VALUE MANAGEMENT: UNITY OF MICRO, MACRO AND MESO LEVELS

To see and to understand a promising path means to make the right management choice, which is integral to the ability to rely on folk traditions, historical experience and social heritage when making and realizing decisions. At the same time, the paradigmatic depth of changes makes us question many organizational-managerial patterns and move away from the usual standards [1-5].

A fundamental shift in management is noticeable in the directions of movement: from technocratism and depersonalization to an active orientation towards humanism and value-sense complexes and, accordingly, from the imposition of uniform stereotypes to the use of management systems based on local (primarily multi-level regional) traditions and approaches. Meanwhile, as is known, it is the underestimation of both ideological, moral-spiritual factors, and the role of free amateur creativity for the self-organization of the individual and society that strengthens the preconditions for the processes of erosion of values and negative selection. As is known, the creative release of the essential forces of everyone during the formation of a new social paradigm is largely ensured by overcoming the processes of pathologization of life (primarily activity), which, in turn, presupposes the passing of alienating conditions into the past of humanity. At the turning point of the inter-paradigm level, “everyone pulls himself out of the swamp by his own hair”. At the turn of the epoch, individual chaotic-fragmentary improvements do not bring satisfactory results. To successfully using of general patterns and special conditions during this period, it is necessary to link different levels and sectors of transformation.

Support for multi-level value-sense complexes, creative development of meso-, macro- and microforms of their realization is an obvious condition for high-quality processes of individualization / socialization [6-23]. And significant changes in the process of social reproduction have shifted both the interest and the direction of the forces alienating people. The civilization-cultural world, which naturally became escheat as a result of social formation, bears the imprint of the moral, spiritual, economic, demographic, social, political, infrastructural, medical, scientific, educational, legal, managerial and other aspects of the disaster. At the same time, the sense hierarchies embedded in objects of spiritual and material culture are also recorded in the language system. Thus, general cultural characteristics become more important than genetic characteristics that provide the makings of a person’s essential powers, and for different societies different moments of alienation are immanent. It is obvious that the right to profess one’s native religion, use one’s native language, and create in the forms of one’s native culture are inalienable, as, for example, the right to life and prosperity. Accordingly, a regime that tries to ban the language, culture, and faith of its citizens not only displays nazi character, but also carries out ethnocide of the population as a model of genocide of the people. A comprehensive (in particular, socio-demographic and political-economic) catastrophe becomes a natural consequence of such a course. And one of the channels for its realization naturally turns out to be blocking the ways of creative manifestation of the talent of the population, the creative consensus of the people. Will mankind be able to save itself from self-destruction? Obviously, the emergence in power of people who share the traditions of collaborationism, as well as those who have absorbed and preserved the approaches, style and behaviour of neo-colonialists, slave traders, pirates, accustomed to double standards, lies and violence, would be dangerous for ecumene. General international
control over those posing a threat to the world has urgently and irrevocably entered the agenda of humanity. An even more serious challenge becomes the prevention of both external control, interference in the internal affairs of civilization from the outside, and incitement to social discord (up to a split) in society, and for this purpose – strengthening the people’s habit of participating in self-government, limiting the desire of authorities to manipulate and bureaucratic procedures, as well as the capabilities of oligarchs (local and foreign). Geopolitically, as we know, the totality of alienation was combined with the dominance of the Western system of social order. At the same time, the second half of the 20th century drove it into a dead end of hopelessness: its own possibilities for extensive development were practically exhausted, the jump in intensity instantly led to the removal of the basic forms of its system-forming relations. Value-sense complexes of cultural-civilizational worlds, united by morality and traditions, ensure coexistence, partnership and development. On the contrary, the counter-traditional (that is, rationally constructed) system of morality in fact becomes a return to technetronic barbarism with the rule of the strong, an apology for instincts and the dehumanization of social life, the growth of irrationally alienated (that is, illusory) forms of universality. At the same time, as is known, for the countries and peoples of the current post-Soviet space, the 20th century became a series of disasters. Accordingly, the repeated shaking of the social system and social transformations at the site of the past catastrophe significantly affected the foundations and traditions; “When the main trunk is destroyed, the tree goes into branches”. After the destruction of the camp of real socialism, the West began to actively record its victory in the confrontation, including through targeted changes both in the countries of the former Warsaw Pact Organization and in other competitors or other objects of possible interest (resource potential, geopolitical position, etc.). Now the period of western civilizational dominance has ended. The western model of social structure and world order has largely exhausted itself, breaking up into variations and stylistic approaches. This is so obvious that it also intensifies the efforts of its apologists to match the approaches of “neoliberals” and “left-radicals”. Moreover, the desire of countries from the former “camp of real socialism” to live at the expense of others, ending up in the “golden billion”, is groundless and unrealistic. At the same time, mutual exhaustion in confrontations between newly formed states makes it easier for them to turn into “hunting grounds” for other actors. Meanwhile, increasing the moral-spiritual stability of a person and society is certainly influenced by both the dispersion of the people in different states that overnight grew out of the union republics, and the quality of fulfilment of the duty to protect compatriots. Of course, the conditions for this are the creation of conditions for both the labour determinant of material well-being and social status, and the restoration of the practical embodiment of ideas about the justice for all and everyone in the order.

