CULTIVATING OF CONDITIONS TO LEVEL OF JUSTICE INCREASE

It is known, a person is a creature not only with a biological and social, but also with a moral-spiritual space of life. Leading value-sense complexes fix attitudes, forming narratives of a person and society. One of the tasks of educational preparation during the inter-paradigm transition is the creation of the ability to go beyond the usual life scheme, and for this, the habit of critical independent thinking. At the same time, the development of mankind has always included elements that are cross-cultural and distinctive for specific cultural-civilizational worlds; both based on movements of the axial time, and amenable to significant transformations. Development processes further transform the structure and design of social relations. The transitional state of the post-global geostrategic space is structured not so much by material interests as by basic value-sense complexes. Obviously, on the one hand, there are subjective perceptions that shape the understanding of justice. On the other hand, objective historical prerequisites are created for the formation of a specific level of justice. At the same time, of course, the subjective interpretation of justice can, to varying degrees, correspond to the socio-economic content, the logic of history and the requirements of security and development [1-15]. Now the prerequisites have been created for a worldwide, global, all-human affirmation of justice. The mission of justice is consistently embodied in the improvement of internal and external relations to a post-global level of opportunities for the realization of equality and freedom for everyone, primarily in the unity of the praxeological / labour and axiological / moral-spiritual aspects of social life. Ideas about justice are based both on fundamental moral postulates, emotionally charged, and on current conditions. Accordingly, the mechanisms of social practice arising from them: both those enshrined in standards and institutions, and those that have not found formal embodiment, often demonstrate their effectiveness. Therefore, there is always the temptation to strengthen positions and current ratings through demagogic appeals to ideas about justice, speculative appeals to it.

At the same time, often, the cohesion and egocentrism of sociopaths, their mutual support for each other, makes it easier for them to form influence groups and aggressively lobby for the interests of the minority. Strengthening rhetorical figures in public / governmental relations does not at all negate the presence of moral values, as well as the deeply rooted understanding of ideals, duty, mercy, tolerance, equality, freedom, justice, nor the need to take them into account in social practice and “real politics / realpolitik”. Moreover, the development of humanity goes hand in hand with raising the bar in the requirements for a fair world order. The consolidation of justice in the political, economic and cultural structure and distribution of activities in society remains influential. In addition to the question of fundamental primacy, there is also the topic of actual priority. The choice of priority for the individual and humanity: intellectual stress for the needs of
bodily pleasures or physical effort for the sake of moral-spiritual development. Moreover, it is the value-sense complexes of cultural-civilizational worlds, passing into the matrices of mental codes of peoples, that influence the state and vector of transformations of the emotional intelligence of society, predetermine public preferences, behaviour and historical choice. The perception of social, social and physical inequality is sometimes confused. The most powerful, objective and irremovable basis for physical inequality is the difference in giftedness, in talent. This physical difference is the basis for the development of society. Meanwhile, a number of writers repeat the plot: for social peace, stability, justice and equality, society puts masks on overly beautiful people, and hangs weights on strong people. Accordingly, for the peace of public opinion, the greater a person’s potential, the more serious the weights for him and the uglier the mask. So fate sends more significant restrictions, the larger the personality. Canonically: according to the person and the cross. And again the classic: death prefers happy people. Rock does not always sweep away fully realized, fulfilled figures. Often they take with them opportunities that are important for the ecumene. And the perception of life’s tasks changes; in ancient times and the Middle Ages, the canon for a free person was a manifestation of personal valour, and not “realpolitik”, longevity and peace. But ensuring social conditions for the realization of social equality and justice is closely related to the freedom of creative activity of everyone. And it is necessary to reflect transformations in Humanities Social Sciences and Management.

At the same time, the events of the late XX century recorded the collapse of socialism (except for some countries) both as a social system and as a world system. What naturally followed, contrary to the objective requirements of post-globalism, was the dehumanization of attitudes towards people and the degradation of the world order. Meanwhile, in accordance with the objective prerequisites for the general strengthening of the moral and spiritual dimension of development, the role of socio-psychological transformations, strengthening and shaping of basic value-sense complexes is increasing [16-37]. In particular, an increase in the level of justice in the life of society is reflected in the embodiment of basic value-sense complexes during its organization. At the same time, at each new stage of development in cultural-civilizational worlds, new forms and mechanisms of social relations appear and are consolidated by ideas about a fair way of life. The mission of implementing justice focuses on providing conditions for equality of people in their availability of social opportunities and benefits, now on a universal, global scale. The implementation of this mission requires improvement not only of distribution, but, above all, of production, the basic system-creating relations of labour, property and management. And during post-global transformations, the realization of the mission of justice prioritizes equal access to the means of creative development / application of the gifts of every person in society. Moreover, if in the XIX-XX centuries the basket of human rights (first of all, socio-economic ones) grew, then the XXI century begins with the global complication of labour relations (for example, raising the retirement age, reducing budget programs and jobs in the public sector, etc.) even in the world’s leading countries. Even more so, this problem applies to regions outside of global privileges.

As is known, a striking manifestation of basic value-sense complexes is the embodiment of ideas about the normative in the creation of ideas about the emerging future world order [38-52]. In particular, post-Soviet transformations are marked by, firstly, conflicts between supporters of a common destiny, security and development, as well as forces seeking the mercy of other masters; secondly, antagonisms between those who are oriented towards the socialized, popular structure of society and the state and those who agree with the hereditary caste structure (that is, in many ways, social equality and inequality). The use of negative moral force, the use of forms and mechanisms regarded as unfair, is not effective in the long term, and is often negated by the subsequent course of history. First of all, this manifests itself on the touchstone of life’s path, in particular – the real opportunity for the development and creative realization of everyone’s complex of talents. Of course, the post-global social environment not only promotes, but requires
equal access to public goods and, above all, opportunities for the development and pro-social realization of everyone’s creative talent. Thus, the problem of social justice and equality becomes one of the key problems for the security and development of society. At the same time, the requirements of a fair social order cover both ideas about the structure of the surrounding political-economic and socio-cultural landscape, and the entire structure of connections in the ecumene.

