

SOCIAL SCIENCES

SOCIAL TECHNOLOGIES AND COMMUNICATIONS: BASIC TRENDS OF CHANGES

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Nawadays the absolutely exclusive cardinality of changes in the social environment is associated both with the achieved total power of humanity and with the fragility of civilization and nature. An extensive list of unsteady shifts is often focused in defining postmodern transformation or postmodernization, which has a long range of its own characteristics, features and properties. Their significant part stems from the specifics of the information age is coupled with increasing importance of the knowledge economy and cognitive activity, with its value-sense hierarchies and appropriate incentives. An effective social technologies and communications are reflexing new conditions of life. In particular, the survival and development of humanity requires a combination of a certain “nature similarity” (close to traditional culture) with a high degree of technological processes (characteristic of modernity), which allows wide variation of post-modern solutions acceptable for these conditions. Under these conditions, a sharp rise in development, a reverse movement, and a vectorless transformation are possible. Moreover, the factors and consequences of risks and opportunities are unevenly distributed. Correspondingly, the change in the direction of change is increasing. Priority differences regional, and socio-cultural nature. Often, it is not formal constructions, but the quality of life and the possibilities of creativity determine the indicators of a country's progress. New horizons of development are opening up to those states, in which the social system maximally contributes to the realization of the creative potential of citizens. The very content of social life is increasingly being set not by the “leading elite”, but by everyday contacts of individuals with each other. Intellectual creativity of the people (primarily in the system-forming relations of labour, property and management) gives the greatest socio-economic effect. Accordingly, measure of human’s vital activity should be subordinated thanks to the realizing prosocial opening and unfolding of creativity in society’s formal and informal organization [1-3].

If in labour as such, social relation exists along with the production process, then in creative work social relation is the essence of activity. Therefore, as alienated labour gives rise to an “economic person”, so free amateur creativity reproduces and requires a “creative person”, radically changing stereotypes of social and individual

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human behaviour and mechanisms of its determination, strengthening the special relationship between macro- and microfactors of social relations, increasing the requirements for people's freedom and responsibility, based on folk traditions, historical experience and social heritage. In turn, the scientific and educational complex today is an integral part of both the successful scientific, educational and industrial cycle, and the mechanism of socio-economic development. Accordingly, against the background of cardinality of postmodern transformations (in particular, post-globalization ones) at the macro- level, the processes of competition and partnership, in the trends of microeconomics, the increasing importance of factors stimulating the use of employee talent bring to the forefront of ensuring their competitiveness the intelligence of economic schemes. When the role of elements of social chaos increases, individual forces to return to fundamental of own value-sense complexes. It's naturally. Preference in choosing is based on both globalized information flows and the national and family memory, social and clan heritage and traditions [4; 5].

The transition to the logic of postmodern, to the logic of freedom is, at the same time, a rejection of the unity of any basis of development of an effective social technologies and communications. The radical nature and scope of the shifts are clear. In the presence of a complex movement that simultaneously combines different models, scenarios and processes. It's realizing not only in the political conditions for the realization of freedom, but also in much more global perspectives, associated with the dominant tolerance and multi-structuredness. When there is no stable external support in the form of a common ideology, a single culture, stereotypical science, it is necessary to recognize the right to the existence of a dissimilar, special and unaccustomed. The sciences of society change with society. Moreover, science is not just passively reflecting social transformations. No, science is actively involved in them. At the same time, by acquiring the qualities and characteristics of post-non-classical and freeing themselves from "methodological oppression," science becomes more vulnerable to unscientific methods of influence. Under the guise of new research, sometimes speculation and retrograde, pushing society towards neo-archaic, are sometimes hidden. The process of changes, which provide for the coexistence, intersection and resonance of a wide variety of development trends, among which (unlike the culture of modernity and tradition) no one can claim to be of exceptional importance, which would allow one to disregard others without harm, more actively declares itself. If earlier the epoch could be designated by the name of a determining, dominant state in the world, now on the contrary, it is possible to achieve success on the basis of different models. The competition for the best development of any one social model is replaced by competition of radically different approaches.

At the same time, the realization of contradictions that arise during this process depends largely on the state and nature of the employment relationship. In particular, the objective contradiction between sociocultural multicenterism, multipolarity, and attempts to hold back mature public innovations in old forms and subjective antagonism between the models of the unfolding of the government of the common good and the crony of oligarchic government is increasing. If in a state of common

good the source of power is the people, then the regime of the comprador oligarchy transfers the real power outside, to global centers. For a long time, it was labour that was the defining element of production and social life: it provided resources for economic growth, determined the quality of life, shaped values, and assigned specific niches to professional and social groups. At the same time, going beyond the usual limits of modernity is a row of labour, study and play in the creative process and changes the mechanisms for the subsequent reconstruction and development of social relations. The study of the institutional and value principles of organizing of different types of communities, alternative approaches to the evaluation of incentive systems makes it possible to overcome rigid production determinism, to abandon the analysis and assessment of economic situations and processes solely from the standpoint of immediate pragmatically interpreted benefits, to proceed to the study of behaviour and relationships with a broad palette historical, cultural, moral, psychological, religious and ethical traditions, plural models of personal, group and social choice.

For the stability of society's support for transformations and the creation in their process of long-term socio-economic development based on the an effective social technologies and communications, the immanent capabilities of a "smart society" require not only large-scale resource manoeuvre and state support for "growth points", in particular, innovation clusters of the sixth and seventh technological order, but also the formation of a stimulating creative vector of changes in the sociocultural environment, in particular, is an integrated strengthening the motivation for the development and realization of human creative potential, as well as providing attractive living conditions. First of all, it focuses on the use of labour relations mechanisms, as well as the introduction of average European social standards (for example, wages, pensions, living standards, etc.). At the same time, the effective implementation of directed reflexive modernization of society for the implementation of the new Super-project of socio-economic development correlates with the rise of consciousness.

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