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Trauma societies and their characteristics: Between evolution and revolution**

A classification of trauma societies

When analyzing the state of more than 200 states existing in the world, it is obvious that they are at different levels of development. When characterizing them, such definitions as developed, developing, catching up, lagging behind are used most often. Such an approach – consciously or latently – recognizes that it is based on the concept of progress, i.e. the idea that guides most researchers of the New Age. And this progress is realized, in their opinion, in two main ways: through evolution and revolution. But the real history of mankind has shown that societies are developing not only linearly. They constantly manifest various kinds of deviations, deformations, and even a rollback to previously completed stages. In this regard, I would like to draw attention to the fact that a significant number of countries belongs to the unstable states in which almost a third of the world's population live out of the logic of progressive and balanced development, which does not coincide with either evolutionary or revolutionary modality. According to the World Bank estimates, 53 countries in the world are characterized by stagnation or recession of the economy, instability of state institutions, the continuous emergence and/or continuation of armed conflicts, acts of ethno-confessional violence and, as a result, extreme poverty and flagrant social inequality¹. According to the experts of the Organization for Economic Cooperation and Development (OECD), even by 2030, more than 60% of the world's poor people will live in these troubled countries (Solomatin, 2018: 114-115; 127-128). So, for these countries, the path of a long turbulent, unstable development is prepared, which allows us to argue that it is this form of existence

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¹ This list is conditional, as it is based on the study of the dynamics of changes in volumes and patterns of distribution of aid flows to unstable states by the World Bank. It did not include states that were not included in this list for one reason or another, as they are outside of the custody/assistance of this bank, but are nevertheless characterized by instability and instability of development, which, in our opinion, is inherent in the former Soviet republics. All this allows us to conclude that the number of unstable states is greater than in the indicated list shows.

and functioning of many states and societies that deserves to be attributed to the third modality: traumatic development.

If we attempt to classify these states and societies, we can distinguish, in our opinion, the following types. Firstly, a number of trauma societies arose as a result of a violation of the logic of objective and consistent development being a consequence of mediocre government that did not solve the objective needs of society and led to internal disasters (Central African Republic, Chad, Zimbabwe, Ukraine, Georgia, Moldova). In most cases, this was manifested in the fact that the transformations carried out in these countries led to a fall in the gross domestic product, a decrease in national income, a reduction in spending on socially important spheres of society - education, health care, culture, science. And as a result - to a significant decrease in the level and quality of life.

Remove this paragraph. the mechanisms for implementing this path were shocks that were carried out under the slogans of the urgency of radical changes, when declaring the need for substantial changes in the economy and social sphere, with the promise to achieve a decent life for people and their well-being. These slogans were encouraged by promises to raise the observance of human rights and freedoms to a higher level. However, after coming to power, a huge discrepancy arose between the officially proclaimed goals and the practice of their implementation.

As a result, the number of conflict zones and catastrophic events in these countries increased. This happened because forces came to power (or, as it became fashionable to call them, regulators) that have neither a clear strategic goal, nor a clear programme of action, except the intention to certainly break everything (literally everything, without exception) that came before them, and build something that no one had known before, or, in extreme cases, repeat something that has worked well in other, effectively developing countries.

But in these countries, there were no leaders of planetary thinking and scale capable of reconciling global trends and national interests and peculiarities, ensuring a combination of scientific and practical socio-economic, socio-political and socio-cultural transformations in realizing the requirements of scientific, technical and social progress. In other words, in these countries the cardinal task has not been resolved - to advance the state and society to more decent frontiers, to achieve the positions dictated by the modern information age, to present the population the level of well-being not so much at the level of highly developed powers, as compared with what people had before the transformation events in their country. This lack of a strategic development policy is all the more obvious when compared with the fact that such a problem was solved - both successfully and, most importantly, in a relatively short time - in both capitalist (Singapore, Malaysia, the Republic of Korea) and socialist countries (China, Vietnam).