We are talking about the structure not only of distribution, but also, first of all, of production. Naturally, each of the approaches involves an ideological foundation and justification. On the one hand, the new era creates conditions for the development of freedom, diversity, and dialogue. On the other hand, if the opportunities provided by time are missed, the possibilities for subsequent historical development may thereby be irreversibly limited. Going beyond the boundaries of the former “corridor of freedom” can result not only in a breakthrough to the prospects for developing post-industrial opportunities, but also in a breakdown into social cannibalism and barbarism.

Theoretical and practical ignorance of the range of changes, the focus of strategic management exclusively on the linear nature of the development of social relations, attempts to uncritically borrow western management templates formed within the modernist worldview and emphasizing exclusively the economic organization of social relations — all this can strengthen the tendencies of disorganization of the cultural-civilizational world. Therefore, it is extremely important to see in the existing contradictions the beginning of a long and complex transformation of cultural-civilizational worlds on the basis of their own value and semantic complexes in the context of profound global changes. Their analysis and strategic future-diagnosis are extremely complicated due to the lack, fragmentation and, often, simply lack of appropriate empirical material, but they are extremely important for the right strategic decisions.

Features of post-global models of organization of development and management contribute to increasing the efficiency of technologies (in particular, characterized as manifestations of soft power, flexible power, indirect actions, etc., associated with stimulating desired transformations of both individual behavioural characteristics and socio-economic processes. For preparation and in carrying out changes, work at the level of essential forces comes to the fore, first of all, needs, interests, meanings, goals and values. Therefore, at the levels of strategy, tactics and operations (operational art) the corresponding management practices are updated. In a smart society, coercion is regarded as unfair and ultimately ineffective, which significantly affects the nature of social transformations and is important for choosing a transformation strategy. At the same time, strategies for socio-economic recovery that carry risks of deteriorating the quality of life of broad strata or demographic indicators must be excluded. The result of participation in competition is often predetermined by self-discipline, willingness to work in one’s place with utmost dedication, on the edge and beyond the possible, as well as team coherence, consistency, and coherence. At the same time, postmodern culture, inherent in post-industrial society, is fundamentally innovative, open, de-ideologized, non-violent, based on the innovative development of advantages, and not at all on the elimination of features of traditional originality. This is its main difference from those characteristic of previous eras, because this feature unites the entire successful management and incentive system, especially in the knowledge economy inherent in the “smart society”. For the successful realization of the next modernization and the effective use of mechanisms for stimulating desired transformations in the network organization of a post-global society, it is necessary to cultivate mechanisms not “to oblige”, “to force”, “to administer”, but “to captivate”, “to interest”, “to motivate”; not “to introduce subordination”, but “to cultivate the exchange of ideas”, which, as we know, “ranks do not recognize and do not have shoulder straps”.

The opportunities and risks presented to humanity by the unfolding historical process include predictable and unpredictable trends, spontaneous and purposeful, unique and natural, uncontrollable, self-governing and manageable, evolutionary and revolutionary, cyclical-wave-like and irreversibly progressive (both progressive and regressive). At the same time, excluding spontaneity from the mechanism of social development is, firstly, impossible, and secondly, it
does not make sense. Spontaneity as a form of self-regulation, self-government of the system in social life will always remain, and conscious activity itself in a number of cases can cause unforeseen, spontaneous consequences. Ideas about a society where absolutely everything is consciously (centrally) organized and regulated, and where there is no place for spontaneity, are utopian and, ultimately, merge with mechanical determinism. An effective path of transformation is the direction associated with supporting promising forms of development for rooted value-sense complexes, principles, structures and approaches based on them. Thus, the interaction of traditions and innovations creates a sociocultural space (with the capitalization of social relations, taking the form of sociocultural capital) and develops trust between counterparties around the value-sense complexes based in the layers of social psychology and ideology, which are basic for the cultural-civilizational worlds. So, any attempts to force the basic foundations of the cultural-civilizational world to change lead to an increase in unproductive expenditure of resources (including human resources), and even to the transformation into a building element of other cultural-civilizational worlds. Their results turn out to be ineffective and are often swept away in the course of further social transformations.

And the transition period requires maintaining harmony not only between economic growth and social standards of living, but also the tasks of both strengthening the foundation (in particular, the value-sense one) for the future, and preserving the present, which, in particular, is expressed in the balance of strategy and tactics, Super-project and numerous small projects. The core of the (re)formation of sociocultural space becomes value-sense complexes – spiritual, moral and ideological structures that include social elements, both cross-cultural and specific for each specific cultural-civilizational world; the content of which is closely related to the characteristics of value hierarchies when realizing value correlates in the assessment system. One of the leading factors in the formation of a sociocultural space is the Super-project of development, which gives rise to a sense of belonging and pride in joint social achievements, as well as allowing both to find one’s place in it and to develop one’s essential strengths. At the same time, the social Super-project consolidates the “spirit of the era” and determines the subjectivity of changes, and the sociocultural community as a whole becomes the subject of reflexive selection of options and assessment of social behaviour. The internal structure of cultural-civilizational worlds is determined by the historical series of Super-projects, which concentrate in themselves the essence of their impulses of historical creativity.

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