

SECTION 3.

MANAGEMENT, PUBLIC MANAGEMENT AND ADMINISTRATION

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CHANNELS AND MANAGEMENT CAPACITY: THE ROLE OF THE MEDIA

“The weight” of the levers of control and management over both individuals and society is changing over time. As is well known, the importance of the information sphere in shaping people's views and civic stance is currently growing dramatically. Accordingly, the desire of political leaders and economic oligarchy to influence it and embrace the totality of the information cocoon is increasing. As a result of these changes, people live in the present moment, without understanding historical processes and prospects, without critically assessing information flows, without understanding time and their own destiny, and without a fully developed civic stance. Clearly, childhood plays a particularly significant role as a time to understand oneself, to come to terms with oneself and oneself in the world, and, on this foundation, to identify and begin to develop one's talents and develop one's civic stance [1-7]. Changing living environments transform hierarchies of tasks and control channels.

Humanization of the cultural-civilizational world and, in particular, the conditions of management – deepening the development of man's own essential forces and the disclosure of the world in the dialectics of post-global socialization and individualization. At the same time, the individual and social levels of transformations form the productive direction of their final vector. Today, previous generations have created a powerful material-technical base for maintaining, ensuring development on a global scale precisely on the basis of the concept of the social state. The current situation converts the issue of specifying ideas about the state into the plane of the quality of strategic management, subjectivity of changes. In other words, the problem is in the priority of using resource bases, methodological literacy and the vector of interests to make and embodiment socially significant decisions. In the post-global conditions of reflexive modernization, the realization of contradictions focuses on the choice between deep injustice in the distribution of

opportunities for using cash and potential resource bases and mechanisms of democracy and popular control that support equality and equal access to basic public goods [8-21].

The level of realization of human rights, the quality of one's life, the possibilities of creative activity and self-expression are the fundamental achievements of social progress, its inherent features. Humanity, humanity is recognized above all and any doctrines: the main regulator is the law “do not interfere”. And in this direction the problem is realized: if outsiderism is the norm with an immense range of its own models of social order and forms of socio-genesis, and not at all lagging behind on the general (uniform for all) path, then lumpen, marginals (people and countries) have an obvious right to their own choice – as long as they do not encroach on the choice of others. In this regard, the content of the concept of “development”, “progress” needs updating: in addition to stable and balanced growth, it should be oriented towards such ethical values as justice, freedom of choice, tolerance. At the same time, only individuals capable of conscious critical reflection on reality can successfully resist the templates and stereotypes of global media, the pressure of techno-structures external to civilization. On the contrary, the cult of force and aggression borders on the spread of the ideology of violence, the rigid imposition of uniformity. Cultivating aggressiveness and militancy simplifies content creation, but leads to unproductive trends in social transformations. Accordingly, the cardinal challenge of transformations is precisely the choice between accepting the diversity of development – or rejecting the diversity of forms and contents of development (which has also already happened in the history of many civilizations), the vectorlessness of existence up to the breakdown in counter-modernity and degradation. And there are enough threatening features of the latter trend. It is this alternative, absolutizing possibilities and bringing them to the brink, which becomes for us the leading problem of the content of the era. Myriads of small everyday choices incline us to implement one of these directions. Moreover, the unwillingness to understand the nature of global changes and the lack of a well-thought-out strategy for their use make them an object of manipulation [22-25].

Targeted influence on the state of society in the direction of developing socially responsible partnership relations assumes special attention to the levels of the economic mechanism of society (as a more mobile, relevant part of the economy), its material and technical equipment, productive forces and the sphere of the ideal. At the same time, spiritual relations, the sphere of morality and morality are not a “super-structure”, but the core of the economy. Trust is a necessary element of a healthy social mechanism. Not only “the sleep of reason gives birth to monsters”;

even more dangerous chimeras can be initiated by an immoral intellect. There is something much broader and absolute in history than a simple balance of selfish interests and a rational clash of forces. In it (including in its economic component) the moral content is realized, which is formed by millennia of interaction and cooperation. For the use of negative moral force to implement one's Super-Project, for violence against morality, there is always a price to pay. It is obligatory, although it is not always given to the guilty party; more often, history "hits the squares" [22-32].

Attempts by power groups and the political-economic oligarchy to ensure the changes they desire lead to the realization of spontaneous and targeted interventions and the refinement of channels of influence [33-42]. Clearly, the realization of forced changes in regulatory policies, as a crucial condition for exploiting the post-global nature and transitional state of socio-economic entities, requires a comprehensive review of the target priorities of society, particularly its top managers. In particular, the state of public consciousness is critically important for ensuring informational influence, – primarily, through "multi-coloured velvet" methods and "soft power" technologies. The increased importance of democratic procedures predetermines the dynamics of conceptual power toward the social level of influence, and the rhizomic nature of change requires strengthening the socio-cultural framework of society. No elite (either ruling or opposing and ascending to power) today is capable of acting as an isolated group of demiurge-rulers, making socially important decisions in isolation. On the contrary, the maximum utilization of the potential of the entire nation and the nature of unstructured governance is required. A people conscious of its uniqueness and its value is capable of historical creativity, both in substance and in socio-political form. But this requires the creation of conditions that foster both developmental points capable of triggering a chain reaction of beneficial change and a social environment that stimulates the desired transformations. At the same time, the deliberate, targeted distortion of the information field through the dissemination of specially prepared information can radically alter the direction of social development, derail the pace of social development, and even destroy its security system (as reflected in the same "Overton window's" pattern). Accordingly, all communities attempt to protect themselves from the penetration of unscrupulous information and strengthen their counter-propaganda systems.

Support for civil dialogue, the functioning of an effective system of social work and social adaptation, the restoration of popular control are mandatory conditions for the productive socialization of a person [43-58]. The responsibility of all national actors to society, first of all, concerns the balance of duties and rights, on the one

hand, the state, on the other, private entrepreneurs, is based on both public and private law, as well as on the foundations and traditions of a specific cultural-civilizational world, reinforced by its inherent core value-sense complexes. The organization of public-private partnership based on taking into account relevant interests ensures the long-term formation of a productive development environment and opens up opportunities for joint interested participation in the creation and embodiment of socially significant projects and the combination of material and non-material resource bases and risk sharing between society (the public sector and non-governmental organizations) and the private sector. State, private and non-governmental, non-profit structures can use and develop their strengths and capabilities of each of the parties, reducing the cost of high-quality social services. At the same time, on the one hand, the system of public-private partnership is closely related to state regulation of the state and processes, but, on the other, it is not at all identical to the formation of “a mixed economy” (not every interaction between business and the state in a mixed economy can be characterized as an element of the system of public-private partnership). This mutual influence is most noticeable both in terms of organizations and institutions of civil society that have a noticeable political dimension (business associations, trade unions), and in the directions of diffusion of the corporate culture itself. Meanwhile, the West's phobias, as well as its falsehood and imitation, further irrationalize the sociocultural space. In turn, declarations of a consistent division of the world into a union of democratic states and authoritarian regimes signify a transition to: the resumption of ideological division and confrontation as part of the Cold War (and other Cold Wars); the re-creation of bipolar logic and the two-colour approach of “friend or foe” (“a son of a bitch, but at least one of us”); strict obedience to the “leader”; from international law to the rules of the pack.

Thus, the transition from directive administration to stimulating desired transformations in the individual and social plane emphasizes management compositions based on innovative and synergistic solutions. The quality of social management becomes a significant factor influencing the nature of spending resources on social activities’ realizing: will they be systemic or random, demonstrative or substantive – accordingly, to what extent will they correlate with the general improvement of the social situation in society in conditions of global instability.

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