Secondly, trauma societies were created through violent, including military, pressure from external forces that carried out or attempted to directly force the change of the existing political regime and relevant governance institutions, as was clearly dem-

onstrated by the events in Afghanistan, Iraq, Libya, Yemen, and currently in Syria. The creation of trauma societies in these countries took place with the direct intervention of external forces, which openly imposed their installations on the paths not so much of development as existence, mechanically transferring their own ideas about the state system without taking into account the historical and cultural characteristics of other states and the peoples that formed them. It is organically unrelated to the needs of society and imposed violence that usually led to a disorganization of the state and public life of these countries (for more details see Brutents, 2015).

The intervention of external forces in the internal affairs of Iraq, Libya, Afghanistan, and indirectly in Yemen, led to the fact that these countries did not get out of bloody strife, not to mention that in economic development, in social security and security of individual life, they just did not succeed – on the contrary, there was a degradation of all areas of society without exception. For example, in Libya, 2010 GDP, the last before the overthrow of Muammar Gaddafi, according to the World Bank, was \$12,120 per capita, and then in 2018 it fell by almost a half to \$7,235 (Alekseev, 2019; see also Egorshin, 2013; Truevtsev, Bulaev, 2016).

And what is very important, this intervention not only split these societies for many reasons, but also led to the power of agents who cannot even carry out elementary administrative activities without help from the forces that set them. All this for a long time traumatized and disorganized the development of these countries, plunged their national economy into a chaotic state, generated radical forces, and destabilized their social and cultural life.

But even within this group of countries, the reasons for their long instability are quite different. According to experts Kristian Berg Harpviken and Shahrbanou Tadjbakhsh, Afghanistan, against its will, has become a place of conflict and rivalry, the roots of which are in other regions: “In modern conditions, in practice, both regional and aspiring countries, such as the USA, China, Pakistan, and India, are waging several parallel indirect wars on Afghan territory, which, of course, inhibits all attempts by the Afghan authorities to give the country an impetus for social economic development” (quoted from Safranchuk, 2017: 226-231). Along with the difficulty of overcoming the geopolitical interests of the largest powers in the world, leading to the socio-economic backwardness of Afghanistan, a huge role is played by internal contradictions that arose as a result of a constant clash of goals of various ethnic, religious and regional groups, which does not allow the elementary establishment of the life of the population of this country (for more details see Konarovskiy, 2017: 242-253).

As for Syria, the beginning of its instability and destructive path was laid by the uprising that began in 2011 against the regime of Bashar al-Assad, which soon grew into a civil war and eventually turned into a multilateral, multi-level confrontation. The trauma society in this country was created not only by the political ambitions of the opposing parties, often hiding behind various ethnic and religious interests, but by the pow-

erful intervention of external both world and regional players: the USA, Russia, the European Union, Turkey, Iran, and the countries of the Arab East (Trenin, 2017: 234-237).

Thirdly, the path to the emergence of trauma societies was paved by colour revolutions such as the Arab Spring, the Orange Revolution, the Tulip Revolution and the Rose Revolution. At its core, the events in Ukraine, Georgia, and partly Kyrgyzstan, mean contradictory qualitative changes – the change of the dominant system by the methods of mobilizing ‘pressure groups’ that carry out actions through ‘soft power’ that does not exclude the use of open forms of violence (for more details see Kara-Murza, 2005; Chiesa, 2016; Podberezkin, Chirkov, Chistyakov, 2019; Ponomareva, 2012). In most cases, these revolutions did not so much open (offer) a new path of development, but rather give rise to the trauma effect, since forces were operating that were aimed at scrapping the previous regime, but without a clear, substantiated and clearly oriented programme of action, while completely ignoring the objective laws of social development and without taking into account the specifics of the country. They were focused on achieving political goals that embody the interests of the powers aspiring for hegemony and the aspirations of collaborative forces. Moreover, the leading role in this process is played by the geopolitical priorities of the leading states of the world.

Fourthly, for a number of trauma societies (Bosnia and Herzegovina, Kosovo, Sudan, Somalia, Ethiopia, Myanmar), ethnic and confessional contradictions became a long-term traumatic factor, which served as the basis for a devastating effect on economic and social relations. Their initiators, creators and users were extremist religious and nationalist forces, which, under the banner of protecting and using ethnic and religious values, imposed them on other peoples and other faiths, not without outside support, ignoring the interests and aspirations of other, no less significant, but less active social groups, layers, classes.

