

The Motivation of Political Elite Communities in the Context of Global Transformations

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The relevance of this research is that it analyses the crisis state of modern political elite communities facing the transformation of industrialisation in post-industrial structures in the face of growing global trends. The purpose of the article is to analyse changes in the motivation of political elite communities in the context of increasing post-industrial trends and global transformations. The leading approach in the study of this problem is to experience the elite science which allows the identification of the informal (meaningful) problems of the elite. The main methods of such deep penetration into the psychology of behaviour of the elites are methods, such as dialectics, hermeneutics, comparative studies, psychoanalysis, historicism, structural-functional method, etc. It becomes possible to reveal the motivation of behaviour of the subjects of elite communities and their leaders with their help. Among the main and basic motives of the behaviours of the modern political elites are those related to safeguarding, proof of superiority and confirmation of cogency of their professionalism. But the main problem of the elites is that they are most often connected with the positive statement of these tasks and the solution to these problems which depends on how the elite is able to respond to the challenge of their historical era. Political elites and their leaders are very serious toward the limits of their freedom and do not allow any revision. Any infringement of their privileges is regarded by them as a violation of state sovereignty. The data presented in the article can be used in system diagnostics and axiological assessment of professional competences of political elites and their leaders.

Key words: *Elites, motivation, globalisation, post-industrialism, values, selection.*

Introduction

The modern world is most often characterised by such terms as post-industrialism, globalisation, multiculturalism, postmodernism, political correctness, unpolarity, "the rising of the elites". The supporters of globalisation consider this process an inevitable objective reality that carries to mankind more positive than negative moments. Critics compare globalisation with the construction of a new "Babel Tower", from the top of which the ruling elites look at the developing world, increasingly moving away from its real needs and requirements. Indeed, there are many critical claims to globalisation. The well-known American expert M. Parenti (Michael Parenti) openly criticises globalisation for stimulating the gap between wealth and poverty, increasing social tension in society (Parenti, 2006).

Criticism of the professional competence of political elites (Hayes, 2012; Ulfkotte Udo, 2016) is increasingly heard of in Western scientific and journalistic literature. They are reproached for the loss of elite quality, that they nominate and elect ordinary individuals as their leaders who cannot withstand any criticism from the elite science (Paul Craig Roberts, 2014). Elite selection is negative and generates destructive practices (Talbot, 2003), and their professional strategies themselves are increasingly being exposed to falsification and manipulation. As a result of all this, the demand to reform the basics of elite selection itself and transfer it to a stricter professional criterion for evaluation and selection sounds insistently (Crippled America, 2015).

Problem Statement.

Most of the problems of modern political elites are connected with the crisis of their identity and the break of the pattern of professional behaviour. The present moment of history can be generally characterised as a change of the oligarchic system of value (characteristic of the industrial age) to the meritocratic system (characteristic of post-industrialism). Supporters of post-industrialism pointed to the clash of these two systems of values for a long time, it must cause a change in the assessment of the professional qualities of the elites (Young, 1958; Bell, 1976; Toffler, 1970; Toffler A.1990). The process of the "uprising of elites" to a certain extent illustrates this recent trend (Lasch, 1995). At the same time, the system of motivation that controls the behaviour of elites, determining their directivity, organisation, activity and stability in many ways remains the same. The elites still use the technology of the industrial era, trying not to notice the beginning of post-industrial changes. They (these changes) are primarily associated with the qualitative transformation of the elites themselves – the oligarchic elites are gradually displaced to the rim by the elites of meritocratic inclination.

Research Questions.

The objects of this study are the elite in the context of global transformations, and the subjects are their motivational codes. At the same time, the inefficiency of the previous (traditional) algorithms of their professional behaviour is noticeable. The motivation of many actions of elites is dictated by the use of old algorithms of professional behaviour, which no longer meets the latest realities of objective actuality.

Purpose of the Study.

Based on the above, the aim of this work is studying the changes in the motivation of political elite communities in the context of the growth of post-industrial trends and global transformations. As a working hypothesis, it is suggested that in the conditions of loss of their professional identity by the elites, they are increasingly prone to manipulative techniques of behaviour and falsification activities.

