



EDITORIAL

The Mole of History Burrows His Way ever Forward and Upward

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Transformations and transitions inevitably accompany the history of humankind. Looking backward at different periods of this course, we come to recognize those initially invisible symptoms that gradually merge together and eventually lead to tectonic shifts; as a result, a new social reality emerges. But do we think at such moments about how these subtle and seemingly unimportant marks could affect people's daily lives? Do we understand how changing circumstances make people first to convince themselves that nothing special is happening, but then gradually force them to radically change their beliefs and habits? The world today is undergoing the period of widening uncertainty due to the conflicts, which we all are witnessing; in any case, it is becoming increasingly obvious that the world will not return to its previous state. No one knows what the relations between countries, peoples, and individuals will look like in the future. We can only observe and try to trace the direction of "the old mole" that burrows deep into the soil of history, digging ever forward and upward—a metaphor of the spirit of history used by Hegel and Marx. In other words, although the logic of historical transformations remains obscure, changes are gradually accumulating, eventually revealing their essence to individuals and societies as a whole. The articles in this issue of *Changing Societies & Personalities* shed some light on the internal causes of these transformations, considering their inevitable effect on the lives of a wide variety of people.

In the ESSAY *Ordoliberalism Revisited*, Thomas F. Remington undertakes two tasks: first, to clarify the concept of ordoliberalism—a legal and economic theory originated in the 1930s at the University of Freiburg, Germany, which still remains relatively unknown outside a few scholarly circles. Second, to consider what influence this concept had on German policies and institutions following World War II, presuming that a better understanding of ordoliberalism can be helpful in the contemporary debates about the crisis of liberal democracy and

capitalism. Remington argues that “for the ordoliberals [...], a market economy where the state protected individual freedom by ensuring competition and preventing the rise of concentrated market power was the only guarantee both of economic prosperity and elementary social justice”. Consequently, the ordoliberals emphasized that the market economy must serve not only efficiency, but also social justice and society as a whole, not the other way around; for them, the basis of morality was freedom. Remington stresses: “It is regrettable that the architects of market liberalization in Russia and other post-communist countries never took Germany’s postwar reconstruction as a source of usable ideas”, and the state is responsible for forming and enforcing a competitive order, which is a basis for economic and political freedom.

Konstantin F. Zavershinskiy and Alexander I. Koryushkin in the ARTICLE *Political Socialization in a Changing Society: A Crisis of Value Orientations or Asynchronization of National Memories?* address the need to analyze the emerging qualitative changes of societal cohesion and civic identification. According to them, “the rapid destruction of hierarchical distinctions between the world of ‘the youth’ and the world of ‘the adults’ further complicates intergenerational relations and increases the degree of their variability and arbitrariness”. Today, the development of digital technologies, which signify the emergence of a new economic and political order, forces younger generations to “fluctuate between apolitical consumerist survival strategies and occasional flares of violent anarchical protests”. The authors explore the reasons for the differences in value-normative positioning of the “younger” and “older” generations, which are substantively novel and need to be theoretically and methodologically explicated. They focus on young citizens from mid-teens to mid-twenties, and formulate the following research questions: What theoretical and methodological models of youth socialization are in use by contemporary researchers? What are the strategies for dealing with them? What is the role of symbolic structures of contemporary political memory, especially of the national memory legitimization profiles, in youth socialization?

The ARTICLE *Digital Fears Experienced by Young People in the Age of Technoscience*, by Sofya B. Abramova, Natalya L. Antonova, Riccardo Campa, and Natalia G. Popova is focused on digital fears and anxieties. The authors substantiate the relevance of studying their specific forms reflected in the minds of young people, as well as of outlining approaches to their social diagnostics, prevention, and therapy. In the article, a sociological analysis of fears of young people under the conditions of digitalization of all spheres of social life is presented. Fear is defined as a complex social phenomenon, which has cultural roots and affects social behavior and social life: “Fear is an inbuilt instinct that serve important survival functions [...], e.g., the activation of defensive responses [...] that encourage an individual to overcome stress and accomplish goals”. The analysis is based on a sociological survey among young residents (in total, 1,050 aged 18–30) of the Sverdlovsk region, Russia, conducted in November–December, 2020. The typology includes the following types: fears of social rejection; of loss; of decision-making; of publicity; of various categories of people; postmodern fears; etc. The authors conclude that fear can be referred to as a distinctive characteristic of the social well-being of the youth, and address their recommendations to political representatives and civil society leaders.