In the 1990s, this was demonstrated by bloody in essence and form religious wars in the territory of the former Yugoslavia, which plunged the newly formed states on its territory for a long time into a state of chaos, which were formed mainly on the basis of confessional grounds (for more details see Adamishin, 2017).

But the process of the emergence of a society of trauma manifested itself especially clearly in the countries of the Islamic world, when rather moderate authoritarian regimes were replaced by forces that “led to the revival of all the most gloomy and inhuman of what was considered the deeds of bygone days” (Mirsky, 2017: 107). This was largely facilitated by the destructive activity of the radical religious militant so-called Islamic State (ISIS), which in all respects falls outside the logic of the natural development and functioning of any civilized society, trying to revive the medieval norms of organization of public and state life.

It should be emphasized that the Secretary-General of the United Nations, Antonio Guterres, spoke about the danger of xenophobia in its ethnic and confessional guise: “It is imperative to strengthen the fight against anti-Semitism, hatred of Muslims, perse-

cution of Christians and all other forms of racism, xenophobia and related intolerance” (Guterrish, 2019). True, he sadly noted that these forms of hatred are becoming everyday not only in countries with an authoritarian regime, but also in liberal democracies, clouding the existence of all mankind and those peoples who live in these countries.

Fifthly, trauma societies arise if the economic, social and, of course, political development of a country is left to chance, without taking any measures to constantly coordinate various social interests, and, moreover, not caring about the future of a country like it occurred in Madagascar, Mali and the Philippines. In the early 1960s, the Philippines was considered an example for the countries of Southeast Asia to achieve impressive results in economic development and the welfare of the population. These successes were soon lost as a result of a military coup that led to the spontaneous development of the country. That was the events that marked the beginning of its long stay in a state of degradation of the main sectors of the economy, the consequence of which was a rapid decline in living standards, a sharp aggravation of class confrontations, an increase in interethnic and interreligious clashes, and the intensification of radical forces.

Sixth, a long stay in the turbulent state of modern Russia in the 1990s-2000s led to the fact that it can also be classified as a trauma society, since for almost 30 years it had not reached many of the achievements that Soviet Russia had in the late 1980s. Some branches of the national economy can be described using the apt expression of Joseph Schumpeter as “growth without development” (Schumpeter, 2007: 21).

All the shocks that occurred in it took place under the slogan of the urgency of radical changes, with the declaration of the need for serious changes/transformations in the economy and social sphere, with a promise to achieve a decent life for people and their well-being. The experience of the indisputable, noteworthy previous development of the country was unconditionally rejected. These declared intentions were encouraged by promises to raise the observance of human rights and freedoms to a higher level. leave this paragraph. On page 2 the text has been changed.

The emergence of trauma societies, especially in the Middle East, was significantly influenced by the emergence of ISIS under the banner of “building a worldwide caliphate” (For more details see: Krasinsky, Mashko, 2017.) . Acts of violence, banditry, armed provocations carried out on the territory of many states have moved from a series of controversial contradictions into a category of threats that are not only transnational, but essentially global in nature (for more details see Glazova, 2017; Gladchenko, 2018).

All these countries represent another feature – on their territory various forms of international violence, hybrid wars, proxy wars, preconditions for a new cold war, attempts to ‘privatize’ political life by non-state actors of international organizations are carried out. They became especially characteristic for their different type and caliber of turbulence, including open and information wars (for more details see Tsygankov, 2017).

According to academician Alexei Mikhailovich Vasiliev, in these countries, due to the inconsistency of development, the protest potential began to be used not by those

who fought for democratic changes and against corruption, but by those who were more organized and able to appeal to not always defined guidelines, often implicated in religious contradictions (in Syria, Egypt, Iraq, Afghanistan, Yemen). This was combined with the intervention of external forces that prepared various scenarios for the realization of their interests in advance, which often acquired decisive importance. Of course, the proportions of the interaction of internal and external causes were different. In Egypt and Tunisia, the internal springs of ripening economic shocks and social discontent prevailed (Vasiliev, 2018).

