

Human resource in social reproduction

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Abstract: Preliminary results of the scientific research into the interaction between human self-awareness and existing socio-economic relations in the face of scarce resources, which can be used in various ways, are presented. An attempt has been made to present the process of institutional transformations in society as a result of the interaction between mind (individual, collective) and existing socio-economic relations.

KEYWORDS: HUMAN RESOURCE, POTENTIAL, GOAL, SELF-AWARENESS, REASON, WILL, RATIONALITY, SOCIO-ECONOMIC FORMATION

1. Introduction

The urgency of enhancement of socio-economic relations and individual and social identity, which, step by step, evolve in the field of objectively necessary economic freedom, consistent with the fundamental goal of social and personal reproduction, can be compared with the saving light of a distant lighthouse inviting a loan traveller in the darkness of a rainy night, desperate in search of the right way to his "father's house" in endless wanderings around the space and time of socio-economic formations.

It seems natural and logical to reveal from time to time the controversy or doubtfulness of some knowledge, which objectively confirms its transience. Whilst the truth is that an individual is endowed with the ability not only to cognize reality as such, but also to possess it to some extent.

In this context, the content and nature of the synergies existing between individual, social identity and the totality of socio-economic relations as an integrated system of social and personal reproduction, is treated as the main goal of the research. Whereas the specific features of the synergies between the critical components of the individual identity such as desires, will, reason and others, surrounded with the fluids of its spiritual and moral state, describe the actual "Ego" of the personality at the next stage of development and can be construed as the primary goal of the research. [1. P.17-23.]

The rapid intensification of social, economic, ecological, political, religious, national and other contradictions at various levels of the social structure of modern post-industrial capitalist society predetermined the urgency of improving the self-awareness of the individual, society and existing socio-economic relations, evolving gradually towards the objectively necessary economic freedom, compliant with the fundamental purpose of social and personal reproduction.

2. Results and Discussion

Non-traditional methods in the study of the currently dominant maximalist - *egoistic approach to solving the fundamental problem of man and society, consisting in the increasing need for satisfaction of constantly growing and steadily increasing demands* - discover new, previously inaccessible horizons of vision and improvement of historically formed (sometimes, spontaneous and insufficiently conscious) socio-economic relations. [2. C. 20-21.] Which are the still dominant economic-egoistic-capitalist relations, however gradually relinquishing their progressive historical role to the era of socio-economic formations and more and more contributing to the aggravation of social, environmental, political, religious, national and other contradictions at all levels of the social structure.

Following the results 15-year performance of the Millennium Development Center (UN MDGs), despite the efforts made by the UN MDGs and the achievements in the economic life of society, many global problems of human existence have survived and become even more pressing.[3] After all, "it's not just about economic growth: its high rates provides no undertaking for respectable employment, social integration or equality," as one of the leaders noted [4] when summarizing the performance of the UN MDGs over the past 15 years.

As a result, the need for an in-depth study of the influence of the man has been realized, such as desires, will, and creations of the human mind on the development not only of the existing

reproductive relations system, but first of all, the individual identity, tendencies and patterns of development in interaction with the existing system of economic egoistic-capitalist relations of the post-industrial capitalist society.

The research data in the 2016 UN SDGs report on human development in the Russian Federation is quite eloquent. It indicates that for 10 of the 17 Sustainable Development Goals adopted by the UN for the implementation by 2030, the most important is the social priority with the highest status (the "main priority") and for another 5 environmental goals, the next in importance is the "complementary priority." [5. C.9]

A complete swing-round in social orientation of the reproductive process, i.e. its greening, which is the result of the interaction of identity (individual, social) and existing socio-economic relations - is a consistent evolutionary transition to a new social space. Moreover, the goal "To ensure the transition to sustainable patterns of consumption and production", the only one among the 17 goals (UN SDGs), is acknowledged to have the highest priorities, viz. "main social priority", "complementary economic priority" and "environmental priority"!

Non-traditional methods, tools, procedures for studying the phenomenon of objective reality, that is, individual and social identity within the system of reproductive relations become more and more topical in determining the characteristics of these rational patterns of consumption and enhancing the institutional structure of production.

Meanwhile, the modern mainstream of economic science providing equilibrium analysis of economic dynamics and its characteristic concept of universal laws describing the past, present and future, and the opposing economic concepts, models based not on the principles of economic rationality or equilibrium, but on the principle of ontological uncertainty of the future because - of lack of exhaustive information of the future - and bringing to the fore emotions and intuition, or average mass behavior, cannot see the individual with his desires, will, reason, and therefore, cannot avoid the paradox of "*tossing a baby out with the bath water*", when an economic agent - man - is deprived of his rightful place in the reproductive process, or Divine Inheritance. The "Maestram" models, which provide for rational-selfish optimizers and neo-orthodoxy models with their uncertainty and unknowableness of the future, In the concepts, the mystery of man origin is carefully avoided, its evolutionary purposefulness, development of its spiritual, moral and intellectual potential, its evolutionary status - the dual nature of man, theoretically deprive the man of the future.