In the ARTICLE *From Uncertainty to Trust: COVID-19 Pandemic Responses of South Korea and Sweden*, Andrey V. Rezaev, Natalia D. Tregubova, and Anastasia A. Ivanova argue that such epidemiological situations as the pandemic of COVID-19 pose a significant threat to the manageability of the population in modern states (regardless of their degree of democracy or authoritarianism). That is why “the widespread introduction of lockdowns as a regulatory method during this pandemic could be associated with the need to preserve an understandable and quantifiable management object”. Based on an analysis of the data provided by national governments and international organizations, and using the approach of Swedish sociologist Apostolis Papakostas, who regards trust/distrust as an organizational and relational phenomenon, the authors consider, analyze, and compare two different cases of lockdown policies: those implemented in South Korea and Sweden. The main focus in the article is on the following two questions: (a) how do South Korea and Sweden construct their populations as a quantifiable and predictable object of regulation in the times of COVID-19 by using online technologies to control the population? (b) have South Korea and Sweden managed to establish trust in their relations with their populations and other states in coping with the pandemic?

The concept of sustainable development has been at the forefront of global discussions for over 30 years. In the ARTICLE *Sharing Economy and Social Entrepreneurship for Sustainable Development*, Evgeny V. Popov, Anna Yu. Veretennikova, and Kseniya M. Kozinskaya outline various directions for achieving and maintaining a certain level of sustainable development: direct investment in social initiatives, responsible business conduct, corporate social responsibility, quality management of goods and services produced according to modern standards. The authors examine some models “in terms of their similarity and suitability for stimulating sustainable development”. Two hypotheses are put forward: (a) sharing economy and social entrepreneurship can be used as alternative socio-economic models for sustainable development of a society; (b) the use of digital technologies in projects of the sharing economy and social entrepreneurship stimulates sustainable development. Based on a semantic analysis of websites of 20 sharing organizations and 20 social entrepreneurs, the authors verify whether these models may form a basis for sustainable development in the future.

The ARTICLE *Factors Determining Child Labor: Empirical Evidence from Khyber Pakhtunkhwa, Pakistan*, by Sikandar, Sanaullah Panezai, Shahab E. Saqib, Said Muhammad, Bilal, and Imran Khan argue that the primary determinants for child labor are poverty, income level, migration, education level, and family size. The authors focus on the situation in Pakistan and stress that, due to the geographical and cultural differences among its provinces, the determinants of child labor differ from one region to another. The specificity of the study is based on ranking the factors responsible for child labor. The developed conceptual framework considers (1) demographic factors (parents' age, education, family size, the number of dependent family members); and (2) economic factors (family income, father's occupation, and household assets) of child labor. The study was conducted in two Pakistan districts: Mardan (2.3 million inhabitants) and Nowshera (1.5 million) situated in the central

zone of Khyber Pakhtunkhwa. The respondents represented 200 households, in which children were involved in child labor.

In recent years, there has been a proliferation of writing on the meaning of home within the disciplines of sociology, anthropology, psychology, human geography, history, architecture, and philosophy. Mojtaba Valibeigi, Sakineh Maroofi, and Sara Danay in the ARTICLE *Forgotten Territories in the Iranian Home: Issues of Segregation*, note that “critical studies into the material realm of this concept indicate that home is created by numerous cultural, economic, and social factors”. The authors formulate the research question as follows: How the traditional culture of the Iranian home, including the concepts of sanctity and privacy, may lead to segregation and gender discrimination? They respond to that question using space syntax criteria as a way to analyze spatial configurations and the organization of spaces in buildings and settlements. The authors consider the syntax of home in relation to three factors: (a) activities, values, and goals (the pattern of daily activities); (b) physical characteristics (dividing of spaces, separations, sizes and positions, decorations, etc.); (c) communication (level of relationships in different spaces of the house, which includes a range of semi-public, semi-private, and private spaces in the house).