A special phenomenon of trauma is the problem of Kurdistan – a divided people living in Turkey (about 15 million), Iraq (5 million), Iran (more than 5 million) and Syria (more than 2 million), as well as in other regions (South Caucasus). Relations between the Kurds and the neighbouring nations have not been easy, even under the broad autonomy they have received in Iraq. Disunity is characteristic not only of relations between Kurds and external actors, but also of themselves. As a result, these enclaves do not have a normal economic life, there is a great degree of social inequality, there is no coherence and unity in ethno-confessional relations, in culture, languages, rites and customs. But one thing is certain – the Kurdish people live in an uncertain, unstable state, remaining one of the conflict-generating factors of the entire region and the states in which they live at a fairly primitive standard of living (Naumkin, 2019).

Summarizing the above, we can say that, unlike countries where pronounced evolutionary and/or revolutionary changes took place which were aimed at realizing objective development trends, albeit by different methods, trauma societies are the result of a long uncertain, turbulent transformation, characterized by a deformation of economic, social, political and spiritual-cultural relations. These shocks result in unforeseen economic, political and social consequences. Injured societies are characterized by a lack of strategic development goals, random actions, and the inability to mobilize active creative forces to implement a programme of positive transformations and to overcome destructive changes (for more details see Toshchenko, 2020).

In this situation, the ruling class, the elite, play a special role, leading to unpredictable effects due to the inconsistency of their actions, representing purely corporate and selfish interests.

Socio-economic causes of trauma society

The emergence of a trauma society occurs as a result of a spontaneous, uncontrolled development process, which is a consequence of the lack of a scientifically based model of the national economy. Trauma societies were also created and formed as a result of the refusal to take into account new challenges and requirements that constantly arise in the process of change and, accordingly, the transformation of existing social relations. This condition is largely due to the fact that trauma societies lack a clear strategy and under-

standing of the prospects for economic development. The planned and implemented measures taken in these societies are usually aimed at solving current, pressing and urgent problems, and not focused long term solutions. Some of the countries that immediately or gradually turned into outsiders of economic development constantly changed their orientation from socialist to capitalist, from planned to market economies, from participation in the world division of labour to closed development. Such a state – the absence of a clear development programme or preferring some methods of solving problems to others – has led to the loss of stability and steadiness not only of the economy, but of all spheres of public life without exception.

The spontaneous and/or disordered development of trauma societies is directly related to the activities of actors, i.e. organizations and persons responsible for the state government and the methods used to solve strategic problems of an economic and social nature. However, an analysis of the so-called economic elite and its activities shows that it has clan, caste interests in the first place. If we compare the statements of the current ‘owners of life’ in Russia and their actual behaviour, the question arises that was raised in the article by academician Abel Gyozevich Aganbegyan: how can one explain the fact that these ‘owners of life’ (хозяева жизни in Russian), in this case bankers, have tremendous savings, of which only 15% is invested in the national economy, and together with oligarchs they store in foreign banks such a quantity of funds that are many times higher than the country’s budget (Aganbegyan, 2019).

Such behaviour of the economic elite allows us to argue that in the national economy of trauma societies there are no active, moving, creative forces personified by a “collective agency” (Alexander, Eyerman, Giesen, Smelser, Sztompka, 2004) that would manage the desired transformations through a clear, well-thought-out programme of actions, based on objective laws of development.

In trauma societies, there is a loss and even a rollback from the boundaries that these countries possessed before embarking on the path of changing their development vector. Moreover, we can talk about the degradation that has thrown these countries away from the achieved level. This applies to all the countries of the Near and Middle East that have undergone external interference in their internal affairs, as a result of which their current economy represents the collapsed branches of the national economy.

The experience of the traumatic development of Zimbabwe is characteristic. Stagnation processes reigned in this country when under the pressure and influence of political reasons past achievements in the economy were completely rejected. As a result of the rejection of the accumulated experience from a prosperous state that has been under the control of a white minority for a long time, the country has become one of the poorest states in the world after the rise of representatives of indigenous tribes. It is the leaders who came to power under the flag of building a national state that destroyed the previously existing structure of the economy, forced skilled personnel to leave the country, as a result of which many industries ceased to exist. As a result of these chang-

es, the country began to personify an irresponsible solution to fundamental development issues when, under the flag of national independence, the results of the functioning of industry and agriculture were lost, which were achieved for a long time, as a result of many years of debugging the economic mechanism.