Negative phenomena observed in our lives from time to time, which are focused on achieving fictitious ideals and supposed goals like triumphant ambitions, lust for power, selfishness, sensuality and disregard of, and sometimes contemptuous and mocking attitude towards what is called kindness, virtue, altruism, fully describe the moral and ethical potential of an individual, or the occupied evolutionary stage, (the result of interaction, relationship of the inferior "self" and Superior "Self" in the consciousness of the personality). Generating skepticism, nihilism, apathy and despair in the minds of others, the majority of people raise the question: why does the world exist? Is *this the purpose of human life, of society?* What are the result of and the *reason* for existence of the world?

It is no wonder that neither political economy, nor orthodox philosophy provide an answer. However, such thoughts of an active-minded person represent *actual internal* mentality of many people.

For example, this is what the great Russian writer Leo Nikolaevich Tolstoy wrote on this point.

"Some people of poor and immature intellect live happily in their ignorance – they do not believe in the problem of life, as such.

Others are sufficiently aware and understand the issue, deliberately looking away from it, though, supported by favorable external circumstances that carry them through life, as if they were intoxicated.

The third group consists of those who know that death is better than life, but still live because they do not have enough strength to put an end to life, which is nothing but deception.

Finally, there are strong and faithful sorts of people who realize the idiotic farce, we are involved in, and put an end to this stupid game with one blow." [6. P. 222.] It is these people that mostly commit suicide, supposing *their lives* meaningless, thereby, due to *their ignorance*, inflicting on themselves and their loved ones severe karmic dependence in the present and subsequent incarnation.

Life means striving for happiness, and happiness, no matter how strange it may seem to most of us, does not consist in endless indulgence or encouragement of our inferior "self" or our sensual (animal) nature, but in the subordination of our *personal life* to the Reason, which reconciles its guiding influence with the Superior "Self", which is the Divine spark harbored in heart. Indeed, it is the life of our Reason, in contrast to the animal nature of the human body (which is nothing more than its receptacle) - and there is human life [7.P.227-228.]; the existence inherent in man in accordance with our dual nature, which was described by the wisest legislators from the ancient times when the mankind had realized the painful internal opposition of two essences of their own nature in the pursuit of their own well-being through the denial of the inferior "self". For the leading and decisive role, especially in human and social life has been once realized to belong neither to the individual, nor to its inferior self, but exclusively to the man's Reason, where the personality, which is the receptacle of Reason, is only a means, a special *human* instrument used to achieve the goal set by Reason.

It is not so difficult to notice that with all the difference in the real intelligence and mentality of people, noticed by Lev Nikolaevich, the state of consciousness of people in each designated group, even if for some of them the problem of life does not yet exist - is not yet realized by their minds, which are not yet able to overcome the dominant influence of their own lower "I", and therefore do not have the desire and will to positively change it - consciousness - and the need to change existing socio-economic relations. Immaturity, insufficient development of their intellect, suppressed by their own psychic mind, which opposes the Divine Principle in man, his Higher Self, ultimately predetermined the state of their consciousness (thinking) - brilliantly noticed by Lev Nikolaevich.[8. P. 219-229.]

Meanwhile lies goes on, at the same time economic practice is continuously improving, and individual research teams focus their efforts on enhancing the mechanism of economic management and identifying opportunities for more effective use of human resources. For example, the announced comprehensive strategy "Society 5.0", developed by the Japanese government with the active participation of the Japan Business Federation (Keidanren) is primarily aimed at the establishing of social conditions that let everyone feel comfortable, and take an active part in the life of society.

It is assumed that Society 5.0 will provide opportunities for fulfilling the potential of each person, and remove physical, administrative and social barriers to self-fulfillment and the development of technologies. According to the developers of the program, "This should lead to sustainable socio-economic growth" due to the technologies, which are not a thing in itself, but are designed to improve the quality of life of people.

Indeed, the technologies used under the Society 5.0 program are conceived "not only to make a profit," but are reinterpreted (as the program emphasizes) in the context of benefits for society. However, the Industry 4.0 strategy, although aimed at production and making profit, but also in the context of improving the quality of life of people, at creating more comfortable living

conditions.

