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Non-Linear Socio-Cultural Strategies for Managing the Society's Development: Problems of Conceptualisation in the Context of Cultural and Religious Diversity

Abstract: *Introduction.* The relevance of the study is due to the diversity of modern society and the complexity of conceptualising its management strategies. *Purpose and methods.* The purpose of the article is a philosophical analysis of non-linear concepts and strategies for managing the society's development in the context of cultural and religious diversity. The methodological basis of the study is the dialectical principle of cognition, system-synergetic, historical, cultural, and interdisciplinary approaches to the study of the management laws of society development. *Results.* The essence of non-linear theory and strategy as an alternative expression of the universal pattern of society development is revealed. The article analyses the genesis of non-linear conceptions of society development in the pre-industrial period. Non-linear strategies of social development in the era of industrialism are considered. Non-linear strategies of social development at the stage of late industrialism are highlighted. The meaning of the socio-cultural identity strategies of societies is clarified. The strategies of the original development of society in the cultures of Islam, Buddhism and Hinduism are substantiated. The peculiarities of the original development strategy of society in the culture of Japanese Shinto Buddhism are revealed. *Conclusions.* The scientific novelty of the obtained results lies in deepening the theoretical foundations of non-linear strategic management of the development of societies of the Eastern and Middle Worlds, and their significance lies in supplementing science with new knowledge about non-linear strategies of development management in these societies.

Keywords: society, development, management, non-linear strategies, cultural and religious diversity.

1. Introduction

The problem formulation. Science has developed two traditional theoretical and methodological approaches to explaining the development of society and, accordingly, two socio-cultural strategies for managing this development – linear and non-linear. The analysis of linear concepts and strategies for the management of society development, the results of which are presented in the article “Linear Socio-Cultural Strategies of Society Development Management: Conceptualisation Problems in the Context of Cross-Cultural Differences”, published in the previous issue of this journal, showed that there are irresistible problems of their adaptation in Eastern Europe, Asia, Africa and Latin America. The main reason for this is that linear strategies do not correspond to the endogenous socio-cultural conditions of non-Western societies. Westernisation and the non-organic introduction of linear management strategies in non-Western communities lead to the destruction of their cultural code and the loss of their own endogenous values, disorganisation and chaos. As a result, such a policy, whether dictated by a “blind” desire to imitate the Western image and style, or due to direct imposition as a result of the expansion of the influence and expansion of Western powers, inevitably leads the countries of non-Western culture that have adopted such a strategy to permanent deprivation of their competitiveness and the possibility of ever catching up with the West in their development, since their linear strategies are organic and fully consistent with internal needs and endogenous socio-cultural conditions, and do not violate their cultural matrix and evolutionary sequence of development.

The above article also proved that all attempts to somehow adapt the linear concept and strategy of managing the development of society to the conditions of non-Western socio-cultural dynamics do not yield proper results. And while in some non-Western societies, it is partially possible to achieve this, for example, by bypassing the Western culture of modernity or by finding and activating endogenous analogues of modernity that set non-Western people up for technical and economic modernisation and active entrepreneurship, in many non-Western societies even this is impossible. The above indicates the lack of universality of linear theories and strategies for managing the development of society, the limited practical use of them in non-Western cultures, which makes it necessary to develop other approaches.

State study of the problem. The opposite of a linear approach to the analysis of social processes is a non-linear one, which recognises the development of society as a path of ups and downs, crises and overcoming these crises, as a path of oscillation, wave-like, cyclical. A significant contribution to the development of the non-linear theory of society development was made by such

prominent and well-known scientists as: Giambattista Vico (1725), Nikolay Danilevsky (1869), Max Weber (1908-1932), Oswald Spengler (1918), Arnold Toynbee (1934-1961), Pitirim Sorokin (1937-1941), Immanuel Wallerstein (1974-1989, 1982), Carroll Quigley (1979), Fernand Braudel (1984, 1995), Francis Fukuyama (1992), Samuel Huntington (1996), Norbert Elias (2000), Boris Erasov (2002), Yuri Pavlenko (2002), Boris Kuzyk and Yuri Yakovets (2008), Nicholas Hagger (2018) and others.

However, it is impossible to study non-linear concepts and strategies in isolation from their dialectical opposite. Therefore, in carrying out this study, it is necessary to rely not only on authoritative non-linear theories, but also on linear ones, in particular, on the concepts of such famous scientists as: Nicolas de Condorcet (1804), Auguste Comte (1842), Karl Marx (1858), Herbert Spencer (1862, 1896), Lewis Morgan (1877), Max Weber (1905), Walt Rostow (1960), Talcott Parsons (1965), John Galbraith (1971), Daniel Bell (1973), Alvin Toffler (1980), William McNeill (1992), Volodymyr Horbatenko (1999), Hermann Kinder and Werner Hilgemann (2003), John McGrath and Kathleen Martin (2017).

In the context of this study, it will be of great help to use the works of the following scholars who analyse the practical application of linear concepts in the socio-cultural conditions of non-Western societies: Shmuel Eisenstadt (1966, 1997), Jessie Lutz (1982), Theodore Laue (1989), Bret Billet (1993), Alain Touraine (1995), Serge Latouche (1996), Bertrand Badie (2000), Jon Davidann (2018), Mustafa Attir (2020), Denis Newiak (2021), as well as studies aimed at finding analogues to the socio-cultural values of the West and other alternatives that allow somehow adapting Western linear concepts to the conditions of the East: Max Weber (1921), Ruth Benedict (1946), Milton Singer (1972), Winston King (1986), Shyama Dube (1988), Andrew Feenberg (1995), Yoshiie Yoda (1997), Robert Bellah (2003), Ronald Inglehart and Christian Welzel (2005), Gbingba Gbosoe (2006), Ernst Schumacher (2010), Adluru Raghuramaraju (2011), Goma Aier (2011), Sunil Saxena (2013), Lionel Obadia (2016), Steve Chan, Kalyani Mehta and David Androff (2017), Kim Kyong-Dong (2017), Ronald Inglehart (2020), György Simon (2020).

The theoretical foundations of strategic management are revealed in the works of: John Lewis and Valeriana Kallah (1986), Gordon Burnand (1987), Edward Tarabilda (1990), Robin Mansell (2000), Stephen Bass and Barry Dalal-Clayton (2002), Nagy Hanna (2010), Steven Koven and Thomas Lyons (2010), Joseph Stiglitz and Bruce Greenwald (2014), Michael Hitt, Duane Ireland, and Robert Hoskisson (2016), Steve Chan, Kalyani Mehta and David Androff (2017), Mousumi Roy (2020), Frank Rothaermel (2023), and Yaroslav Martynyshyn, Olena Khlystun, and Yelena Kovalenko (Kovalenko, 2017, 2018, 2019, 2020, 2022, 2023; Kovalenko et al., 2019; Martynyshyn & Khlystun, 2018, 2021; Martynyshyn & Kovalenko, 2016, 2017, 2018; Martynyshyn et al., 2019, 2020,

2022, 2023) and other scientists. These works can serve as a methodological basis for the formation of concepts of non-linear strategies for the development of society.

Unresolved issues. The analysis of the degree of scientific development of the topic shows that, along with the already studied aspects, there are significant gaps and opportunities for further research on socio-cultural concepts and strategies of society development and its transformation as a social phenomenon. It can probably be stated that only linear concepts and strategies for managing the development of society, which organically fit into any country in the Western world, have been studied to a sufficient degree. However, the same cannot be said for non-linear concepts and strategies. So far, no one has been able to develop a single non-linear concept and strategy that would fully meet the needs and fit organically into the cultural matrix of each non-Western country, as in the case of the linear approach. Therefore, conducting research in this area is certainly an important scientific task, the solution of which will allow solving complex practical problems of development management in non-Western societies in the future.

