

## **SOCIOLOGICAL SCIENCES**

### **JUSTICE IN THE DEVELOPMENT OF THE CULTURAL AND CIVILIZATIONAL WORLD**

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Trust as a characteristic of social relations is based on the mechanisms of cooperation / partnership and competition. In the activity, requests are realized not only at the production-functional level, but also the need for social communications. In the processes of communication, satisfaction of interests and achievement of goals, the most viable socially significant innovations are singled out [1-3]. So, organic development needs to cultivate a variety of forms of bona fide co-operation and competition.

Among the meso-, macro-, micro- and other distinguished levels of interregional relations, interactions between the cultural and civilizational worlds are of cardinal importance. The understanding of justice is based on the basic value-sense complexes of the cultural and civilizational worlds, which have both cross-cultural and specific ones. The search for authentic incarnations of Truth, Goodness, Beauty as lofty ideals always and ahead of time, and lead their cultural and civilizational worlds. Such searches are given to humanity «for growth». Accordingly, from the utilitarian-pragmatic point of view, such incarnations are redundant, excessive, impractical, because they are located in other axes of coordinates [4-6]. When there is no stable external support in the form of a common ideology, a unified culture, a universally recognized science, then one should be tolerant of everything, recognize the right to a dissimilar one. In this context, the very concept of development needs to be updated: in addition to stable and balanced growth, it should be guided by such maxims as solidarity, freedom of choice, beliefs and words, tolerance. The concept of peripheral culture disappears: they are all equal. It's necessary to move from a habit to imposing global standards on extremely diverse cultural worlds to an orientation toward cultivating their own conditions of productivity and long-term stability of life.

At the same time, strategies that carry risks of deterioration in the quality of life of broad strata or socio-demographic indicators must certainly be excluded. Harmonization of individual and social, the balance of the components of openness and closeness, the possibilities of the post-market mechanism and public-private interaction provides for a form of combining the energy of private initiative and entrepreneurship with flexible state regulation. Organizational and managerial transformations once again remind us of the existence of three main dimensions:

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ensuring individual freedoms and human rights, raising the socio-economic well-being and political consciousness. These areas are interconnected, while, for example, a high level of culture of investments in education and science, healthcare and social welfare of workers is an integral feature of the transformation of human potential into a human factor of general development.

Both constructive and destructive ways of socialization / individualization are formed into sustainable ideas about the normative, which are held together by the realization of their Super-Projects, first of all, in forms of cultural and civilizational worlds [7-9]. The productive state of social relations in a knowledge society presupposes the existence of a moral backbone. Its significance, the normative and regulating social relations role increases with the transformation of the paradigm level and in situations close to institutional uncertainty.

Conscientiousness is correlated with public perceptions of justice. The inequality of talents is perceived as fair. On the contrary, an increase in relative impoverishment, an increase in property and unearned stratification factors, manifested in the formation of the famous «two nations» (when life, education and activities of the rich and the poor completely diverge and really lose points of contact), is perceived as unfair. The proliferation of democratic procedures further enhances the importance of the social information plane of exchange. In particular, the effects on social psychology and ideology allow solving the most important tasks in stimulating the desired changes.

Nowadays, the search for answers to the historical challenges of the epoch is all the more in the plane of intersection of the characteristics of nature similarity and friendliness. The global nature of information flows is complemented by regionalism of the cultural and civilization worlds. At the same time, social organization of exchange shifts from the exchange of goods through the exchange of activities to the exchange of skills and knowledge. This is an economy of knowledge, where labour is not a commodity, but a share in the bulk of the resources of business and society, represented by the state. The main source of value is intellectual creativity, not the psychophysical efforts of an employee, the priority of development strategies — the production of knowledge and its effective application; the system creating relations of society is being democratized, consumption is transformed, the economy is becoming socially global, the type of subject, object and tools changes social production structures. The importance and size of the sector of organizing the economy on a non-market basis is increasing (for example, in the state mechanism, the growth of market approaches means the development of corruption). In addition, the novelty of the socio-economic structure lies precisely in the fact that it is often based on special productivity of mental labour, knowledge, which is embodied in the latest technologies [10-12].

The task of organizing relationships now becomes the fullest attraction: pro-social development and creative realization of individual talent (first of all, intellectual). In the organization of «humanized» relations, they try to move away from rigid oppositions between leisure time (creativity) and work time (production), based on the creation of conditions and opportunities for creative self-disclosure in process of

production itself. Thus, spiritual production becomes an important part of socio-economic systems, and socio-cultural intelligence is included in the core of competition. Accordingly, labour relations are becoming more and more prominent features not only of a significant direction of socialization / acculturation, but also a mechanism of self-expression, self-embodiment, realization of ideas about justice in individual and public life, public and private goals / interests.

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