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## VALUE-SENSE COMPLEXES AS THE BASIS FOR THE CONSOLIDATION OF SOCIO-CULTURAL CAPITAL OF CIVILIZATIONS: THE CONTENTS, THE TRENDS OF TRANSFORMATIONS, POTENTIAL OF MANAGEMENT

**Formulation of the problem in general terms.** Increasing of the level of global competition, increasing pressure on the part of emerging markets and developing countries need to re-locate the base of strategic advantages for the old industrial regions. Previous recipes do not always help today – another time, other conditions. The question is exacerbated: “Is social responsibility a road to conscious deterioration of position in the competition?” [1–7]. From our point of view, an important part of the answer to this question is related to the analysis of the role of social capital in the effective realization of the creative potential of the society [8–12].

**Problem setting.** An important meaning of the problem is regularly attracting experts’ attention from different point of view.

**Analysis of research and publications on the subject.** Methodological and theoretical bases of the material is the research in the sphere of the status and characteristics of social capital, the role of tradition in society, the nature of the values and features of civilizations, peculiarities of post-industrial society and post-modern culture, the role of diffusion of industrial relations, the possibilities and limitations in the implementation of social management, multilevel ways of PR-strategy’s transformations. In particular, the research problem is analysed by V. Bakirov, O. Balakireva, U. Borisova, V. Doroshenko, N. Panina, N. Pobeda, U. Shaigorodskiy, V. Shilov, V. Tugarinov, V. Yadov. But in recent years it’s became to force some new aspects of the key trend of the problem.

Research purposes of the article. The article is contained to the results of formation of the author’s position on the significance of value-semantic complex cultural and civilizational worlds to the dynamics of transformation of socio-cultural capital as an independent phenomenon of public life; features of its formation and development; specificity of postmodern state; ways to optimize its development and realizing.

Basic part of the text (paper main body). Productive socio-cultural capital of the state – it is a prerequisite for economic development. Society cannot be forced to radically change. Such attempts lead to an increase in unproductive expenditure of resources (including human resources). The organic development of the society due to the dominance of its social capital integration features, not disunity; however, it is based on coordination, rather than subordination of specific social interests groups. For the accumulation of social capital and rising the problem of society is growing structures, forms, which provide progressive change around the basic value-sense complexes of society, its traditions and customs.

Values are inherently personal slice of social consciousness, revealing through the knowledge of the ideal, the spiritual, the general cultural (in particular, scientific–intellectual and artistic-figurative culture). There are two high priorities of social development and progress indicators attractions. The first priority: a person’s life, its quality (primarily software bundle of rights) and duration. The second priority: the achievements of civilization materialized in the results of material and spiritual production, the cumulative social heritage of ecumene.

Creation and distribution of value is directly related to the characteristics of usefulness of thinking, the unfolding of its general forms, the reality of the ideal seam. Multiformal meanings of life: human, cultural and civilizational worlds – determine the direction, pace, form and sequence of endogenous transformation of their specific characteristics, but they man-

ifest themselves as a party of value perception of the world. Value-sense complexes – are spiritual, moral and ideological structures, which includes both social elements: cross-cultural and specific to each particular cultural and civilizational world. The content of it is closely related to the peculiarities of the implementation of the value hierarchy of values correlates in the evaluation system. Value-sense complexes are formed and realized on two main levels: the philosophical and functional – respectively, subsystems of value-ideological and value-functional complexes, which reflect, for the most part, the ideal-spiritual and real-life domestic cuts. Thus, the society provides a kind of socio-cultural “axes”. It is not easy to establish the foundation, the dew point of the growth of community and citizenship, but it are formed socially important motivating action/inaction, the final transformation vector, the activation of the productive forces of society, structured and ordered the social chaos [13–16].

The formation and operation of the value-sense complexes are characterized of human culture and civilization of the world are analysed. To do this, they are studied as an important factor:

- an interpretation of reality by man,
- people’s stimulation to action,
- the formation of the social environment in a particular cultural and civilization world,
- competition between different cultural and civilization worlds.

Accordingly, development of specific value-sense complexes, which is based on the development of certain archetypes, leads to the formation of social and cultural traditions, member of the diverse and variable combination with the other in the structure of socio-cultural capital. With their qualitative differences (even if the productivity of themselves), they say about chimerical social and cultural space of dialogue, and the mechanism of action of trying to describe in terms of computer viruses, etc. Outside the interactions of different-quality structures are based on deriving their internal contradictions in the surface layers of relationships and transform it from a destructive and productive in moving often carried out through a mechanism of various irrational-converted forms.

The transformation of socio-cultural capital takes place in the amplification characteristics of postmodern culture and post-industrial society. The transition to postmodern logics and models of development, to the logic of freedom is, at the same time, ending of any basis of unity.