Andrey B. Berzin, Aleksey V. Maltsev, and Natalia A. Zavyalova in the ARTICLE *Conceptual Framework of Teacher Prestige and Well-Being: Regional Aspects* study the challenges faced by teachers in the contemporary world: job satisfaction, professional well-being, career development, and, in particular, credibility crisis. According to the authors, “no longer can a teacher be expected to be the only source of information, the bearer of the highest wisdom or someone whose ideas are not subject to criticism”. They note the growing contradictions between the creative nature of teaching and the ever-increasing regulation of the teacher’s actions; the need to improve professionalism and competence levels given a lack of time resources; the gap between declarations of a high vocation of teaching and low social status; the increased contradiction within the teaching community between highly motivated professional teachers and those who only go through the motions of fulfilling their duties. The authors seek to identify the attitudes of teachers, students, and students’ parents toward the teaching profession, as well as the factors that affect the well-being of teachers and their status in the Russian Federation, through surveys among teachers conducted in 1989, 2016, and 2021.

In the 2000–2010s, a number of new religious communities emerged in the Perm region. Svetlana V. Ryazanova in the ARTICLE *Talking to God: Religion, Para-Science, and Disciplinary Practices as Consolidation Tools*, sets out to explore closed communities that are commonly characterized by permanent membership, limited connections with outside communities, and living within closed compounds. Such small religious groups, which exist in large cities like Perm, are often “invisible” for researchers due to their almost complete isolation from the outside world. The research object in the article is *Pokrovskaya Obitel’* [The Holy Virgin Intercession Abode], which has existed as a community of Orthodox believers for over 30 years and undertaken a long way from a conventional Orthodox parish to an independent religious community with an original doctrine and cult practices. Ryazanova uses

private correspondence with one of the community's founders. Her research is based on specific sources (anonymous personal communication with community members in 2008–2009, 2010–2011, and 2014–2015).

Tigran S. Simyan in the ARTICLE "*Guilty of Being Free*": *An Intellectual vs. Soviet Penal System (Prison Letters and Drawings of Sergei Parajanov)*, seeks to address the following questions: How was the trauma of Parajanov's prison experience (he was imprisoned three times) "reflected in his texts (letters), pen and pencil drawings and collages? What role did the prison period play in Parajanov's evolution as an artist?" Simyan argues that Parajanov turned the penal colony into a creative laboratory; his prison letters are imbued with terror and desperation. At the same time, these sources also provide valuable insights into what life was like in Soviet penal colonies. Simyan emphasizes that there is little literature concerned with this problem in Russian and English, since Parajanov's prison letters have been published in Russian relatively recently.

The BOOK REVIEWS section contains two reviews. The first is of *Dhingra, P. (2021), Hyper Education. Why Good Schools, Good Grades, and Good Behavior Are Not Enough*, by Louie Giray and Jelomil Edem. According to them, the author of the book under review shows how Asian American parents make their children improve academically through hyper education, referring to the practice of extending education through privatized, extracurricular learning. Andrey D. Nazarov in the review of Bennett E., Berndt G. M., Esders St., Sarti L., (Eds.). (2021), *Early Medieval Militarisation*, observes how the authors convincingly demonstrate the impact of warfare on the various spheres of social and political life.

Discussions around the topics raised in the present issue will be continued in the subsequent issues of our journal. In planning to introduce new interesting themes, we welcome suggestions from our readers and prospective authors for thematic issues, debate sections or book reviews.

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