2. Purpose and methods

The purpose and research tasks. The purpose of the article is a philosophical analysis of non-linear socio-cultural concepts and strategies for managing the development of society in the context of cultural and religious diversity.

This purpose involves solving the following research tasks:

- to reveal the essence of non-linear theory and strategy as an alternative expression of the general pattern of society development;
- to analyse the genesis of non-linear concepts of society development in the pre-industrial period;
- to consider non-linear concepts and strategies of social development in the era of industrialism;
- to highlight non-linear theories and strategies of society development at the stage of late industrialism;
- to clarify the main meaning and purpose of theories and strategies of the socio-cultural identity of societies;
- to establish the content of the concepts and strategies of the original development of society in the cultures of Islam, Buddhism and Hinduism;
- to identify the peculiarities of the concept and strategy of the original development of society in the culture of Japanese Shinto Buddhism.

Methodology and methods. The methodological basis of the study is the dialectical principle of cognition, system-synergetic, historical, cultural, interdisciplinary approaches to the study of the laws of society development

and its management strategies in the context of cultural and religious diversity. Based on the principles and laws of dialectics, any society is considered in the process of continuous development and is a contradictory unity of various opposites that are in a state of struggle or harmony, thus ensuring mutual self-development and transitions from one qualitative state to another, which allows us to comprehend the deep essence, identify the causes and predict the trends of societies in the process of civilisational change.

The concepts and strategies of society development are studied through the prism of the system-synergetic approach, according to which society and all its components, including the management subsystem, are considered as inextricably linked elements of a single self-organised system, the organic combination of which provides an additional, so-called synergistic effect, and vice versa, the inorganic connection of the elements of the system-society leads to its disorganisation, chaos and disintegration, despite the efforts of the management subsystem.

The historical approach allows us to trace the evolution of non-linear ideas and strategies of society development in chronological order, while the cultural approach focuses on taking into account cultural and religious peculiarities when substantiating non-linear theories and strategies of managing the development of societies. The use of an interdisciplinary approach allows us to study non-linear strategies from the perspective of not only philosophy, cultural studies and management, but also other related sciences, such as economics, political science, sociology, psychology, law, etc.

Certain tasks were solved with the help of the following scientific methods: terminological and conceptual – in determining the content and scope of concepts: “non-linear strategy”, “socio-cultural identity”, “non-Western society”; empirical documentary observation – in collecting data on the peculiarities of the development of non-Western societies; abstract and logical – in clarifying the essence of the original development of societies; system-structural and system-functional – in the process of analysing nonlinear development strategies of non-Western societies; comparison – in comparing non-linear concepts and strategies of development of societies in the context of different religions and cultures; generalisation – to summarise and formulate conclusions based on the results of the study.

Research information base. The theoretical basis of this study is the most famous non-linear concepts and strategies for managing the development of societies, primarily of the non-Western type. The empirical basis for the analysis of non-linear theories and strategies in the context of cultural and religious diversity is the author's own observations. The chronological boundaries of the study cover mainly the industrial and late industrial periods of human development, and the territorial boundaries – the Eastern and Middle Worlds.

3. Results and discussion

3.1. The essence of non-linear theories and strategies as an alternative expression of the general principle of social development

3.1.1. The non-linear conceptions genesis of society development in the pre-industrial period

The non-linear concept of society's development and social changes is the oldest in the history of social thought. Already in the “*Ecclesiastes*” we find the statement that every human race passes away, and another race replaces it, and everything happens again; what has been is the same as what will be; what has been done is the same as what will be done; there is nothing new under the sun (Solomon, 10th century BC).

The non-linearity of processes in nature and society is reflected in ancient Chinese philosophy in the “*Book of Changes*”. The entire world process in the book is presented in the form of changes, which are recorded in 64 hexagrams (Fuxi, 7th century BC).

Ancient Indian sages believed that the duration of the material universe existence, and therefore of human communities, is limited. It is measured in periodically repeating kalpas (Ishvarakrishna, 4th century AD).

The non-linearity of natural and social processes was recorded in ancient Greek philosophy. *Heraclitus* (5th century BC) said that no one created the Cosmos and it exists forever in a rhythmic movement of flame and extinction. According to *Plato* (4th century BC), the history of any culture or any nation passes successively through the stages of emergence, development and refinement, reaches its peak and, due to floods, plagues or other causes, declines and disintegrates. The concept of non-linearity was also developed by *Aristotle* (4th century BC). He believed that all things and all processes in nature and society make a circle in their development.

During the Age of Enlightenment, the concept of non-linear development of society was actively developed by the Italian philosopher *Giambattista Vico*. In his book “*New Science*” (1725), he first introduced the idea of the historical cycle, or cyclical development of society, according to which every nation goes through three stages (ages): from its birth through prosperity to decline: “The Age of the Gods, when pagan people thought they lived under divine rule and that everything was ordered to them by the oracles; the Age of Heroes, when the latter reigned everywhere in Aristocratic Republics on the basis of what they believed to be the superiority of their nature to that of their plebeians; and finally, the Age of Humans, when everyone recognised that they were equal in human nature” (p. 34).

Especially G. Vico highlights the socio-cultural characteristics that are inherent in all nations and therefore allow us to speak of them as such. In this regard, he writes: “Observing all nations, both barbaric and civilised, separated from each other by vast intervals of space and time, and founded in different ways, we see that they all observe the following three human customs: they have some kind of religion, they enter into solemn marriages, and they bury their dead. In all nations, it was with these three things that culture was to begin. Therefore, we have taken these three eternal and universal customs as the three foundations of our nation” (Ibid., p. 40). Regarding the origin of nations, G. Vico states that the world of nations was created by humans and therefore the way it came into being should be sought in the modifications of our own human consciousness.

3.1.2. Non-linear theories and strategies of the industrial age

Various theories of local civilisations are a further development of non-linear concepts. Russian sociologist *Nikolai Danilevsky* is considered the founder of the theory of local civilisations. It is covered in the book “Russia and Europe: The Slavic Worlds Political and Cultural Relations with The Germanic-Roman West” (1869). The starting point of his theory is that human history has no single line of development. According to N. Danilevsky, “the division of history into Ancient, Middle and Modern, even with the addition of the Ancient and New, or even the division by stages of development does not exhaust all its rich content” (p. 110). In his opinion, “the system of history should consist in distinguishing between cultural and historical types of development as the basis for its divisions” (p. 113). To cultural and historical types (original civilisations) N. Danilevsky included the following: Egyptian; Chinese; Assyrian-Babylonian-Phoenician, Chaldean or ancient Semitic; Indian; Iranian; Jewish; Greek; Roman; New Semitic or Arabian (Arabic); Romano-Germanic; Mexican; American-Peruvian (as a “dubious” type); Slavic or Greek-Slavic. The scientist gave a special place to the Slavic type, with which he associated the prospects of social progress.

Describing the cultural and historical types, N. Danilevsky said that each of the 13 types of civilisation has four forms of manifestation: religious, cultural, political, and socio-economic. These forms, in his opinion, go through four stages of evolution, which are characteristic of any living organism: birth, maturation, aging and death. The sociologist correlates them with four periods in the development of each cultural and historical type: ethnographic, state, civilisational and the period of the end of culture. The first one creates a reserve of strength for the future active work of the people, and forms their national character. The second period is the building of a strong state as a

condition for independent, distinctive development. The third and shortest period consists of cultural creativity within the framework of civilisation and the gradual squandering of the accumulated reserves. Finally, the fourth stage means the emergence of insurmountable contradictions and the death of the cultural and historical type.