So, value-sense complexes have own potential for effective systems of social management [17–21]. Social management is a way of self-regulation, self-defense and self-company, consisting in advantages in terms of social capital to the total of the corresponding cultural and civilization of peace on the basis of the fundamental values and sense complexes that gets translated into sub-levels of internal and external interaction to social norm. In this process, the practical truth of value-semantic systems ensures efficiency of their impact on the individual and social levels.

During Modernity characteristics of cultural and civilizational worlds grew out of the foundations of system-relations of work, ownership and management. With increasing post-modern transformations the value of the information sphere increases. Postmodern approaches to social management do not negate, and actualize the potential of the modern and traditions. But, at the same time, it is open up new opportunities

associated with the increased use of traditions and customs, collective relations and interactions, informal communication and social networks, with the synthesis of the elements of management, self-management and non-management (processes, which are unmanagement ones).

The radical nature and scope of changes are evident. In the presence of a complex movement that simultaneously combines different models, scenarios and processes. It is not only about political conditions for realization of freedom, but also about a much more global its prospects related to tolerance and multiculturalism dominant. Increasingly asserting itself a process of change, this provides coexistence and crossing various development trends, among which (unlike the Modern) none can claim exclusive value that allow abstracting from the other.

Thus, it's necessary for every member of society should be tolerant to all, to recognize the right to exist dissimilar and unacceptable – and prepare for the most incredible social contacts, when stable external support in the form of a common ideology, common culture, and recognized science weakens. Culture ceases to be focused on specific groups of the population. Now everyone can choose it that close for him. Elements of a variety of interpretations of socio-cultural live are in the minds of everyone. There is a place for cultural and civilizational worlds on the basis of any productive value-sense frameworks; former leaders of modern are not more successful in terms of logic of postmodernism than others. The logics of postmodern researchers are analysing freedom in social and cultural field. They consider unfree industrial society, which subordinating all possible tendencies of social and cultural capital to deploy consumer-utilitarian tasks that created the preconditions for the one-dimensionality, the alienation of man. The transition from the structuring by the laws of socio-economic systems to the peculiarities of non-system sociocultural wholes where many come to the fore play, education, and etc. form of values is performed. So, general basis and reasons are lead to obviously a mosaic, hybrid, public communications conglomerate, which are emphasizing individual psychological origins (rather than socio-economic). The equivalence of different poly consistency, inability to advance the establishment of a hard consistency and scale of socio-cultural canons increased – instead of the usual last stable hierarchies. The public communications are come more increasingly probabilistic, stochastic ones. At the same time, the need for public support and protect the basic value-sense complexes for realization and consolidating the regulatory functions of socio-cultural capital are increased.

And earlier public relations were recorded, first of all, in forms of producing information relations [22–25]. Peculiarities of post-communist and post-industrial transit are forming an extremely contradictory mosaic of social relations, which includes the features of randomness and undirect changes, elements not only create the prerequisites for development, but also degradation. The presence of a some socially important tasks characterizes not only the transit to the future, but also problems unresolved in the past. Concepts of “postundermodern” or “almost postmodern” culture reflect the peculiarities of this state. Thus the legal regulation of public life is growing on the regulation, enshrined in traditions. Cultural and civilizational worlds due to flexibility, mobility of its surface, the actual layers are saving fundamental, absolute values. Public relations and contacts are though historically transformed, but within the boundaries, defined by aims of the conservation and development of the social structure. Historical experience, social heritage, cultural peculiarities are pushing people to a particular notion of normative/non-normative and desirable/undesirable behaviour. The social nature of the interaction is focused interpretations of people and provides a basis for the selection of effective in the cultural and civilizational environment, the social impact of technology. So, because of the scattered nature of social experience and knowledge we can only analyse, predict and evaluate of possibilities and limits in effective impact on the natural course of events and processes.

Post-industrial relations of creativity are direct, universal, free and democratic ones, because the development of so-

cio-cultural capital becomes especially importance. Now the role of education and science is changing dramatically. On the one hand, to participate in the small-scale production, development of new technology people forced to constantly upgrade their skills. On the other hand, production of an essential part of the new value depend of intellectual creativity, not the strength, endurance, volitional characteristic traits of human capital. Accordingly, it is so little to see in person the support of labour processes; it is necessary to ensure the development of personality. Social relations mediate activities in the work during the process of labour; but social relations are the essences of activity during creating processes. Production roles are formed in the course of work where there are a wide range of non-routine tasks and there is no constancy procedures. Role-owned networks have a dominant place in a relationship, and they are large and dynamic, and the nature, length and location of identification of roles are changeable with high degree of interaction. Correction of behavior in non-standard cases, while officials rotations and development of technology, actualize the need for “excessive” knowledge and experience. In this situation, it is preserving the dilapidated model of labour relations, the obstacles to the emergence of new forms and contribute to a decline in production. At the same time, the processes of diffusion of norms and characteristics of social processes in the sphere of labour unearned (and vice versa) are strengthened.