Research Methods.

Carrying out this research, the authors used a set of methods, which can be called "DHC": dialectics, hermeneutics, comparative studies. These methods allow us to investigate not formal (external) parameters of elites, but to touch their deep layers, to identify motives and goals of behaviour, to diagnose their psychological reactions, to establish the quality of educational and cultural level of a particular person belonging to the elite community.

Findings.

The modern era is an era of crisis of historical consciousness and a lack of rational projects. The elite, as the most active and visible part of society, have to constantly take into account all these features in their actions. What trends are prompting elites to their modern actions? First of all, the desire to survive and preserve their public power and shadow influence over the abnormal processes that accompany this power. At the same time, the shadow (or behind-the-scenes) activity of the elites is often primary. We know cases of emotional impact on the policy of his immediate circle, forcing him to make decisive, but not thoughtful decisions that led to serious consequences (deaths). Especially emotional and excitable politicians pose an increased threat to the security not only of their country, but also of the entire world community (Comey, 2018). The desire to look effective often leads them to the opposite – to make fatal mistakes, indicating their low professional level. We deliberately do not mention the names of politicians, but only analyse their professional actions and the level of their competence. But behind this analysis (and especially references to the sources) it is easy to guess specific characters and stories.

Globalist elites are actually engaged in the process of revaluation of existing values. They "forbid Shakespeare" (Huxley, 1932) as a cultural archaism, but instead of him they offer anti-cultural projects which do not stand any test of time. Postmodernism has already become

an evidence of the spiritual degeneration and the ethical decline of humanity (Best, Steven & Kellner, Douglas, 1991). Political elites' consciousness is kaleidoscopic. They stopped thinking systematically and in specific categories. They are based on vague concepts and not quite logical conclusions. The subject of such glossy elites is like the hero of mass culture. This is a falsification of themselves and a simulation of creativity. Elites exist in a continuous carnival condition and take tinsel for gold. Their philosophy of life is an imitation of both life and philosophy itself. Authority takes on the trust of any fake, because of the transience of life is just that it has no time for its verification.

Opponents of globalisation confirm that it is as a swamp drags modern humanity into a dead end of spiritual, moral and totalitarian-technocratic relations. Globalisation brings with it the commercialisation of all relationships. Moreover, commercialisation concerns the sphere of science, culture and education. "The commercialisation of culture leads not only to the extinction of such institutions of high culture as theater, philharmonic, national library and university. It signifies the unheard in the history of human civilisation revenge of oral speech over written, vulgarised spontaneity over cultural effort...Commercial culture is addressed to the most primitive side of the human being, it encourages instincts to the detriment of reason and morality" (Panarin, 2006: 17).

Globalisation is the latest oligarchic project designed to ensure their world domination in the modern context of the transition period (from the industrial to the post-industrial world). According to M. Parenti, Western banks have never engaged in charity. The purpose of their activities is to make a super profit from their investments. Therefore, their loans and assistance programs do not seek to improve the welfare of society in other countries, but to protect their own interests, the purpose of which is the global accumulation of capital, the invasion of land and the economies of the Third world. That is why they monopolise these markets, connect their work with a huge debt and privatise their public sector. All that is done is in order to prevent economic competition from these countries, therefore not allowing them to develop normally. The conclusion to which comes the American scientist, the riches are the real causes of poverty in the world (Michael Parenti, 1996). The exclusive nation tries to exclude from its profit all its global competitors. It requires only for itself one of those preferences, the right to which it refuses to everybody. And that narrative is the norm for the dominant egoism. The egoism of domination is realised in the formula: hegemon's interests are above the interests of anyone who disagrees with his hegemony.