Another representative of the theory of local civilisations is the German philosopher *Oswald Spengler*, who in his work “The Decline of the West” (1918) contrasted the linear picture of world history with the real vision of many powerful cultures “each waiting for its own material – humanity – to take its own form and each with its own idea, its own passions, wills, feelings and its own death” (p. 153). He identified 8 “higher cultures”: Egyptian; Babylonian; Indian; Chinese; Classical (Greco-Roman); Arab; Mexican; and Western.

The basis of culture, in his opinion, is the “idea of the soul”. The history of cultures cannot be explained causally, that is, in terms of probability. Every soul of culture has its own “idea of destiny”. O. Spengler writes that “culture is born the moment when a great soul awakens and peels off from the mental state of eternally childish humanity. Culture dies when this soul has already realised the full sum of its possibilities in the form of peoples, languages, creeds, arts, states, sciences, and thus returned to the elements” (p. 266). Speaking about individual cultures, the author notes that, for example, the soul of ancient culture is characterised by “calmness in the moment, which closes in on everything distant and future”; Faustian culture is characterised by “the energy of direction, whose gaze is directed only to distant horizons”; Chinese culture is characterised by “self-absorption, which eventually leads to the goal”; Egyptian culture is distinguished by “the complete determination to follow the path once chosen” (p. 338).

Human cultures are peculiar organisms. Each culture goes through the age stages of a single person. It has its own childhood, youth, adulthood and retirement. O. Spengler distinguished the idea of culture, the totality of its internal possibilities, from its sensual manifestation in the picture of history as an already achieved accomplishment. “The history of culture is the progressive realisation of its possibilities. Completion is tantamount to the end” (p. 264). The philosopher calls the completion and result of culture civilisation – it is “the inevitable destiny of culture” (p. 165). Its characteristic feature is the replacement of the local perspective with cosmopolitanism; blood ties with urban ties; natural religious sensibility with a scientific and abstract approach; folk values with mass values; true values with money; motherhood with sex; consensus with the politics of brute force. As a result, world history becomes a general biography of cultures. “In the fate of individual cultures that succeed each other, grow up next to each other, collide, push each other aside, and

oppress each other, the content of all human history is exhausted” (p. 264). Based on an analysis of the local civilisations' life cycles, O. Spengler predicts the possible demise of Western civilisation, which soul, in his opinion, has already exhausted its potential.

The most complete version of the theory of local civilisations was presented by the British historian *Arnold Toynbee*, who understood civilisation as a stable community of people united by spiritual traditions, a similar way of life, geographical and historical framework. In his 12-volume work “A Study of History” (1934-1961), he identified 21 civilisations, the list of which largely coincides with the lists of N. Danilevsky and O. Spengler, although it is wider: Egyptian; Andean (Inca); Ancient Chinese; Minoan; Sumerian; Mayan (in the seventh century it was divided into Yucatan and Mexican); Syrian; Indic; Hittite; Hellenic (Greco-Roman); Western; Far Eastern (Korea and Japan); Orthodox Christian (Byzantium and the Balkans); Orthodox Christian (Russia); Far Eastern mainstream (China); Iranian; Arabic; Hindu; Mexican (Toltec and Aztec); Yucatan (late Mayan civilisation); Babylonian (pp. 47-85).

In addition, A. Toynbee identifies “unborn” civilisations (Far Western Christian, Far Eastern Christian, Scandinavian, Syrian Hyksos epochs), as well as a special class of “delayed civilisations” that were born but stopped in their development (Eskimos, nomads of the Great Steppe, Ottomans, Spartans, Polynesians) (pp. 188-213).

Successfully developing civilisations, according to the historian, go through the stages of emergence, growth, breakdown and decay. A. Toynbee explains the mechanism of civilisation development by the law of challenge and response. He writes that “society faces a number of problems in its life process, and each of them is a challenge” (p. 114). “A challenge encourages growth. By responding to a challenge, society solves the problem it faces, which brings itself to a higher and more advanced state in terms of structure complexity. The absence of challenges means the absence of incentives for growth and development” (p. 118).

A. Toynbee associated with the action of factors external to it – the natural environment (climatic and geographical conditions) and the human environment (pressure from a “foreign social force”). Developing an adequate response to the challenges is a matter for the entire human community, but the most crucial role falls to creative individuals and groups. He notes that “creative individuals are a minority in society under any circumstances, but it is this minority that breathes new life into the social system” (p. 269). The uncreative majority is brought up to the level of “creative pioneers” through free imitation. The varied nature of possible responses to various external and internal challenges is one of the main reasons for the socio-cultural uniqueness of different regions, the formation of local cultures and civilisations.

The Russian-American sociologist *Pitirim Sorokin*, arguing against the linear economic-centric vision of history, proposed a non-linear model of society development based on fluctuations (fluctuations from the average) of socio-cultural supersystems in his famous fundamental work “Social and Cultural Dynamics” (1937-1941). The essence of this theory is that all socio-cultural organisms known to history include values such as utilitarian-materialistic, pragmatic, and spiritual values, and the character of a particular society is determined by their combination.

An ideational supersystem has a supersensory nature, a divine origin. Ideal supersystems are dominated by spiritual, often transcendent eternal values and truths, a focus on self-improvement, inner life, and a mystical understanding of the fundamentals of existence. P. Sorokin writes: “A unified system of culture based on the principle of supersensibility and supersapience of God as the only reality and value can be called idealistic” (p. 437). The highest ideational truth is the “truth of faith”, which is “infallible and provides adequate knowledge of truly real values” (p. 470). Such truth is comprehended through mystical experience, divine intuition and inspiration. The features of the ideal culture are clearly manifested in ancient China and Greece (9th – 6th centuries BC), ancient India of the Brahmanic period (5th century BC – 2nd century AD) and the European Middle Ages (5th – 12th centuries).

Sensual socio-cultural supersystems are dominated by values of a sensual, empirical, material nature, orientation towards a full sense of life, dynamism and endless progress, mastery of the external world and its change, the desire for power, wealth, comfort, physical beauty and strength. The nature and quality of these values can vary from actively sensual, with an emphasis on creativity and active transformation of the world, to cynically sensual, where hedonism and passive consumption are masked by pretended, false spiritual orientations.

The sensory (sensitive) supersystem of culture means that objective reality is real and can be adequately perceived by our senses. “Only what we see, hear, feel and perceive through our senses is real and has meaning. Outside of this sensory reality, there is either nothing or something that we cannot sense, which is the equivalent of the unreal, non-existent. As such, it can be neglected” (p. 437). This is how P. Sorokin defined the essence of this socio-cultural supersystem. This cultural supersystem existed in the Paleolithic period, in Ancient Assyria, ancient Greece and Rome. Starting in the 15th century, this type of culture became dominant in Europe. “During its ascendancy and flourishing, it created the most beautiful cultural models in all sectors of Western culture. During these centuries, it has written the brightest pages of human history. However, none of the final forms, neither sensual nor ideal, is eternal. Sooner or later, it is destined to exhaust its creative potential. When this

moment comes, it begins to gradually collapse and disappears altogether. This has happened several times in the history of the major cultures of the past; the same is happening now with our sensual form, which has now entered its sunset period” (p. 442).

The idealistic culture is intermediate between the supersensual and supra-rational supersystems. It is, according to P. Sorokin, “partly supersensual and partly sensual; it encompasses supersensual and supra-rational aspects, plus rational and, finally, sensory, forming a unity of infinite diversity. The cultural system that embodies this principle can be called idealistic” (p. 438). It flourished in the golden age of Ancient culture (5th – 4th centuries) and the early European Renaissance (12th – 14th centuries).