In contrast, the law is formed consciously and purposefully. Law as a form of social regulation appears spontaneously in the course of human life. The Law System is a necessary attribute of cultural and civilizational world. It embodies the will of the people as a collective, and knowledge of the legislator. Law provides a legal expression of own strength in its official recognition. If the classic version of civil society creates a legal state, in terms of social inversion state is obliged to take care of the development of civil society, to assist the formation and development of civil society. Combining the resources of political and economic power can be especially dangerous for fragile democracies, as it creates the foundation for the revival of authoritarianism and does not allow the possibility to transform the citizens in the social and cultural capital of society. Freedom and responsibility – is the right to self-selection and the obligation to be responsible for it. Therefore, the tandem of freedom and responsibility is implemented by public and on a personal level. The habit of responsible citizenship is formed by a responsible and free participation in public life. Accordingly, the state of law implies, first of all, and be bound by the rule of law, respect for due process, recognition and enforcement of the rights of each person, the mutual responsibility of society and the individual, the organization of control over the implementation of the rule of law and the legitimacy of the regime on the basis of law.

At the same time it is necessary to improve not only the material conditions of life, the production of technical equipment, but also social capital, culture and professionalism of worker, labour standards. Today society, respectively, restructured rather around interests, needs and value-sense complexes, based on which of the trends of the creative initiative and not the former ideological, professional, class groups there are new association – which radically transforms the limits, capabilities, resource base and methodologies for effective social management.

A strategy to stimulate the desired transformation becomes the most organic. Connected the ideas of soft power, flexible force, indirect effects of social technologies are able to solve the problem of multi-level effects on semi-structured complexly social facilities. They suggest, in particular, the recognition of incompleteness, subjectivity and knowledge of each internal constraint, the need to address the subjects of team play. Features rationally planned and well-managed the effects are always local. However, manager is not powerless, if able to rely in making managerial decisions on logic analysis, forecasting, capabilities and limitations of the characteristics of effective structural influences. The main objective in strate-

gic social management is providing a methodology combining resource bases, the distribution of available forces and means to improve the capacities and capabilities of each of its employees. Thus, on the one hand, the manager does not impose its will without question, not force, but he eliminates barriers to the deployment of the objective laws and subjective features of human capital. That is why the mechanisms of compromise and consensus, not domination/subordination, are implemented. On the other hand, in this situation may be especially useful:

– The total transformation of the social environment in the desired direction,

– Allocation of the key nodes of point changes and their support, for example, in the form of research-education-industrial complexes, where members (scientific, educational and production structures) become strategic partners for each other.

From this point of view, forms of public-private partnerships' realizing is an effective avenue for involvement in the process of improving the conditions for the application and development of the social capital of all potential stakeholders, reducing risks for each of them. Involvement in important social transformation in the post-modern forms of social environment and mechanisms of industrial democracy, social partnership, social responsibility, human behaviour, business and the state is an important direction of development of social capital in the post-industrial sector in order to increase the level of motivation.

Public Relations (PR) and Government Relations (GR, communication with state authorities/representatives of organizations) – are becoming an important factor (and sometimes – a principal one) in the realizing and transformation of social capital. So, PR, on the one hand, are set of social technologies, which used in the process of purposeful activity aimed at creating and maintaining friendly relations between the organization or public figure and the public, and on the other – the science of managing public opinion with the help of complex communication processes. Information sphere dramatically increases the ability to influence social processes, in particular – on the condition and dynamics of social capital. The victory in the virtual world can bring asymmetric advantages in the real world. Using of resource bases and methodology of the impact are significant changes by this point the.

**Conclusions of the research.** It's to be noted, realizing of productive cooperation creative potential of the company is carried out with the help of socio-cultural capital. The development of value-semantic systems is a condition for the preservation and building socio-cultural capital.

Value-sense complexes – are spiritual, moral and ideological structures, including both social elements: a cross-cultural and specific to each particular cultural and civilizational world; the content of which is closely related to the peculiarities of the implementation of the value hierarchy of values correlates in the evaluation system.

Value-sense complexes are formed and implemented on two main levels: the philosophical and functional – respectively, subsystems value-ideological and value-functional complexes that reflect, for the most part, the ideal-spiritual and real-life domestic cuts. Thus, the society provides a kind of socio-cultural "axes".

During characteristics of postmodern culture and post-industrial society are strengthening, it is necessary for public support and protection of basic value-sense complexes for regulatory functions of social capital in personality freedom and productive forces increase.

Social management is a way of self-regulation, self-defense and self-development, consisting in advantages in terms of social capital to the total of the corresponding cultural and civilizational of peace on the basis of the basic value-sense complexes that gets translated into sub-levels of internal and external interaction leading to social standard. In this process, the practical truth of value-sense complexes confirms the effectiveness of their actions at the individual and social levels (especially, unity of every cultural and civilizational world).