In the 2000s, the apologists of globalisation confirmed that in this recent epoch "national society" had to go back in time. (Beck, 2006: 3). That is why globalists stand for the abolition of national borders and national interests. But where national interests disappear, there appear "selfish" ones, i.e. narrow-caste goals. However, D. Trump, who came to the White house in 2017, declared a diametrically opposite doctrine. The clash between global and national

institutions exists, first of all, the split of the elite into those who are "for" and those who are "against". At the same time, each of the warring factions builds its own system of values. Even Jacques Attali called transnational ruling group "endowed with the power of the nomads (wanderers), linked only by the desire, imagination, greed and ambition," and tearing "their connection with their homes" (Jacques Attali, 1991). For such a nomadic elite, democratic institutions become a close framework for their global ambitions. A "wandering tribe" of globalists seek to blur national boundaries in order to bring down the national identity of rivals and competitors of their project. The basic features of such nomadic elites are: blurring (or absence) of their national identity, tendency to caste closeness, inclusion in the system of network relations, heavy-handed rules (and interpretation of democracy as a force formality), oligarchic principles of selection, support of media dictatorship.

The motives of the behaviour of modern elites and their leaders are dictated by the specifics of their professional activities. For political elites forced to survive in the face of growing trends of post-industrialism, the main means of proving their claims to professional recognition was the skillful use of manipulative technologies. Manipulation of consciousness is now becoming global. Modern political elites are secret adherents of modern sophistry and scholasticism, which Plato and Aristotle actively opposed.

Life seems to the elites in rose-colored glasses, but people still continue to die for metal. At the same time, their activities in the field of fake news, generates a monstrous distortion of reality. Elites more thickly accuse each other of falsification, which makes their world opaque for verification. Fake political culture increasingly leads the elite into civilisational deadlocks, from which it is not so easy to get out. They are increasingly faced with simulators that create their fake practices and the elite itself does not notice how it turns into a simulacrum. Jean Bodrijar determined simulacrum (from the Latin. «simulo»- to pretend) as a "copy" without the original. (Baudrillard, 1981). Absurd, full of contradictory combinations of collage consciousness, encourages them to act without regard to traditional ethics. They create conditions for the liberation of their desires and uncontrolled creation of texts (Brodskaia, 2009). The texts created by political elites are practically not verified. All this leads to the chaos of professional consciousness and to an even greater separation from the accompanying profession of science (it is a politology for political elite).

Narcissism of modern political elites stems from the confidence of their own superiority and experience of the state of command over subordinates. The main enemy of the elite is its own pride, stemming from the awareness of its superiority and sense of power in practice. The elite is a powerful holding that manages the existing systems in its private interests.

Another challenge of our time is the digital economy. Elites face digital reality and do not always know what to do with it, do not always take a critically correct and adequate decision.

The digital economy does not only change the distribution of the priority of professions in the labor market, but also forces the elite to use a completely new management system. Management of the industrialised twentieth century clearly no longer meets the requirements of the latest trends. The control system requires its own high tech. Elites become victims of computer simulation, which form a distorted world of information flows and official texts around them. Events are not what actually happened, but what was constructed by the mass media. It increases the comfort of elite's daily life. The algorithm of their actions is reduced to the required minimum.

The virtual world is a world of shadows. The criterion of truth is no longer the real world, but the simulation of the text. "Global digital cave" is a condition of a new virtual reality of elites. It is the power of the SYSTEM in which it (the elite) becomes a "digital screw". "Global digital cave" generates a whole "crowd" of new shadows, with which the scientific elite has to deal first. The scientific elite has also to explain to the political elite what the new digital world represents. We are faced with the task of the latest explanation of the old history, described by Plato in the famous myth about the "symbol of the cave" (State, 514a-521d). Moreover, Plato strongly emphasised the decisive role of this strategic knowledge in the art of statecraft.

What is the motivation of elites in the conditions of such serious global transformations caused by? The first and most important motive is the realisation of the survival instinct (in order to survive in this new reality, the elites have to rebuild their cultural values and algorithms of actions). There are problems with self-identification and an objective assessment of their claims to recognition by society. Not everything is all right with the system of vocational training, as the main element of the selection of elites and their leaders. The daily professional activity is also problematic, in the world of which falsification in the form of fake news is increasingly invading. But the most important change in the attitude of the elite to science is that there is a clear crisis of utilitarian attitude to scientists and their activities, and the transition to intellectual pragmatism of a meritocratic nature. High tech begins confidently to push private corporate interests of elites to the background.