Of particular note is that these both strategies treat the social efficiency of production i.e. "creating more comfortable living conditions for people" as just a consequence of scientific and technological progress, not focusing on the development of any particular rational pattern of production or consumption. Although, in the development of scientific and technical progress, the Society 5.0 strategy seems to be more socially oriented, since as the authors of the concept state it, "technological progress" should not be aimed at maximizing profits, but should work for the good of society. Otherwise, this will lead to both economic and social degradation. It is no secret that the rapid concentration of income in the "portfolios" and in the bank accounts of the few, just as rapid impoverishment of the overwhelming majority of people both in the world and in this country, which, moreover, has lost its respectful positions in the global economy is a case in point.

According to the policy makers, the implementation of the "people-first" Society 5.0 strategy is discouraged by five "walls", namely, "the wall of ministries and departments; - legislative system; - technologies; - human resources; and the wall of rejection by the community." It is argued, and we cannot but agree that "in order to move to the next stage in the development of society in any country, complete restructuring of these systems is necessary, in particular, overcoming the "wall" of rejection by the community. In other words, we should enlighten the minds, explain where the destination is, what benefits they will get from the changes," that is, overcome this obstacle by bringing out the best in people.

Well, the opportunities declared in the Society 5.0 strategy for the fulfilling of the potential of each person and eliminating physical, administrative and social barriers for self-fulfillment, or benevolent intentions, will not result from scientific and technological progress of their own accord. Like the creation of comfortable conditions in society for everyone will not ensure active participation of each member in the life of society and for the good of society, since it cannot ensure the purposeful improvement or employment of one's latent skills or abilities for the benefit of society and individual.

The human potential of everyone - is unique, and additional information is needed to describe the capability of its employment in the context of the existing identity. A detailed study of the mechanism of human development within the framework of social sciences is necessary to overcome ignorance and determine possible ways of scientifically grounded and prudent use of the human potential.

3. Conclusion

The above statements and ideas declared by the Society 5.0 strategy offer extraordinary opportunities for cyclical improvement of the existing socio-economic relations due to scientific and technological progress and increasing the social efficiency of social production, i.e. the innovative creation of fundamentally new relations of social reproduction.

The success of the digital transformation and further intellectualization of the community is determined by optimizing the conditions for the rise and evolutionary aspiration of human potential, and directly depends on how jointly and harmoniously business, government and social institutions will work to solve the socio-economic problems facing the country.

In connection with the above, we can make a working assumption that the intellectualization of human potential and the improvement of individual and social identity is a prerequisite not only for the improvement of social efficiency of social and personal reproduction, but also for the transformation of the existing socio-economic relations of modern post-industrial capitalist society towards "economic freedom consistent with the fundamental purpose of being." [9. P.364-365.]

The era of socio-economic formations, approaching its end, lacks the mechanism of automatic coordination of economic and other social values and the sustainable meeting individual and social needs.

Adorned with the ambitions tuning in to the spirit of the times and the achieved evolutionary stage, in the era of dominant and, in the opinion of K. Marx, determined (by whom?!) "economic social factors and relations" (our identity forms and sustains half-human existence, imposed by the tyrant and lord of the self-consciousness of the majority, or, in other words, by our mental "mind", or the inferior "Ego").

INDUSTRY 4.0, SOCIETY 5.0, and increasing economic viability without taking into account the most general objective laws of the human and social evolutionary development, is nothing more than a particular case of social and personal reproduction in the era of socio-economic formations with their objective economic, political, religious, and other social laws. [10. P. 89,635] With the dominant economic-maximizing paradigm being the main regulator and the most important criterion of the socio-economic life of society, while satisfaction of needs is merely a means of implementation of the paradigm, one cannot rely on the success of the UN Sustainable Development Goals program, because it is incompatible, untimely, and therefore, not relevant! Social changes are inevitable and reasonably required as improving human potential: the identity, will, reason, and the system of modern economic-egoistic-capitalist relations and, as a consequence, the existing institutional infrastructure of social reproduction.

Transition to a completely different, i.e. supra-economic, social state, with the other – not economic, but radically different and, above all, spiritual and moral factors and criteria for assessing social and economic efficiency of social reproduction – having dominant influence on the development of the individual and social development – is a historically and reasonably required moment in the evolutionary cycle process of social and individual reproduction! The key to its successful implementation will be the transformation of social and business institutions, and, first of all, a fundamental

rethinking and rerouting of the entire system of modern education, to be guided by the priority of the spiritual and moral potential of the individual and society.

Note that this transformation will take place only when the collective mind of the country's governing body, inspired by the superior or Divine "Ego", perceives this desire and fosters the efforts to make it true, using the political will delegated to the government by people.

It is time, when all is said and done, to challenge ANIMALITY!

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