According to P. Sorokin, in any real society, sensual and ideal values are intertwined and structured, and in the process of historical development, fluctuations occur – fluctuations in the nature of culture between these two poles. When sensual and idealistic values are harmoniously balanced, an idealistic socio-cultural super-system is formed (examples include the Confucian culture of China, the ancient culture of the 6th to 4th centuries BC, and the European Christian culture of the Renaissance). The crisis of modern Western society is explained by the crisis of the sensual supersystem, which reached the extreme pole of fluctuation when sensual values began to slow down the development of society. Now we should expect a gradual increase in the idealistic beginning and movement towards a new equilibrium – the idealistic supersystem.

What is the relationship between the nature of the socio-cultural super-system and the economic development of society? First of all, P. Sorokin denies the universal linear progress of the economy and welfare of both society as a whole and individual classes and groups. Economic development also follows the law of fluctuations from boom to bust and from prosperity to decline. Neither the ruling classes nor the lower and oppressed classes are in a stable state of prosperity or poverty – all social groups experience prosperous and difficult periods.

The nature of the socio-cultural system affects economic life less directly and immediately than it does spiritual life and its various manifestations: religion, morality, art, science and forms of knowledge, and its influence depends largely on the extent to which the mentality of society is organic to the everyday behaviour of people. At the same time, in the most general terms, the connection between the nature of the socio-cultural system and economic life is manifested in the fact that “in an ideal culture, the attitude towards the economy is either negative or indifferent, at best it is allowed as the lesser of two evils within the limits of limited necessity. In a sensual system, it is either the main value or one of the most important. Therefore, an ideal society devotes much less attention and energy to achieving economic well-being than a

sensual society, and, in contrast, does not achieve such high results in this respect” (p. 614). In a sensual society, economic values are treated with “respect and admiration”, and these orientations contribute to the concentration of efforts on economic life, the achievement of prosperity, wealth, comfort, and the optimal organisation of economic life.

Social groups that are the bearers of sensual culture often turn out to be the leading economic classes, such as the bourgeoisie, whose economic situation improved as sensual culture developed in the West. At the same time, the working classes: workers, artisans, peasants are rarely vivid and consistent expressors of one or another type of culture. P. Sorokin believes that their material situation in the conditions of sensual culture is better than in the conditions of ideal culture, because of the higher overall level of economic development and welfare of the society as a whole.

However, the impact of the nature of the socio-cultural supersystem on the economic life and well-being of society is not unambiguous. P. Sorokin points out that some specific features of the sensual culture can negatively affect the economic life and well-being of society, even bring it to decline, crisis, and poverty. Such a situation arises “when, for example, in the conditions of an overdeveloped sensual mentality, everyone begins to fight for the maximum share of happiness and well-being, this leads to conflicts between confessions, classes, regions and provinces, etc., which often escalate into uprisings, wars, class clashes, and excessive taxation. People lose their sense of security, and eventually economic prosperity becomes impossible” (p. 616). As a result, the welfare of society declines.

Ideal culture, despite its spiritual, immeasurable nature, often creates the preconditions for the growth of economic activity, and contributes to the well-being of both individual groups and society as a whole. Such prerequisites can be, firstly, indirect consequences of an idealistic culture, for example, the growth of the welfare of the church as an institution and the clergy as a social group in a period of religious upsurge in society, for example, when a community of believers such as the Kyiv-Pechersk monastery, many of which were and are large economic centres, is formed around a revered holy place or a bearer of a special religious charisma. Secondly, they can be directly derived from certain spiritual attitudes, such as Protestant ethics, which recognises worldly work as a religious duty of the believer.

Thus, there is a connection between the nature of the dominant culture and the direction of economic fluctuations, but it is not direct and immediate. In general, P. Sorokin describes the dependence of cultural fluctuations and economic life as follows: “predominantly idealistic societies tend to exist in economic conditions that are lower (from a sensual point of view) than those

of predominantly sensual cultures. Periods when the ideal culture begins to decline and the sensual culture begins to grow stronger are marked by the onset of an improvement in the economic situation of the social system as a whole, but not necessarily in all its parts. Economic growth continues during the period of idealistic or mixed culture, during which it reaches great heights, but the highest levels are observed during the full development of sensual culture, just before its further decline. When a culture finally reaches maturity, it inevitably begins to generate circumstances that work against both sensual culture in general and economic well-being, which is considered one of its main values. The action of these forces, which manifests itself even in periods of higher development of sensual culture, leads to its decline” (p. 618). Thus, these are nothing more than fluctuations or fluctuations of the social system, which should certainly be the basis of a strategic management system.

3.1.3. Analysis of non-linear theories and strategies at the stage of late industrialism

A kind of modern variant of the non-linear approach to explaining the development of society is the world-systems approach, which considers the development of not individual societies and civilisations, but their groups – systems. The most famous representative of this approach is the American sociologist *Immanuel Wallerstein*, who became famous for his works: “The Modern World-System” (1974-1989) and “World-Systems Analysis” (1982). The first of them, a 4-volume work, covers the formation of the European world-system from the sixteenth to the nineteenth centuries; the second book analyses the evolution of the industrial capitalist world-system in the nineteenth and twentieth centuries and makes forecasts for the future.

I. Wallerstein (1982) suggests that a defining characteristic of a social system is “the existence of a division of labour within it, so that different sectors or geographical areas within it are dependent on economic exchange with others to provide for the needs of the area in a smooth and continuous manner. It is clear that such economic exchange can exist without a common political structure and even more obviously without a common culture shared by all” (p. 30).

I. Wallerstein divides social systems into two types: mini-systems and world-systems – world-economies and world-empires. A mini-system, according to his definition, is an object that contains a complete division of labour and a common cultural framework. Such systems can be found only in very simple agrarian societies. A world-system is a community with a single system of division of labour and a plurality of cultural systems. From this, the author continues, it logically follows that there can be two types of such a world-system – with and without a common political system. The sociologist describes them as world-empire and world-economy, respectively (Ibid., p. 31).

Historically, world-economies have been unstable structures that have either disintegrated or been conquered by one group and thus transformed into a world-empire. In his opinion, examples of such world-empires that emerged from world-economies are the great civilisations of the pre-modern period: China, Egypt and Rome. In their turn, the so-called nineteenth-century empires, in particular Great Britain and France, were not world-empires at all, but were nation-states with colonial appendages and operated within a single world-economy.

The world-empires were redistributive in their economic form. They, in the words of I. Wallerstein, “nourished groups of merchants involved in economic exchange (primarily long-distance trade), but such groups, however large, constituted only a small part of the entire economy and did not play a decisive role in its fate”. Such long-distance trade tended to be not market trade, but “administrative trade” using “free trade cities”. “It was only with the emergence of the modern world economy in Europe in the sixteenth century that market trade became fully developed and dominant. It was a system called capitalism. Capitalism and the world economy, i.e. a single system of division of labour with political and cultural diversity, are two sides of the coin” (pp. 31-32), the scholar sums up.

The modern world is a world-system consisting of a core, semi-periphery and periphery. The core today is formed by the most highly developed countries of the West, while the composition of the semi-periphery is changing, as some countries move to the core, while others move to the periphery. The periphery is a geographical sector characterised by low-quality, lower-paid products and is mainly a source of raw materials and energy. Due to the non-equivalent nature of exchange, the periphery loses to the extent that the core gains. The changes taking place in the periphery are not caused by their own history, but by the development of the world system as a whole.