These countries include Russia, which, under the banner of liberal reforms, completely abandoned the use of the positive experience of the functioning of the capitalist and socialist economy in the 19th and 20th centuries. This ignoring the knowledge and results of previous generations, the refusal to take into account centuries-old traditions have cost dearly today's Russia. This is not only about the loss of the pace of economic development, but the loss of previously achieved and still not restored status. It can be easily seen when we compare that during the period of Yegor Gaidar's reforms in the 1990s, the country's national economy lost more than during the years of World War II. The 2000s also did little to fix it. As the former ex-Minister of Economics and Finance of Poland, Grzegorz Kolodko, noted that the lack of a competent economic strategy in Russia led to the fact that when 25 years ago Russia's GDP was three times that of China's, then at this stage China's GDP is six times that of the Russian Federation's (Moscow Economic Forum, 2016: 13).

In the process of creating a trauma society, injuries and the inability to get out of the stagnation were formed largely due to the enormous dependence on the processes taking place in the world economy and the unilateral development only of certain sectors of the national economy. In this regard, the following can be recalled. Hoping for huge natural resources mainly in the form of oil (Iraq, Libya, Syria, Yemen) allowed to hope for the presence, both in the current period and in the future, of a huge stabilization financial pillow that ensures the stability of the economic market. This mineral wealth allowed the ruling elite to condescendingly react to any changes in the world economy with great confidence in the sustainability of their own economy. This model did not take into account the possibility of interference by other states that in one way or another claimed to participate or at least partially control the distribution of this income pie.

In addition, the instability of countries arose as a result of a great dependence on the economies of other states, when the breakdown or weakening of these ties became the trigger for the transition of the country into a crisis state and/or transition to stagnation and even recession.

Trauma societies are often formed because their ruling circles do not take into account (ignore) or absolutize (hypertrophy) the national specifics, what has been accumulated by countries in their historical development. With this approach, the country's economy acquires the features of limitation and inferiority, the inability to use someone else's best practices. Thus, isolation within the framework of the national economy led the Korean People's Democratic Republic to its long lag and the conservation of signs of a besieged fortress.

As for hypertrophy of national features, this path most clearly demonstrates national-state construction in Ukraine. “The promotion of ethnopolitical conflict and the promotion of the ideology and system of values that divide ethnic groups and nations with respect to freedom, democracy and prosperity is one of the key components” in the “general strategy of randomizing the social substrate of unconsolidated regimes” (Lapkin, 2016: 61).

In the deformation of unstable states, the embodiment of a scientifically based economic policy and its principles in the process of construction and functioning of a real national economy plays a huge role. But in these societies, this policy is not based on the need for objective scientific, technological, informational and technical transformations, but on an unreasonable personal or group understanding of the ways of economic development or on an uncritical, and sometimes blind, imitation of the experience of successful countries. Moreover, the fact that the experience of the development of each country is unique and inimitable is almost always ignored, and therefore, its mechanical transfer to another organism has never led to positive results.

An equally significant reason is the social component, which in many respects contributes to the creation of a trauma society. As a rule, the social sphere in the society of injury occupies a secondary, and often even less important niche in public policy. Its financing is carried out on a residual basis and as problems worsen, they need to be ‘closed’ to avoid the emergence of socio-economic and socio-political conflicts. This situation is also complicated by the fact that the severity of social problems is relevant for almost all countries. “People around the world are angry and disappointed,” says Anne-Marie Slaughter, executive director of the Oxfam International Foundation. “Now governments must make real changes by ensuring that corporations and wealthy people pay their fair share of taxes and invest that money in free health care, an education that meets the needs of everyone, including women, whose needs are so often ignored. Governments can build a bright future for everyone, not just the privileged few” (Slaughter, 2018: 31 19-36).Clarified