For long-term development trends, the qualities of the processes of individualization / socialization of the cultural-civilizational world, the nature of the basic value-sense complexes are, as a rule, of priority importance. And in critical periods of world-historical development, the launch of positive strategic trends directly presupposes the cultivation of their forms that are adequate to the conditions [24-38]. At the same time, the formation, perception, and functioning of the social ideal during ancient society has a number of very significant features associated, in particular, with the fact that at that time the place of man in the world had not yet reached either a concrete general or an abstract conceptual level, was found primarily in the form of sensory-imaginative representations, and the social ideal was directly woven into value-sense complexes, turning out to be its important component. Accordingly, the reflection of reality in this type of ideal has unrealistic, phantasmagorical features and is directed beyond the boundaries of the social structure where people’s direct life activities took place. Being forced to earthly incarnation, the ideal remains a reflection of perfection, the embodiment of height and truth, an anticipation of what one can become, and approaching it shortens the period of earthly hardships. As ideas develop, they often lose their original meaning, changing either their essence or form and taking on the features of more and more of their carriers, becoming alienated in the consciousness of the
same person: each of them contains the potential for (self)destruction. But, undoubtedly, a lot depends on the quality of the basic value-sense complexes, and on the nature of the idea/approach itself. At the same time, individual approach to the ideal requires hard work of the soul and spirit, a change in perception and worldview.

An effective direction for synchronous multi-level strategic influence is the creation of a beneficial environment for desired transformations while cultivating clusters - points of concentration of change [39-50]. During the implementation of the development program, it is necessary to take care of maintaining the balance of strategy, tactics and operational art, the unity of the micro-, macro- and mesolevels of transformation. This makes it possible to use the integrity of social automata and regulators of different nature in the realization of transformed forms. At the same time, in conditions where weak forces and means can overcome financially intensive systems, it is necessary to maintain not only fairness for everyone, but also information hygiene. Thus, everyone must “find a place for themselves” in the picture of the world, the project of development and security.

The simultaneously occurring fundamental changes in the structure of both the social structure and the structure of the world order imply an emphasis on interrelated approaches to value stimulation at different levels of management [51-59]. Having become a significant argument in competition between cultural and civilizational worlds, the dynamics of value orientations can become pathologized when basic value-sense complexes are subjected to intense influence at the social level of information pressure. Accordingly, to increase the productivity of the transition period, it is necessary to ensure measures both to overcome irrationalism (in particular, by strengthening the moral and spiritual foundations) of society, and to modernize its information infrastructure in a set of actions to increase real sovereignty and develop democracy [60-62].

So, the multi-level, multi-echelon nature of changes is associated with the transformation of consciousness, and, therefore, with the development of education and upbringing of everyone, with the formation of a new structure of relations (which is already perceived as “fair, normative for everyone”). The current conditions require resorting to the use of value management tools in the comprehensive stimulation of desired changes. Optimization of achieving results (in particular, placing it in a productive long-term orbit of development) focuses on cross-cutting trends at the meso-, macro- and micro-levels of transformations.

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