The basis and core of the modern world economy is the capitalist West, which over the past five centuries has spread to Europe, North America and partially to other regions of the world. The world economies of non-European civilisations with their own economic systems have not been able to outgrow their borders, and they have gradually been drawn into the capitalist world-system as peripheries. The location of the core of the capitalist world economy has changed, moving from the Mediterranean to the North, etc., but its qualitative certainty and development trends have been preserved for centuries. I. Wallerstein writes: “The modernity world-system is a capitalist world-economy, and this means that it is governed by the desire for unlimited capital accumulation, sometimes called the law of value... This world-system has been expanding geographically over the centuries, consistently incorporating

more and more regions into the division of labour it has adopted... The capitalist world-system is a set of world economies, defined by the relations of centre and periphery, and a political structure consisting of sovereign states that are part of the international system” (Ibid., p. 57).

The modern capitalist world-system has the character of a global entity with three main competing centres – Western Europe (the European Union), the United States and Japan. The political and economic crises of the nineteenth and twentieth centuries brought it to a bifurcation point, after which the world system can either overcome the crisis and enter a new stage of development, or collapse and form a new world economy.

An important contribution to the development of non-linear theories of social development was made by the modern followers of the German sociologist *Max Weber*, who is the author of such an authoritative work as “The Protestant Ethic and the Spirit of Capitalism” (1905) and many other scientific works. The fact is that M. Weber himself denied the existence of single universal laws of historical development and proposed the “understanding” method as a methodology of sociological research, which consists in interpreting people's social behaviour, i.e. reducing it to “understandable”, rational motives.

According to M. Weber, the modernisation of the West was based on the specific rationalism of Protestant ethics, while the lack of endogenous modernisation in the East and its economic specificity are explained by the peculiarities of rationalism within the Eastern religious worldviews. In general, each of the civilisations analysed by M. Weber (1908-1932) has its own type of rationality, according to which both the world picture and the most important behavioural strategies of people are built: “in all cultures, there have been a variety of rationalisations in different spheres of life. What is characteristic of their cultural and historical development is which cultural spheres are rationalised and in which direction” (p. 59).

Protestantism brought to Western civilisation a cross-cutting rationalisation of all secular activities, including economic ones, based on religious values, which paved the way for the development of formal rationality in developed capitalist society. Indian civilisation provided the world with the deepest and most consistent “theoretical” rationalisation of religious contemplation, while Confucian civilisation provided the world with practical everyday behaviour (Weber, 1921). Weber's theory of rationalisation does not imply that any of these types of rationality is superior or “progressive”, and that the others should develop in its direction. Therefore, from Weber's theory, it can be concluded that world civilisations, each of which develops in accordance with its own type of rationalisation, in its own way, and that Western capitalism and modernity culture are the historical destiny and specificity of the path of Europe and America, and not a model for the future of the whole world.

The American-Israeli sociologist *Shmuel Eisenstadt* in his numerous works, including “Modernisation: Protest and Change” (1966) and “Tradition, Change, and Modernity” (1997), he substantiated the theory of multiple forms of modernity, formulating the thesis that modernity originally appeared in the West, but then spread throughout the world, first through economic imperialism and colonialism, and then as a result of globalisation. Expansionary modernisation in certain areas is subject to certain modifications, which the author explains as the result of interpenetration and combination of universal modernisation trends, traditions, different value systems, cultural backgrounds and historical experience. S. Eisenstadt (1997) finds divergent forms of modernity that emerged outside the West, taking into account other deep civilisational structures, primarily in Russia, China and India (pp. 87-95).

In young societies, S. Eisenstadt notes, there is a change in key socio-economic indices that indicate modernisation. These include indicators of urbanisation, literacy, asset development, and employment diversification. Structural indices are also changing in the same direction, indicating a weakening of traditional social ties, deepening social differentiation, and the emergence of some modern forms of political organisation, such as parties and interest groups. At the same time, despite these developments, many developing countries have not yet developed (especially in the political sphere) sustainable modern institutional systems capable of coping with the ever-changing, expanding range of social problems and demands.

S. Eisenstadt (1997) notes that the key problem of young nations has always been not the narrow range of modernisation efforts, but the slow establishment of new institutions, the lack of regulatory and normative mechanisms that would be implemented in strategic areas of the social structure and would allow them to cope with the various challenges they face. He concludes that in all these cases, there was a failure to establish new levels of solidarity, i.e. to move from mechanical to organic solidarity, or from underdeveloped organic solidarity to more entrenched forms of solidarity (p. 132).

Thus, in accordance with non-linear theories of society development, it is proposed to distinguish macro-scale socio-cultural communities within the framework of the civilisation system of the world, the principles of which are complexly structured and include both original economic systems and social, ethno-national, political, religious, cultural values and institutions. The history of mankind is viewed as cycles of formation, maturity and decline of civilisations, and thus their local specificity and isolation is often absolutised. The idea of a single historical destiny of humanity, which develops through progress, is contrasted with the uniqueness of the historical destiny of individual communities. Just as in theories of linear development, the absolutisation of universal laws often leads to inattention to socio-cultural peculiarities, unique

traditions, original values and, ultimately, socio-historical reductionism, so in the theory of civilisation, the absolutisation of the spiritual specificity of local entities leads to the oblivion of the common historical destiny and unity of humanity. In reality, this can be expressed in the notion of an irreconcilable conflict of civilisations (Huntington, 1996), each of which is focused on its own values and laws, on self-assertion and opposition to others, or in the justification of backwardness and underdevelopment, which is covered by references to the specifics of historical fate.

3.2. Socio-cultural identity as the main type of a non-linear development strategy for non-Western societies

3.2.1. The main meaning and purpose of theories and strategies of socio-cultural identity of society

Theories of socio-cultural identity are, by and large, contemporaries and constant companions of the culture of “Modernity”. As the latter spread to non-Western societies, they emerged as a response of endogenous cultures and civilisations to invasion, as attempts to counteract the active imposition of socio-cultural stereotypes from outside with their own, organic version of development. A striking example is the debate between Slavophiles and Westerners in the second half of the nineteenth century, the disputes over the suitability and expediency of the industrial path of development, the prospects of the peasant community, and the specifics of statehood. Similar or related themes have emerged and are still emerging in all non-Western societies: theories of “Islamic economics” and “Islamic socialism” in the Arab and Middle East, the concepts of Gandhism and Sarvodaya in India and Southeast Asia, the “Buddhist path” and “Buddhist socialism” in the regions of Buddhism, and the concept of Negritude in Africa. Successfully modernised Japan is also characterised by a deep interest in its own socio-cultural specificity and the preconditions of the “Japanese miracle”, which is reflected in a real boom in Japanese cultural theories.

Theories of cultural identity and the ideological, practical and political strategies based on them are clearly anti-Western in nature, they are seen as an alternative to modernisation or, according to the French sociologist *Alain Touraine* (1995), as “anti-modernisation”. This is due to the fact that such theories, first of all, fundamentally deny the universality of the Western way of development and the acceptability of the culture of “Modernity” for non-Western societies, and seek alternative development strategies that are organic to their own cultural heritage and, accordingly, completely unique. The main point of the theories and strategies of socio-cultural identity is that they primarily defend the stable existence of society, and its place in the world system

is determined by contrasting it with others. The slogan common to these theories and strategies, which expresses their essence, is a return to the values of traditional cultures and especially religions: Hinduism, Buddhism, Islam. However, this return in modern conditions is associated with a new understanding of traditional heritage in the context of modern socio-economic, political and ideological realities.

It should be noted that the concepts of Buddhist and Islamic economics are developed in connection with modern ideological and religious reformist trends in public opinion in many countries of the respective regions, are oriented towards the interests and needs of different strata and classes, are based on a selective attitude to traditional heritage and allow for significant differences in its interpretation. While we do not aim to analyse these differences in detail, we will focus on clarifying important fundamental points about economic development in the context of identity theory and strategies.

