formation of the subject itself. If this process is not separated from the ordinary life activity of a person in any sphere of pedagogy, then the process of formation consists, first, of economic activity, the task of which is to create a person's own world of objects, domination (possession) over which and the consumption of which preserves the integrity of a person's life and forms the image of a person's subjectivity. Secondly, the (image) of subjectivity must receive a social affirmation (status, dignity) in the course of communication, in the course of mutual recognition of each other as members of the community in the form of the distribution of rights and obligations.

The common result of both processes is the subject who perceives the world in the form of the laws of action in this world (the law of world development), is responsible for the results of his own life activity in relation to the selected set of desired benefits, and, finally, can give an answer in a situation of external challenges both to himself and to other members of the community.

The modern model of the subjective attitude to the world follows the model of the Renaissance, i.e. the model of the sensory perceptibility (and verifiability) of the structure of the subject. In the context of our tasks, this means that the process of objective ordering of the surrounding reality and social interaction are in mutual correspondence with each other.

A socially significant subject of modernity receives a social status (ownership, authority, etc.) in accordance with the results of practical activity. And for the subject itself, the dignity and the right to the truth of its life activity is recognized, the concepts of development, etc., have a clearly defined objective reality. The subject develops if the subject variety of the world he is mastering expands, and, accordingly, the structure of the subjectivity of the individual's activity reflexively completes.

This model of subjectivity works most effectively when the subject-developed system receives social regulation (legal protection) and guarantees of political or state structures. In relation to other civilizations and communities, this social subject acts in the mode of modernization, i.e., the extension of its own model to other communities and its approval in their subordination.

The society is presented as a set of programs of world development activities that have received priority according to the actual quantitative indicators of the assigned (consumed) subject diversity.

The social and political connection and the defense of the programs of subjective world development that have received priority builds up an almost one-vector (one-dimensional) development of the community (a model of progressive development). Having reached the limits of its extensive self-affirmation or - in a favorable case-the perfection of its structure, this model of subjectivity should disappear, because the options (prospects)of its renewal are exhausted).

The subject diversity of the developed world at the point of saturation, and with it the types of human life activity, receive a quantitative measurement. Instead of prospects for development, there are only options for combinatorics and virtual world development. The latter gives rise to the well - known phenomena of economic volatility, economic inefficiency and increasing socio-political tension.

Coherence of responsible actors and congruence of the economy.

Overcoming the single-vector development and the unipolar world order, which have shown their ineffectiveness as models of social development, as covering innovative development with virtual manipulation, is to create a culture, social and political dynamics of a multi-vector, in the sense of a polysubject model of human development.

Only the types of its subjective activity can be connected, shared, exchanged, correlated, etc., without distorting someone else's civilizational identity, imposing its own development models, in a word, without creating inter-civilizational tension and conflicts between different communities. After all, in fact, subjective activity has a source of a single human nature and is aimed at mastering one world.

The subjective diversity of humanity takes place only as a result of different (for one or another cultural - historical, regional, etc. circumstances) perception of the laws of the existence of this world and their approval in their activities. Otherwise, different, say, civilizations could not exist, and any difference would have an extrahuman significance.

The first main task on this path is precisely to establish the subject specification (specifications) of the main civilizations and regional communities, i.e., to represent the subject diversity as types of a potential integral (not necessarily unified) subject. The created typology sets the norms and rules for the connection, differentiation, etc. of the presented subjects.

Since each subject recognizes the right to the specifics of the perceived (perceived) integrity of mutual relations, respectively, the right to their own vision and method of solving common problems, a situation of dialogue arises, i.e., the situation of expressing, asserting and defending their own position. The factor that determines the finiteness of the dialog process and the fundamental reducibility of its results is the presence of 1) general forms of identification (perception) of the

problem; 2) parameters of the addressee interested in solving the problem; 3) the choice of some linguistic and logical universals as dialog regulatives.

In this format (or similar), a community of responsible actors is built, the interaction of which is coherent.

The second main task – which is a continuation of the first, but has an independent significance – is the construction of a congruent system of the world economy (Wirtschaft). After all, if each community creates its own subject diversity or duplicates what others already have, the competitiveness of responsible actors can be destroyed, and the dialogue will turn into a system of contractual obligations of a transitory nature. It is congruence, that is the interconnectedness and complementarity of the economic and economic development of the world creates a real basis for the mutual coherence of world development, a system for legitimizing the innovations of development and the fair distribution of the benefits of world development.