But a particularly acute situation has developed in the trauma societies in which there was nothing unjustified and inexplicable from the point of view of not only theory, but also common-sense growth of social inequality. This condition is typical for parts of Africa and Latin America. According to the Global Wealth Report in such large countries as India and Indonesia, 1% of wealthy people own 49% and 46% of national wealth, respectively. In the USA it is equal to 37%, in China – 32%, in Japan – 17%. Worldwide, this figure is 46%, in Europe – 32%, while in Russia – 71%. In addition, Russia leads the world in the share of the richest 5% of the population, who own 82.5% of the country’s total wealth and in the share of 10% of the richest citizens who own 87.6% of the same wealth . Remove these words and replace them with the following words: In Russia the concentration of wealth has taken on hypertrophic forms: 5% of the population, who are rich people, own 82.5% of the national wealth. And if we take such an indicator as the

wealth of billionaires, then Russian billionaires own 30% of all personal assets of Russian citizens. On average, worldwide, billionaires own only 2% of all personal assets. In China, they own only 1-2%, in the USA, where there are 400 billionaires, their share is only 7% of the total wealth of all Americans. To this we can add the following information: from 2012 to 2018, the number of poor in Russia grew to 21 million people, and real incomes decreased by 12%; at the same time, the incomes of the 10 richest families increased by 40% compared to the previous year – from 18 billion to 25 billion dollars (Polit.ru, 2016 Clarified see bibliography).

In conclusion, it should be said that in the emergence of trauma society, along with socio-economic and political, modern technological and informational factors are significant. The fundamental novelty of the emerging complex realities is that not only people act as actors, but also the actors created by its reflexivity (computer networks, digital technologies, mechanisms with artificial intelligence, as well as the nature cultivated by them begin to show their own will, etc.), and the involvement of trauma societies in solving the problems it brings is hampered by the lack of technological and informational capabilities (Kravchenko, Perova, 2017: 449-459).

Internal and external political factors of the formation of a trauma society

Speaking about the internal political factors that lead to the emergence of a trauma society, it is necessary, firstly, to note the ambiguity and uncertainty of the strategic goal – what kind of society is being built in the country. Not only the masses do not know this, but often neither those political forces that are in power. If we analyze the activities of the governing bodies in each of these countries, we can find that they usually discussed a lot of ‘recipes’ for overcoming the crisis conditions, stagnation and recession, but they are basically boiled down to abandoning the past path of development, taking advantage of recommendations based on the experience of other countries or simply some speculative constructions, such as the concept of monetarism, which the Russian political liberals relied on. There were many home-grown offers that come more from fantasies than from science-based development programmes. As for Russia, the question of the strategic goal is still unclear and uncertain (see for example Bogomolov, 2008).

Secondly, political power in these countries is unstable, often representing the interests of specific political groups that set themselves the main goal they want – to maintain their power at all costs. In this situation, they often resort to violence, including military force, and suppression of those who stand in the way of maintaining power. A part of these countries is characterized by the advent of military juntas to power, which turn the country’s governance into a kind of leadership of military units.

Thirdly, as a rule, in these countries people do not participate not only in determining the fate of their country, but they are even deprived of the opportunity to confidently arrange their personal lives. To characterize this factor, it is possible to use the level

of trust in political power, which is increasingly regarded as the most reliable indicator of sustainability and well-being in society and an indicator of the real relationship between people and political authorities. If this position is applied to Russia, the trauma of the political space is obvious. This is evidenced and said by a survey by a research company Edelman, which covered 33 thousand people in 28 countries. According to these data, the authorities can be trusted only by 34% respondents, and over the past year this trust has decreased by 10%. The Russians were in last place in terms of trust in public organizations: only 23% of them trust in their country's institutions compared to 74% in China, 59% in Canada and 47% in the UK. The same applies to business: only 34% respondents believe entrepreneurs in Russia. Russia also occupies the last place regarding confidence in the media.