The creators and main social base for the spread of identity theories and strategies are traditional elites – managerial and political, religious and cultural. However, it is not true that these are always reactionary retrogrades who, due to their worldview and education, are unable to fit into the new realities: many of them were educated and work in leading Western research centres, and are well acquainted with the theory and practice of the Western market. In addition, Western scientists themselves are often active developers of concepts and strategies for original development. Western scientists are motivated to develop alternative theories and strategies for the development of society by their humanistic rejection of Western civilisation, their desire to find a way out of the contradictions faced by bourgeois countries at the post-industrial stage of their development, and to show alternatives to the universal paradigm of industrial development and the inflated material needs.

3.2.2. Concepts and strategies for the original development of society in the cultures of Islam, Buddhism and Hinduism

Identity theories consider strategies for the development of civilisations through the prism of stability and integration of the socio-cultural organism. This integration is based primarily on the spiritual and moral values of traditional culture, which are given unconditional priority over all others. In accordance with these values, strategic goals and methods of development are determined, and principles of economic activity are developed. Ideological preference is given to such specific forms of economic development that should ensure the stability of the socio-cultural organism in the face of growing pressure from Western culture.

The proponents of original development harshly criticise the West for its lack of spirituality, the pursuit of material wealth and profit, and the emp-

tinness and vanity of the Western way of life, which is detrimental to nature and humanity. The main object of their criticism is the “separation of economics and business from ethics” that they find in Western culture. The socio-economic institutions of Western society are criticised by the proponents of identity for their alienation from the individual, his or her real life interests and values, for affirming the principles of individualism and competition that divide people.

Therefore, the main feature of theories and strategies of identity is the subordination of society's existence and development to the spiritual and moral principles of the respective civilisations: Buddhism, Hinduism, Confucianism, Islam, etc. These higher principles are proclaimed to be the foundations of the civilisation system, which consolidate and stabilise society, determine its attitude to all major spheres of spirituality and life, including production, consumption, distribution, relations with nature, scientific, technical and technological development.

The principles of Gandhism are the most appropriate to the endogenous spiritual foundations of Indian civilisation. Gandhism's relevance to the spirit of Indian civilisation is primarily determined by the fact that it makes the country's socio-economic and political life directly dependent on spiritual values that correspond to the basic ethical and ideological provisions of Hinduism (Saxena, 2013, p. 139). Gandhism proclaims self-improvement based on the pursuit of truth in a broad religious and philosophical sense, humility, non-violence in the sense of causing not only physical but also moral harm, which excludes hatred and necessarily involves compassion and love, as the main strategic goal of society's development.

Gandhian self-improvement is not individualistic, but collectivist in nature; self-improvement of each individual is possible only if everyone realises their own self-realisation. At the same time, Gandhism removes the contradiction inherent in classical Hinduism between the desire for self-improvement, spiritualistic self-realisation of the individual and the need for everyday practical activity, since the work of producing the means of subsistence is the highest form of sacrifice, a “labour of love” performed for the common good and serving the general improvement.

Theories and strategies of Islamic economics put the Qur'anic concept of society and historical development in the forefront and consider the realisation of Islamic moral values to be primary to material well-being and economic progress. According to the dogma of Tawhid (monotheism), the world is one and whole in its belonging to God, and this unity determines human activity in all its forms and directions, including economic development (Inglehart, 2020, p. 81). The main strategic task of Islamic economic thought is to define an ethical code of Muslim activity so that all market participants are guided by it. At the

same time, supporters of Islamic economics do not oppose modernisation and technological and economic progress as such – they are only against deviations from Islamic norms that may be associated with modern development.

Buddhist economics, which primarily covers the countries of Indochina, is based on the priority of Buddhist values: “The Buddhist economy is very different from the modern materialistic economy, as it sees the essence of civilisation not in the multiplication of needs, but in the purification of the human being” (Obadia, 2016, p. 219). The basic values of Buddhism – non-violence, simplicity, and self-improvement – apply to the sphere of economic activity. Buddhist theorists argue that Buddhism stimulates the emergence of a special kind of economic rationalism, different from the Western one. The difference lies in the fact that rational economic activity in Buddhist societies is not associated with the development of individualism, but with altruism, collectivism and solidarity. From the point of view of Buddhist (as well as Gandhian) economic philosophy, the pursuit of profit and the constant increase in production to the detriment of the interests of individuals, social solidarity, harmony of society with nature, as well as the fulfilment of religious duties and religious improvement (investments instead of charitable donations) seem irrational.

The theories and strategies of original development attach great importance to preserving unity and harmony in society by entrusting the state with the function of supreme arbiter and organiser of a fair distribution of material wealth. In the concepts of Islamic economics, public interests are given precedence over personal interests, and altruism is one of the basic principles of social, including economic, life. In the name of Muslim brotherhood and community harmony, experts in the field of Islamic economics prescribe to renounce personal gain and fairly redistribute profits among all participants in the production process.

The highest spiritual basis for economic justice and equality is the equality of people before God, so exploitation and oppression are a violation of the highest principles of social order and undermine spiritual foundations. Each member of society should receive income and profit that correspond to his or her real contribution to production, and the worker should ideally receive the same amount as the owner and employer, since large differences in income are contrary to the principle of equality. It is in Islamic countries that the law restricting the growth of profits in favour of their redistribution is actually in force. Islamic experts in practical economics pay serious attention to the problems of combining maximum profitability of an enterprise with the development of optimal fair forms of profit distribution in enterprises with different forms of ownership, in joint stock companies and cooperatives of various types. However, experts recognise that without government intervention in the distribution process, i.e. in a free market, the principle of economic justice and income equality is practically impossible and remains an ethical ideal.

At the same time, it is the principle of equality that makes Islamic theorists reject the forced redistribution of income and take material inequality of people and the institution of private property for granted: man is subject only to God and no one else, and God created people with different characters and abilities, and it would be unjust and criminal to deprive people of what they have honestly earned.

Supporters of the strategy of India's distinctive development also consider the integration of society and the maintenance of social harmony based on the moral and spiritual principles of Hinduism to be their most important task. Mohandas Gandhi and his supporters considered it necessary to preserve the traditional socio-economic and cultural unit of society – the community and village self-government, which allow combining the harmony of the inner world of a person with management and social control. And an inherent consequence of the equality and harmony of social and spiritual principles in Hindu society is, according to contemporary Indian thinkers, a special psychological and emotional attitude, which they call the “spirit of brotherhood” and which is expressed in Gandhi's concept in the ethics of love, sacrifice, and work for the common good (Aier, 2011, p. 229). This special spiritual attitude is actually manifested in attachment to family and community, a sense of responsibility towards them and security provided by their support. Specific characteristics of the individual – marital status, caste and even social affiliation, professional qualifications, character and temperament, living conditions, etc. – are given universal significance and determine the economic roles of the individual.

The call for the preservation of traditional forms of solidarity in identity theories is not only an integrative mechanism, but also the most important basis for a strategy of socio-economic development, since it is the centres of traditional solidarity, such as Japanese groups or the Slavic community, that act as its main subject.

Another important idea common to identity theories and strategies is the reasonable limitation of consumption, the rejection of the pursuit of wealth and the elevation of material well-being to the rank of the main goal of social development, and the adoption as an ideal of the concept of material well-being that has been established in this cultural tradition and not come from the West. At the same time, they do not deny property and reasonable prosperity, which correspond to traditional consumption norms and do not allow exploitation.