There is a crisis in the purview of the elites. Political elites are losing their monopoly on the ownership of their "craft" and are increasingly forced to turn to various kinds of manipulative technologies. It is this kind of technology that ensures their high social status. But in the view of the elites (especially the Western ones) there is a growing confrontation of oligarchic and meritocratic values.

Another feature (especially Western) of elites is that tolerance brought them to the absolute. Such tolerance is on the verge of ethical nihilism, and in fact is destructive, because it generates cultural alienation, legal formalism and psychological indifference in public

relations. At the same time, all this is covered by populist liberalism and outright demagoguery, speculating on democratic values and institutions. All these political elites of the Western world are very actively and effectively used in their professional practices.

The authority of a great personality is based on the originality and honesty of its solutions (responds) to the historic challenges of our era. However, the assessment of personal and professional merits of many political leaders of the early XXI century is extremely problematic, and sometimes really negative. The texts of the memoirs of retired political leaders point to their extreme concern about justifying their unpopular (and sometimes erroneous) actions and their interest in creating a positive image (Schröder, 2006; Blair, 2010; Bush, 2010). They are extremely reluctant to admit their mistakes, as a rule blaming others.

The Achilles'heel of modern elites is their selection. In recent decades, selection produces not quite a positive result, which gives reason to consider it negative. New approaches to the problem of creating a positive elite selection are based on strengthening meritocratic criteria, i.e. strengthening the role of universities. (Hayes, 2012). Elite selection can be understood as a kind of "liberal eugenics" that will have to change the face of humanity in the future. (Habermas, 2001). Political elites practically scrap the democratic principle of open selection of elites. We see a gradual leaving of the principle of professional selection to the background.

We see how the process of globalisation has led to the bribery of a certain part of the scientific elite, which has become "ideologists of globalisation", moving to the management of large (oligarchic) structures. Globalisation is beneficial primarily to the so-called

"main players, controlling stockholders in the globalisation market: ideologists of globalisation, political elites and the heads of high finance and economy. It is also beneficial to those people who can be attributed to the intellectual and professional elite that create the necessary technologies, tools and management necessary to ensure the life and expansion of the market of globalisation for those countries and peoples, communities and clans, professional groups and individuals who have not been fully touched by the tentacles of globalisation yet. It should be noted that some representatives of the intellectual and professional elite, ensuring the life of the global market, also in due time have access to the global pie. The better they master the science of squeezing out their competitors and becoming the first "among sharks", and the faster they learn to quench everything human, getting moral deafness and indifference to the manifestations of social injustice, the more their chance to become one of the main players in the market of inclusive globalisation"(Chernov, 2016: 20).



The transition of the part of scientific elite to the service of globalisers is a purely oligarchic model of solving the problem. But this is just a tactical move. A strategic solution of the challenge of the modern historical era is required from the elites. Instead, they are busy with projects to "improve" the industrial world, while actively falsifying its realities. But most importantly, political elites falsify themselves, hiding from the public that they have long ceased to be elites and only play their role. Modern elites really just "act" as elites.

On the example of modern political elites, we see a rapid obsolescence of knowledge about the government of the state. Moreover, political elites cannot cope with this problem by themselves. They need urgent intervention of experts (scientific elite). It is impossible to plug the leaks in this system of knowledge with the help of simulation ideological structures. These ideological constructions do not stand up to criticism.

A strong blow to the image of the world's elites is caused by their abuse in the sphere of financial and political relations. Elites have learned to mask successfully their corruption schemes under the activities of various charities. At the same time, they do not care about the loss of their reputational attractiveness.

Conclusion.

In the context of open transformation and the late industrial society in the early post-industrialism and the ambiguity of the impact of globalisation processes, the elite were faced with a difficult choice of civilisation. There has been a crisis about the oligarchic system of values and the growing need for meritocratic principles of elite selection. Elites face a serious problem - the formation of a new professional consciousness, the leading role in which should belong to modern science.

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