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GROWTH IN QUALITY AND INTENSITY OF CIVIL POLYLOGUE: FOCUSING FROM THE POINT OF VIEW OF SOCIAL PARTNERSHIP

Vladimir E. Shedyakov¹

1. Dr. Sc. (Sociology), Ph. D. (Economics)*Freelancer scientist, UKRAINE***ORCID ID: 0000-0003-2779-3736**

The nature of domestic and foreign policy is fundamentally the same. The transitional characteristic traits of socio-political systems leave own mark. If the external balance of power and competition of systems generated additional impulses for expanding the basket of workers' rights, then the moment of a unipolar world order doomed the ruling groups to degradation, absolute and relative impoverishment of the broad masses of people, lack of development prospects and increased parasitism, and, accordingly, to an aggravating multi-level split in society. The usurpation of the people's will was contradictory; different individuals and groups had different interests and were guided by different approaches. But the boundaries of actions permitted to the ruling groups by the people fluctuate (including under the influence of protest confrontations). The use of "grey" schemes and illegal methods bordering on trampling on international and national law naturally causes either mirror reactions or asymmetric responses. And these processes obviously enter the problematic field of observing equality and real sovereignty of rights, as well as the position of the broad masses of workers [1-7].

A high degree of diversity (particularly socio-cultural and political-economic) of the population supports the organic nature of mutual interest, increases and expands the potential for strengthening the foundation for development and security, and increases the opportunities for creative exploration. Diversity is deeply consistent with the characteristic traits of post-globality. But it is necessary to provide conditions for integration on a constructive, fruitful basis. Thus, the mechanisms of social partnership serve to ensure this "blooming symphony of life" [8-18]. Growing social partnership structures that are organic for cultural-civilizational worlds is one of the areas of a responsible attitude to one's people, the

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ability to listen to and accept the opinion of the population. The formation of an effective and active social partnership is the most important factor not only in the beneficial transformation of public life, but also in civil self-government. The sustainability and development of socio-cultural and political-economic integrity presupposes a careful, attentive attitude to the possibility of freethinking, a critical approach to official and other sources, social mobility, institutionalization, and so on. Meanwhile, the dismemberment of the historically emerged organic integrity of the cultural-civilizational world, as a rule, naturally leads to: absolute and relative impoverishment of workers in it, and with globalization – on a historical scale, bloody civil strife instead of the previously partner (and even fraternal) relationship of the selected fragments, the transformation of the property of the disunited parts into more or less easy prey for competitors, geostrategic imbalance, rampant egoism and degradation of the remaining opposing centre, etc. At the same time, post-global change in the environment and structure of development presupposes an increased role of taking into account the peculiarities of one's own cultural-civilizational world and a departure from slavish copying of alien patterns. Accordingly, the inorganic nature of transformations and the role of historical accidents increase. The characteristics of systemic crisis and catastrophicity are strengthened. Thus, for example, it is obvious that the right to profess one's native religion, to use one's native language, to create in the forms of one's native culture are inalienable, as are, for example, the right to life and prosperity. Accordingly, a regime that creates conditions for banning the language, culture, and faith of its citizens not only exhibits obscurantism of socio-political super-exotic in the dead end of history, but also creates preconditions for the ethnocide of the population as a variant of the genocide of the people. A comprehensive (in particular, socio-demographic and political-economic) catastrophe becomes a natural consequence of such a course. And one of the most reactionary channels for its implementation naturally turns out to be blocking the paths of creative manifestation of the talent of the population. Meanwhile, imperialism as financial capitalism is a system of universal venality and corruption, based on the enslavement of man by monetary and credit capital and generating the totality of propaganda, the growth of financial and insurance bubbles and the military-industrial Moloch. Naturally, financial obesity produces geostrategic inertia and creative sterility, forcing one to feed on “borrowed brains”. Under imperialism, imperialist wars, which alienate life itself, become the natural peak of dehumanization. Thus, global conflicts are systematically provoked as a product of the favourites that are fading into the past. Unfortunately, sometimes circles and individuals who want to preserve their dominance do not want to see and understand the essence of cardinal changes. Accordingly, the ruling clique is by no

means a country in all its diversity of interests and perceptions.

Hence, the establishment of a responsible internal and external polylogue is the need to develop the range, depth and intensity of interactions of social partnership of the post-global ecumene. The basis of a stable position and stable dynamics of development of socio-cultural and political-economic integrity is a complex of basic essential forces of a specific cultural-civilizational world. Of course, its perception unites universal human achievements with the peculiarities of historical experience and the state of social heritage, the environment of functioning and transformations. The polystructure of world economic relations, based on generally acceptable standards of relations, and not at all a block of identical atoms-elements, determines the type of postmodern and post-global reality. Not a single system of values during postmodernity can be considered optimal (especially – the only possible) for humanity: everyone is unique in their own way, no one is exceptional. At the same time, the possibilities of cautious borrowing of some of the transformation models developed by other nations are increasing, which de-actualizes the approach that clearly classified international relations as “secondary”, “derivative”. The integral features of the polylogue on an international scale are equality, recognition of the legitimate interests of each, requirements for the level of protection and development, legal regulation of issues, and the like [19-29]. Thus, the era of post-globality, Cybersocialization, Free-lance, Deep Tech have firmly linked competitiveness with regional isolation, thereby strengthening the impact of value-sense complexes of cultural-civilizational worlds and re-actualizing elements of protectionism. Moreover, meeting with the “historical challenges of the era”, everyone finds their own version of the answer to them.

Thus, the development of forms and mechanisms of social partnership is not only an element of socio-economic security, but also an important means of ensuring sustainable development and equal security. Polylogue in domestic and international life is an obligatory form of manifestation of polycentrism and social partnership in public life. “A blooming symphony of diversity” is a necessity of an adequate internal environment for the era. The development of an internal polylogue is the formation of both civil tension and an active search for development paths. From the heights of post-globality, it is obvious: physical work, intellectual tension, good spiritual harmony, and, finally, creative restlessness are necessary elements for preventing degradation and destruction. On the contrary, inertia, arrogance, bureaucracy, philistinism and narrow-mindedness are characteristic features of the paths of accelerated disintegration. Racial, cultural-linguistic, religious, property, class, etc. discrimination is intolerable not only as an obstacle to the development of man and society, but also as one that destroys

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socio-political security [30-38]. This implies the importance of social partnership as a mechanism for managing interaction, its qualitative and quantitative characteristics in a transforming environment.

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