The concept of material wealth is the most developed in Buddhist economics. Its quintessence is the concept of the “middle way”, based on maximising well-being while minimising consumption – the “beauty of small things”, developing the right lifestyle and consumption standard (Schumacher, 2010, p. 72). For Buddhist economists, simplicity of lifestyle and a conscious reduction in the standard of consumption are closely linked to the religious imperative

of non-violence, as they allow people to live without tension, conflict, a constant sense of dissatisfaction and the exhausting pursuit of material wealth. At the level of the 'intermediate technology' programme, the ideal of 'medium' corresponds to production based on local resources, for local needs, using local labour and technologies that are outdated in developed countries but are appropriate to local production needs and the capabilities of unskilled labour.

Islam is not an ascetic or secularist religion, and concern for material well-being is one of the virtues of a true Muslim. However, along with the prescriptions to ensure a decent standard of living, the Qur'an and Islamic law contain strict restrictions on the ways in which property is acquired, and morality has absolute priority over the value of property and material goods as such.

What identity theories have in common in their attitudes to property is the recognition that property is a function of labour. In general, labour is one of the most revered values of identity theories in all regions, all of which recognise its high moral value and significant role in traditional value systems. Endogenous labour asceticism is one of the main factors of development and progress recognised by identity theories, because they do not consider the development of the material sphere based on the exploitation of people or natural resources, on stock market games or other types of speculation, or on any other violations of higher spiritual and ethical principles to be legitimate.

The theorists of original development endow labour with religious significance. According to the German-British economist *Ernst Schumacher* (2010), "it has a threefold function: it gives people a chance to improve their abilities; it provides an opportunity to overcome their self-centredness by participating in collective activities; and finally, it is work that provides the goods, products and services necessary for life" (p. 106). Depriving a person of work, from the point of view of Buddhist economists, is detrimental not only because it deprives him or her of a source of livelihood, but also because the person loses the opportunity to improve and discipline himself or herself through regular and systematic training. In accordance with the higher goals of the Buddhist path, economic development is focused on human improvement.

In the concepts of Islamic economics, labour is understood as "the activity of an individual aimed at changing the world around him or her in order to provide himself or herself with the necessary material means of living, as well as intellectual creativity, which is given no less importance than production activities" (Feenberg, 1995, p. 171). Muslim theorists highly value creative activity and in modern conditions call on believers to master new technologies, improve their skills and professional excellence. For Muslim ideologues, hard creative work and building up economic potential with the priority of Islamic spiritual and moral values is one of the main directions of peaceful jihad – the struggle to strengthen the position of the Islamic world and competition with

the West. Therefore, the developers of the theory and strategies of Islamic economics pay serious attention to the comprehension, ideological design, legitimization of modern types of labour, including entrepreneurial and industrial activities, forms of differentiation of socio-economic roles and division of labour, justification of profits and capital on the basis of Islamic values.

Theories and strategies of original development encourage entrepreneurship if it does not contradict the basic spiritual and moral values of the respective cultures, does not lead to disintegration of society, exploitation and oblivion of the traditional community of people.

Understanding entrepreneurial activity in the spirit of a strategy of original development and self-determination, gaining independence and finding one's own place in a changing world, provides a powerful incentive for intensifying economic development and economic modernisation. A textbook example is Japan, where the samurai code of honour and the ethics of service were deliberately reoriented towards economic activity. Less commonly cited is the example of India's national liberation movement, which in the late nineteenth century widely discussed the problem of achieving economic independence and independent development for the benefit of its own people, not the metropolis.

Indian ideologues perceived economic potential as one of the main prerequisites for the development of the country as a whole, and they called for the intensification of all types of production, commercial and financial activities, regardless of ownership, ways of life, caste and class relations. The calls of national leaders for economic development were given practical expression in the slogans and the Swadeshi campaign, which was a campaign to switch to the production and consumption of exclusively Indian-made goods. This campaign resulted in a massive boycott of British and other imported goods.

The significance and weight of these actions for the Indian national consciousness is evidenced by the text of the following oath taken in the temple of the goddess Kali in 1905: "We swear in the sacred presence of Goddess Kali in this holy place that we will not, as far as practicable, use foreign goods or buy from foreign shops those goods which are available in domestic shops, or buy anything made by foreigners if it can be made by our fellow citizens" (Raghuramaraju, 2011, p. 258). The result of the "Buy Indian" campaign was the growth of handicraft production and Indian commercial and financial firms. India has been flooded with domestically produced goods, which dominate its domestic market and also account for a significant share of exports. Scientists consider economic nationalism to be one of the essential features of India's development from the end of the nineteenth century to the present day.

A very important issue in relation to clarifying the role of identity theories and strategies in the value justification of the modern development of non-Western societies is their attitude to scientific and technological prog-

ress. There is a variety of assessments, ranging from hostility and denial based on the destructive impact on nature and humans to vigorous support and attempts to find endogenous incentives for it. The ideologue of “original values – Western technology” became widespread in the East in the late nineteenth century, and nowadays the adoption of modern technologies and the development of their own high-tech and knowledge-intensive industries are often interpreted as a necessary link in the overall strategy of original development and competition with the West. The main condition for the development of modern technologies and related industries is their subordination to endogenous spiritual and moral values. At the same time, the problems of modern scientific and technological progress, high technologies, including information technologies, their place in modern development, and their correlation with the spiritual values of distinctive cultures have not been sufficiently developed in theories of development along the distinctive path. This significantly reduces not only their practical applicability in modern conditions, but also weakens their ideological and mobilisation potential.

3.2.3. Peculiarities of the concept and strategy of original development of society in the culture of Japanese Shinto Buddhism

The nature of Japan's unique development successes in the twentieth century, the so-called “Japanese economic miracle”, has been the subject of close attention by researchers of various specialities. Both in Japan and in the West, it is widely believed that the Japanese economy cannot be approached with the traditional standards of Western classical and neoclassical market and free enterprise theories. According to one Western theorist, “Japanese capitalism is the same organism as Western capitalism, but in a different environment” (Bellah, 2003, p. 38). This biological analogy emphasises that, despite the external similarity of the basic institutions and principles of the Japanese economy, it is developing in a fundamentally different socio-cultural environment, which determines its identity and dissimilarity to the Western model. The Western concept of the “economic man”, who rationally seeks to satisfy clearly understood interests and needs, is essentially inapplicable to the Japanese economy. The principles of management, business culture, and the entire sphere of goal setting and regulation of economic activity demonstrated by Japan are based on other cultural values, on its own understanding of man, on original forms of thinking and norms of social behaviour. In this regard, the most important vector for studying the nature of the Japanese economic miracle and the processes of Japan's development in general is the sociological concepts of both Japanese and Western researchers.

The interest in its own society and culture, attempts to understand and define their unique specificity, was manifested in Japan in the late nineteenth

century and was expressed in the formation and constant development of the theories of “Nihonjinron” (theories about the Japanese) and “Nihon bunka ron” (theories about Japanese culture) (Gbosoe, 2006). Interest in original culture peaks at extreme moments in history – the rise of national consciousness and national pride after the victory in the Russo-Japanese War or the crisis after the defeat in World War II, the nuclear bombing of Hiroshima and Nagasaki, the comprehension of the economic achievements of the 1970s, etc.

The most important step in understanding Japanese culture was made by the American researcher *Ruth Benedict*, who in 1946 published “*The Chrysanthemum and the Sword, Palterns of Japanese Culture*”, which caused a strong resonance in scientific thought. This study substantiated the typology of “cultures of shame” and “cultures of guilt”. In “cultures of shame” or “cultures of external concerns”, which include Japanese culture, human behaviour is determined by the fear of “losing face”, criticism from other people, and the danger of external sanctions. A “culture of shame” determines an individual's orientation towards fulfilling the duties and responsibilities associated with a particular social status and role. In “cultures of guilt” (which include all Western, and primarily American, cultures), an individual's behaviour is correlated with universal social and moral values, evaluated on the basis of compliance with them and determined by the internal experience of guilt. From the work of R. Benedict's work suggests that the “culture of guilt” is higher than the “culture of shame”.

