SOCIETAL MANAGEMENT AND SOCIAL PEDAGOGY THROUGH THE RANGE OF SOCIAL WORK’S OPPORTUNITIES

The successful conduction of hyper-industrialization within the framework of an interparadigm transition requires a large-scale moral-spiritual, socio-cultural, political-economic and technical-technological manoeuvres, connected with people’s key interest and support of mass. In turn, this requires a radical breakthrough in improving the "subjective factor of production", one of the influential mechanisms of which is the unity of societal management and social pedagogy, manifested, in particular, through a range of social work tools [1-5]. At the same time, as is known, a citizen has not only an inalienable right to freedom of choice of a civil position, but also an obligation to take an active part in solving both operational-tactical and strategic issues of the country's transformations.

For effective social work, an essential factor is taking into account the ongoing cardinal changes. Already both natural conditions and the social environment are highly variable, and therefore cannot act as a support for a person who himself is able to "leaf through" climatic zones and select in the heritage of epochs and cultures close precisely to his perception. Thus, the support for the individual becomes his own inner world, his moral and spiritual choice. In turn, the social ideal, facing the past, should not become a hindrance to the future; but a foundation, a basis that will ensure rootedness in the traditions of the society of the "conveyor of innovations". The formation and cultivation of development clusters capable of launching a “chain reaction” of revival is an urgent task of improving organizational-managerial relations. At the same time, the conditions favourable for the transition to mass creativity are simultaneously associated with overcoming social inequality and the development of differentiation based on an individual combination of giftedness. In order to ensure the mass nature of creativity (primarily in labour and management), it is necessary to cure moral deafness and egocentrism, "war (competition) of each against all". The perception of justice as an inalienable quality of social life forms the basis of the historical leap from the individual to the social level of the development of creativity. A new impetus to the decolonization of the countries of Africa, Asia and Latin America leads to the emergence of new geostrategic actors and significantly enriches development structures with a variety of new models and features [6-13].

Thus, developing (self-)knowledge finds confirmation of its truth in the real extent of the existing (in particular, social) space-temporal being, turning into the life cycles of man and the cultural-civilizational world. At the same time, the quality of the processes of socialization / individualization is changing; for example, on the one hand, it becomes socially necessary to ensure the development and realization of a purely individual combination of human giftedness, on the other hand, dependence increases dramatically not only on other participants in social life, but also on the meanings embodied in the “past” labour. The ratio of the actual human, holy and animal principles in a separate individual and in the social existence of any cultural-civilizational world is different. The mobility vector of this balance forms different priorities during creation: both in divine likeness in the production / creation of meanings, and in the animal – in biological reproduction. The animal principle is tempted by satiety and comfort, the human principle is tempted by justice in ensuring the realization of the ideals of freedom, equality and fraternity. And
the path of reforms is the direction of strengthening the actual human principle in society, respectively, the humanization of social life, the humanization of socio-political and socio-economic relations. It is not formal constructs, but the quality of life and the possibilities of creativity that determine the progress of the country, and new horizons of development open up where the social structure maximizes the realization of the creative potential of everyone. At the same time, the ideals of Beauty, Goodness, Truth not only form ideas and attitudes, but also take them beyond the limits of actual real life. The deployment of virtual realities increases the arsenal of mutual pressure during the mutual transitions of the virtual and the real, the spiritualization of the material and the materialization of the spiritual. The assessment of the real takes place in comparison with the ideal. The ideals of social justice, freedom and equality are refracted through the ideas of cultural-civilizational world, concentrated in its basic value-sense complexes [14-23].