Fourthly, in trauma societies, there are no clear ideological ideas that would be embodied in state ideology. Its absence leads to confusion in public consciousness, to the loss of clear life guidelines and the influence of random and spontaneous centres of influence. Demagogy around the words such as democracy, freedom, human rights, which, according to Harold Dwight Lasswell, plays the role of "sparkling uncertainty" (Lasswell, Rogow, 2005: 176). As a rule, these words do not correlate with the reality and people's urgent aspirations (desires). The words of Pitirim Sorokin are still relevant: "States and countries will remain as selfish and predatory as before – those who believe that the spread of democratic forms of government will change this, forget that the so-called democracies of the past and present are as imperialistic as autocracies" (Sorokin, 1999: 9). It should be noted that demagogy and imitation play a significant role in disorientation of large segments of the people, until many of them begin to understand that these respectable words do not guarantee a real independent and secure present and future. In Ukraine, it was not possible to formulate a national idea – an attempt to pass it off as Galician nationalism failed. This is also evidenced by the results of the parliamentary elections in July 2019, when not one of the right-wing nationalist parties passed away after their five-year Sabbath in the political and economic field.

Fifth, there is no opposition in trauma societies or it plays a decorative role. The inability to realize other political principles leads to political conservatism, to consolidation of power in hands of one of the groups, without the legal right to evolutionarily fulfill their goals. This leads to the fact that when preserving the position of the ruling party, the opposition is forced to resort to unauthorized forms of protest, and in some cases (Syria, Yemen, Sudan) – to armed struggle.

As for foreign policy factors, they are usually associated with direct intervention in the state's economy through the imposition of rules and opportunities for interaction with the economies of other countries. As a rule, the economy of injured societies is not or poorly developed and therefore, is easily subjected to deformation or stagnation as a result of the actions of the World Bank, which dictates the rules of the game.

This condition is complicated by the fact that attempts to defend their independence are most frankly interrupted under the threat of economic sanctions, trade wars, prohibition practices, and the creation of discriminatory financial transactions. Moreover, international organizations are often used for this, in which US law prevails, or it is achieved by imposing managerial or consulting personnel on the business of these countries.

Along with economic sanctions, methods of direct violence are widely used, when the rules of organizing political and economic life are imposed on the country with the help of the armed forces. The intervention of external forces in Iraq, Libya, Afghanistan, Syria led to the fact that these countries did not leave the band of bloody feuds, not to mention the fact that they did not succeed in economic development, social security, security and security of life of people – on the contrary, there has been a degradation of all spheres of society without exception.

No less popular is the technique when, contrary to an unfavourable regime, confrontational forces are created aimed at imposing their vision by the force, as happened with Syria and what it is happening now with Venezuela.

Thus, summarizing the above, countries in a state of trauma are in a state of prolonged uncertainty of its development, characterized by a deformation of economic, social, political and spiritual-cultural processes and suffering unforeseen social consequences. Injured society is characterized by a lack of strategic goals, random actions, and inability to mobilize active creative forces to implement the programme of action and overcome destructive changes. A special role is played by the activities of political and economic actors, leading to unpredictable effects due to inconsistency of their actions, personifying purely corporate and group selfish interests.

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Abstract: The development of civilization at the present stage is faced with a phenomenon that is still poorly studied and little known, which we call the trauma of society. The fact is that significant, special and specific events are taking place in the world that cannot be defined and qualified in the old terms of evolution and revolution, which describe and reflect the changes that are taking place. Currently, there are 53 states that, according to the World Bank, that have been or are in a state of chaotic, unbalanced and turbulent development for a long period. This state allows us to state that along with the main recognized development paths – revolution and evolution – in the modern world there is such a specific

phenomenon as trauma society. It is shown how the concept of trauma acquired a social sound, and how it was interpreted in the scientific literature, and to what extent was reflected in political vocabulary. The author refers as trauma societies to countries that have stagnated for a long time in their development or are in a state of recession and lose their previously achieved milestones. The article reveals the essential characteristics of a trauma society, the reasons for its occurrence, and the consequences of its functioning. Particular attention is paid to Russia, which, according to the author, can be described as trauma and injured society, since in its development, having rejected the socialist past, it did not reach the Achievements from which it began its way in 1991. At the same time, transformations carried out for more than a quarter of a century form a mosaic in which it is difficult/impossible to distinguish between evolutionary and revolutionary trends. In this regard, an analysis of the obstacles that are not overcome for the implementation of a truly democratic, efficiently functioning society is given.

Keywords: civilization, revolution, evolution, trauma, development, social implications

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