The typology of “cultures of shame” and “cultures of guilt” has been harshly criticised by both Japanese and Western authors for its Eurocentrism. Indeed, the concept came into academic use at a time when a linear Westernised view of modernisation prevailed, tradition was perceived as a backward, hostile force to progress, and Japan, which at the time had suffered a crushing defeat and was subject to American occupation, was far from having achieved an “economic miracle”.

In the 1970s, the contextual concept of Japan's socio-cultural identity became widespread. It was formed in the context of new economic and intellectual realities: The West was gripped by a severe economic crisis, from which Japan, which had already made an economic leap, not only got out faster and more painlessly, but also managed to expand into Western markets. Theories of westernisation have already lost their dominant position in public opinion, and the role of traditional culture in the process of modernisation has been rethought, with the idea of alternative socio-cultural paths of development already emerging. The contextual concept of Japanese culture was formed as an attempt to understand the preconditions and mechanisms of economic modernisation that had already taken place in Japan.

The contextual theory is based on Shinto Buddhism and the idea of the radical empiricism of Japanese culture, its orientation towards the empirical

context and real situation, towards direct life experience. Therefore, Japan is often called the “civilisation of everyday life” (Yoda, 1997, p. 49). Japanese culture perceives the world as a single reality. The Shinto Buddhist worldview is based on the vitalistic unity of the world, acceptance of it in all its variability and diversity, and borrowed universalist worldviews have been transformed and adapted to meet everyday, earthly interests. Even Japanese Buddhism has adapted to an empirical orientation: Japanese Buddhists seek nirvana “here and now” (Ibid., p. 65).

The world is perceived as a phenomenological reality, in its impermanence and mobility. Whereas for Hinduism it is the impermanence, the transitory nature of the phenomenal world that is the fundamental reason for its denial, for the Japanese it is impermanence that is beautiful, it is the main value of the world, and this feature of the mentality is most clearly and vividly reflected in Japanese aesthetics.

The world is perceived as a whole. Japanese thinking is characterised by a constant awareness of the context, the perception of an object not in isolation, but through the prism of its place in the coordinate system of the surrounding reality. Moreover, the unity of the world as a whole and a specific object always surpasses internal contradictions, so the rational and the emotional, the private and the general are not opposed, as is the case in Western culture.

A person in Japanese culture, from the point of view of its contextual concepts, is perceived in the fullness of his or her specific personal characteristics, in the dynamics of personality development. A person is accepted as he or she is, because in Japanese culture, unlike in the West, there are no ideas of absolute moral and spiritual values; there is no absolute evil or sin, and no absolute good. Moral categories are defined in relation to the situation, and existing evil is perceived as imperfection or impurity that can be corrected.

It is especially important that in Japanese culture, a person is defined not as an isolated individual, but in conjunction with his or her social environment – the context, and even with the rank and role in the system of social relations. Accordingly, at the behavioural level, such a person is focused on determining his or her social status, place and role in the existing system of relations and makes every effort to best fit in. Social relations, in accordance with the peculiarities of the Japanese mentality, are built on the basis of the priority of humanity over words, reason and formal laws.

The contextual orientation of Japanese culture has led to its high adaptive capacity. Japanese self-affirmation is based on adapting to always specific realities and accepting them as a given. That is why the defeat in World War II was perceived by Japanese society not as a reason for moral and ideological reflection or search for those responsible for the national catastrophe, but primarily as an incentive for consolidation and search for real ways out of the

impasse. In the 1950s and 1960s, a specific strategy for economic transformation was formulated: improving product quality and increasing labour productivity, which became a mobilising value and an incentive for economic activity. The desire to define its place in the new, post-war world realities was realised in the context of internal unity and consolidation, stemming from the integrity of the social space of Japanese culture and the mass traditional orientation towards state unity and service.

Specific features of Japanese culture, first of all, group orientation, its internal hierarchy and dynamism, as well as high adaptive abilities and related hard work, perseverance, and passion for learning – formed the basis of Japanese management and business culture, which have largely ensured the success of economic development.

4. Conclusions

The article provides a philosophical analysis of non-linear concepts and strategies for managing the development of society in the context of cultural and religious diversity. The results of the study allow us to draw the following conclusions:

1. In the non-Western world: Eastern Europe, Asia, Africa and Latin America, there are insurmountable problems with adapting externally imposed linear management strategies. The reason lies in their inconsistency with the endogenous socio-cultural conditions of these societies. Westernisation and inorganic implementation of such strategies lead to the destruction of the cultural code of non-Western societies, loss of their own values, disorganisation and chaos.

2. For non-Western societies, a non-linear (non-linear-parallel) strategy, which is the opposite of a linear (linear-sequential) strategy and should be seen as the implementation of an alternative expression of the general pattern of society's development, has proved to be organic and adequate.

3. The methodological basis for building non-linear management strategies in the societies of the Eastern and Middle Worlds is based on non-linear theories that recognise the development of society as a path of ups and downs, crises and overcoming these crises, as a path in a circle, spiral, oscillatory, wave-like, cyclic.

4. The first ideas about non-linear development emerged at the beginning of axial time and were gradually refined during the pre-industrial period. The main sources of these ideas are the sacred ancient Hebrew book “Ecclesiastes”, the ancient Chinese “Book of Changes”, the ancient Indian texts of Ishvarakrishna, the works of the ancient Greek philosophers Heraclitus, Plato, Aristotle, and the Italian philosopher of the Enlightenment G. Vico, who first substantiated the idea of the cyclical development of society.

5. Further development of non-linear concepts in the era of industrialism is the theory of local civilisations and the theory of fluctuations: the former (N. Danilevsky, O. Spengler, A. Toynbee) proceed from the fact that societies do not have a single line of development and for the purpose of studying them it is proposed to divide them into cultural and historical types, each of which, like living organisms, has certain phases of the life cycle; the second (P. Sorokin) points to the cyclical fluctuations of societies between two poles – ideal and sensual cultures. All this should be taken into account when developing an adaptive strategic management system.

6. Peculiar variants of a non-linear approach to explaining the development of society at the stage of late industrialism are, first of all, I. Wallerstein's world-system theory. Wallerstein points to the need to build a system of strategic management of society's development depending on the place of society in the structure of the world system: core, semi-periphery or periphery.

7. A fundamental solution to the problem of strategic management of society's development in the countries of the non-Western world is the use of non-linear concepts and strategies of socio-cultural identity. What these various concepts and strategies have in common, and what expresses their essence, is the orientation of the strategic management system towards the values of traditional cultures, especially religions: Buddhism, Hinduism, Confucianism, Shintoism, Islam, etc. Such an orientation in modern conditions should be associated with a new understanding of the traditional heritage in the context of modern socio-economic, political and ideological realities.

The scientific novelty. Deepening of the philosophical and conceptual foundations of non-linear strategic management of the societies development of the Eastern and Middle Worlds in the context of cultural and religious diversity.

The significance of the study. The significance of the obtained results lies in the addition of new theoretical provisions to the philosophical, cultural and managerial sciences regarding nonlinear concepts and strategies for managing the development of non-Western societies, as well as in the possibility of using them in the training of top managers of the strategic level.

Prospects for further research. The prospect for further research in this area may be the development of simulation models of strategic management of the life of specific societies of the non-Western world.

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