Accordingly, the effectiveness of social work largely depends on being based on the deep value-sense complexes of cultural-civilizational worlds. Co-creation, cooperation and co-development require sophisticated forecasting and coordination of change management efforts. The organization of spiritual mentoring is a factor not only of moral and bodily healing, but also of strengthening social immunity. A person is most productive when he is busy for the benefit of society with exactly what he can do – and without which he cannot do. The competition of Super-projects (including cultural-civilizational worlds) is often won by peoples who have managed to motivate their citizens for intense life without concern for personal convenience and comfort, up to self-sacrifice and self-denial. In the old social paradigm, social life was based on alienated (socially, economically, technologically) labour; now free amateur creativity is becoming socially necessary and most effective. Hierarchies of goals, interests, and incentives change under the influence of passion for their work. But you can’t parasitize on this circumstance. In particular, no official has the right to "block" or "restrict" the creative search, nor to receive payment in excess of the creators he serves. Enthusiasm cannot be manipulated. On the one hand, participation in creative work is the main foundation for the moral growth of wealth and security; on the other hand, it should not only bring satisfaction, but also ensure an acceptable standard of living and social prestige. Like that, and encouragement for creative work should be sufficient for family prosperity, and high social prestige, and it is the remuneration for creative work that is the basis of well-being and respect, and the assessment takes place for each separately (in particular, with blocking inheritance). Accordingly, such changes diffuse, deeply changing both the socio-political and moral-spiritual dimensions of social life, filling the service to society with deep sense. The nature of the era requires the involvement in creativity (primarily in labour and management) of the widest possible strata of the methodologically and professionally trained population. Idleness and dependent / acquisitive moods provoke antisocial behaviour, in particular crime. At the same time, the filling of the basket of social, economic, political, environmental and other human rights not only slowed down dramatically at the end of the 20th century; In a number of countries, attempts were made to shift the burden of the global crisis onto the shoulders of socially vulnerable groups: wages were cut, a set of social programs and benefits was curtailed, the volume of state guarantees was reduced, the retirement age was raised, and so on.

Social work provides a wide range of tools to increase the fruitfulness of the population's activities, which is especially important in the context of a political, economic and socio-demographic catastrophe. At the same time, the emergence of new forms of labour cooperation (no longer simple, but complex and multidisciplinary), focused on the competence and diversity of employee qualifications (a certain “redundancy” of knowledge and overcoming narrow specialization as elements of readiness for non-routine operations and rapid retraining) re-actualizes the question of the expediency of maintaining a number of intermediate organizational and managerial links. While significantly transforming the labour functions of workers, the complex change in the relations of labour, property and management that is currently taking place in the post-global world does not at all cancel the earlier requirements for structuring activities
and granting powers, which significantly affects the status of the employee, social roles, the level of self-esteem and involvement in solving emerging problems. Thanks to this, management follows from rigidity to softness and stimulation, from mass character to compactness, from determinism by technology to the choice of technologies, from the certainty of organizational limits to their fuzziness and mobility. The development of personality and personalization of labour, instead of levelling people and averaging functions, are becoming the leading factor in effective organizational and managerial technologies. Moreover, the ethical base of labour relations covers not only the "old" values, but also "new" ones associated with a critical view of "technological slavery", "alienated labour", "one-dimensional life" and the economic imperative of life, with orientations to the harmony of life, to self-realization (in particular, in labour-creativity process) [24-34].

Meanwhile, in societal management, the role of the function of social pedagogy is increasing, being a cross-cutting one and requiring implementation in everyday social work. In turn, the development of the ecumene shifts the emphasis in ensuring overall productivity and final competitiveness to spiritual (in particular, intellectually intensive) amateur creativity: those who create meanings become leaders; those who replicate things become the manipulated periphery. World centres and world periphery in the globalized world await their traps, which are interesting for "centres of power" and "useless", "convenient" for certain from the geostrategic actors and "inconvenient". But post-globalism gives a chance for success to each of the cultural and civilizational worlds. However, the integration of interests, the culture of modernization is becoming critical. In particular, we need to see the opportunities, be ready for them: grow our resource bases and socio-economic forms that allow us to perceive and produce early strategic analysis, forecasting and designing successful post-global projects. Scientific-methodological and moral-valuable support of creativity in labour and management is an indispensable need for a reasonable initiative of a historical scale. The nature of the reflexive regulation of the processes of social life requires attention and consideration of the qualities of not only the objective, but also the subjective component of the historical process, in particular, active participants and vacillators, assets and liabilities of what is happening, allies and opponents, their structural and functional certainty. The optimal development of socio-political processes presupposes the maturation of both the social environment itself and the clusters of the future as links in the chain, by pulling which it is possible to improve the quality of the state and the trend of change of the entire social organism [35-45].

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