To activate the value-sense complexes it is necessary to require forms that help for the progressive transformation and development of social norms, for traditions and moral principles reveal, for the cultivation of social and cultural capital.

The most organic becomes a strategy to stimulate the desired transformation, not coercion policy to them. In particular, the results of the study can serve as a theoretical and methodological basis for improving the management mechanism in directions that promote the use of postmodernist trends in the development of socio-cultural capital as a factor in the consolidation of the productive forces.

Public Relations (PR), and Government Relations (GR) are becoming an important, and sometimes – a principal factor in the realizing and transformation of socio-cultural capital.

The purposeful creation of conditions for the realization of value and meaning complexes of cultural and civilizational worlds requires the development strategy of the development of telecommunications and information infrastructure.

**Directions for further research.** From our point of view, for effective elaboration this sphere, it's necessary, firstly, to study of experiences and best practices of information exchange between the cultural and civilizational worlds. In particular, comparative studies in the field of industrial democracy and social partnership may provide additional basis to continue the analysis. Secondly, society's myths are able to produce added stimulus for creative potential activities. So, such factors and conditions must be to research.

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### Summary

**Shedyakov V. E. Value-sense complexes as the basis for the consolidation of socio-cultural capital of civilizations: the contents, the trends of transformations, potential of management.** – Article.

Socially responsible behaviour in the preservation and enhancement of socio-cultural capital is seen as a significant argument in competition between civilizations. Information dimension of interaction of cultural and civilizational worlds is analysed as the most important area of their competition. Strengthening and shaping of basic value-sense complexes are

learned as a serious factor in the optimization of social order and development of society, in the final competitiveness between the cultural and civilizational worlds. It's emphasizing, the power of humanity turned it into a factor commensurate with the nature. Accent the reflexive nature of the ongoing transformations greatly increases the potential for conscious intervention in the historical levels' trends. However, the preservation and humanity itself, and the environment strictly require the recognition of the intrinsic self-value of cultural and civilizational worlds and consolidation of efforts for maintenance of the complex processes of self-organization and self-regulation.

*Key words:* value-sense complexes, socio-cultural capital, social management.

### Анотація

**Шедяков В. Е. Ціннісно-смыслові комплекси як основа для консолідації соціокультурного капіталу цивілізацій: зміст, шляхи трансформацій, потенціал управління.** – Стаття.

У статті соціально відповідальна поведінка в збереженні та примноженні соціокультурного капіталу розглядається як вагомий аргумент у конкуренції між цивілізаціями. Інформаційний вимір взаємодії культурно-цивілізаційних світів аналізується як найважливіша сфера їх конкуренції. Зміцнення й формоутворення базових ціннісно-смыслових комплексів вивчається як серйозний фактор оптимізації соціального порядку та суспільного розвитку, підсумкової конкурентоспроможності культурно-цивілізаційних світів. Підкреслюється, що міць людства перетворила його нині на чинник, сумірний із природою. Акцентування ж рефлексивного характеру трансформацій, що відбуваються, багаторазово збільшує потенціал свідомого втручання в тенденції історичного рівня. Разом із тим збереження й самого людства, і навколишнього середовища неухильно вимагає визнання самоцінності культурно-цивілізаційних світів і консолідації зусиль щодо підтримки складних процесів їх самоорганізації та саморегулювання.

*Ключові слова:* ціннісно-смыслові комплекси, соціокультурний капітал, соціальне управління.

### Аннотация

**Шедяков В. Е. Ценностно-смысловые комплексы как основание для консолидации социокультурного капитала цивилизаций: содержание, пути трансформаций, потенциал управления.** – Статья.

В статье социально ответственное поведение в сохранении и приумножении социокультурного капитала рассматривается как весомый аргумент в конкуренции между цивилизациями. Информационное измерение взаимодействия культурно-цивилизационных миров анализируется в качестве важнейшей сферы их конкуренции. Укрепление и формообразование базовых ценностно-смысловых комплексов изучается как серьёзный фактор оптимизации социального порядка и общественного развития, итоговой конкурентоспособности культурно-цивилизационных миров. Подчеркивается, что мощь человечества превратила его в фактор, соизмеримый с природой. Акцентирование же рефлексивного характера происходящих трансформаций многократно увеличивает потенциал сознательного вмешательства в тенденции исторического уровня. Вместе с тем сохранение и самого человечества, и окружающей среды неукоснительно требует признания самоценности культурно-цивилизационных миров и консолидации усилий по поддержанию сложных процессов их самоорганизации и саморегулирования.

*Ключевые слова:* ценностно-смысловые комплексы, социокультурный капитал, социальное управление.