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INTEGRATION OF CONTROL AND SELF-CONTROL MECHANISMS IN THE FORMATION OF RESPONSIBILITY AS A CONDITION OF PRODUCTIVE SOCIALIZATION

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The quality of socialization – acculturation processes not only characterizes the way of life, but also actively influences the vector of society dynamics. At the same time, more or less intensive socialization can accompany various social priorities. Cultivation of one's own combination of control / self-control, its adequate formation to the changes of the era is a significant lever of influence on the level of transformation processes [1-7]. Support of civil dialogue, functioning of an effective system of social support and social adaptation, restoration of popular control and development of citizen participation in control / self-control processes are mandatory conditions for productive human socialization – acculturation [16-21]. The responsibility of all national actors to society, first of all, concerns the balance of duties and rights, on the one hand, of the state, on the other, of private entrepreneurs, based on both public and private law, as well as on the foundations and traditions of a specific cultural-civilizational world, bound together by core value-sense complexes characteristic of it. The organization of a public-private partnership based on taking into account the relevant interests ensures the long-term formation of a productive environment for development and opens up opportunities for joint interested participation in the creation and realization of socially significant projects and for this purpose the combination of tangible and intangible resource bases and the sharing of risks between society (state, public sector and non-governmental organizations) and the private sector. State / public, private and non-governmental / non-profit structures can use and develop their strengths and capabilities of each party, 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 economy, but, on the other hand, it is not at all identical to the formation of a mixed economy (far from any interaction between business and the state in a mixed economy can be characterized as an element of the public-private partnership system). This mutual influence is most noticeable both along the lines of organizations and institutions of civil society that have a noticeable political dimension (business associations, trade unions), and in the directions of the diffusion of the corporate culture itself. In particular, the interest of the corporation in this process is connected, first of all, with the disclosure and involvement of the unique creative, innovative potential of a person both inside the corporate business and from the outside. Among other priority areas of social responsibility of business are environmental protection, improving the safety and quality of consumer goods, health care, culture, improving ethno-national relations, helping disabled categories of the population, supporting human rights in the field of labour relations, ensuring working conditions, including health care and compliance with safety techniques, termination of unscrupulous business practices, quality management, involvement of residents of local communities in solving problems of the social plan, issues of social development within the corporation and at its location. This activity directly (medical care of personnel, creating a comfortable environment at the workplace) or indirectly (the quality of the environment and consumer goods, creating a favourable socio-cultural environment, etc.) contributes to the increase of the aggregate public social capital and the rapprochement with society of both individual companies and business as a whole.

Thus, the understanding of the social responsibility of business in the development of partnership relations in society is based on the premise that the interests of all interested parties must be carefully taken into account, and the strategy is based on the model of a “game with a non-zero result”, where the collective social capital of society grows along with everyone's gain. This becomes the foundation of both the internal and external culture of the corporation. In addition, the use of socio-economic relations as a stimulus for social development requires strengthening the ethical foundations of life, the value of skilled labour, the level of the population's culture – general and spiritual production. In turn, the solution to these issues is related to the quality of the social infrastructure, including the infrastructure of activities in the field of spiritual culture (a set of conditions that ensure the motivation and functioning of education, raising the cultural level, organizing leisure time). Accordingly, the growth of the productivity of the socio-economic system requires the formation of a new social standard and the level of social management of all components of the social (and not only) sphere and the

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harmonization of the activities of their actors, the regulation of excessively high bonuses for top managers, the standardization of international financial reporting, ensuring the coordination of actions regulatory structures of various countries, overcoming elements of social disorder on this basis. Volunteering (for example, during “subbotnik”), i.e. the activities of the corporation's employees to provide assistance to local communities and their citizens, is rightly attributed to the most obvious forms of embodiment of the specifics of corporate relations in their connection with social capital. Combining the principles of public-private and social partnerships becomes an effective form of combining efforts and minimizing the risks of a multi-vector economy for the conditions of the post-Soviet transit. Post-global, post-modern approaches to social management generally do not erase, but actualize the potential of modernity for the development and activation of the human factor. But, along with this, they also open up new opportunities associated with more active use of traditions and customs, informal communications and social networks, synthesis of controlled, self-controlled and uncontrolled processes. However, excluding spontaneity from the mechanism of social development is, firstly, impossible, and secondly, it makes no sense for human civilization. Spontaneity as a form of self-regulation, self-control in the system in social life will always remain, and even conscious activity itself in some cases can cause unforeseen, spontaneous consequences. Ideas about a society where absolutely everything is consciously (centrally) organized and regulated, and where there is no place for spontaneity, are utopian and, ultimately, converge with mechanical determinism.

Humanization of the cultural-civilizational worlds' life and, in particular, economic conditions – is the deepening of a person's mastery of his own essential forces and the disclosure of the world in the dialectic of post-global socialization – acculturation 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 ensuring development on a global scale based on the concept of a welfare state. The situation that has developed converts the issue of concretization of ideas about the welfare state into the plane of the quality of strategic management, the subjectivity of changes. In other words, the problem is to prioritize the use of resource bases, methodological literacy and the vector of interests to make and to realize socially significant decisions. In the post-global conditions of reflexive modernization, the realization of contradictions is focused in the choice between deep injustice in the distribution of opportunities to use cash and potential resource bases (first of all, in the forms of oligarchy) and mechanisms of people's power and popular control, which support equality and equal access to basic public goods. Humanity,

humanity is recognized above all and any doctrines: the main regulator is the “do not disturb” law. And in this direction, the main problem of postmodernism is allowed: if outsidership is a norm with an immeasurable range of its own models of social organization and forms of sociogenesis, and not at all lagging behind on a common (one for everyone) road, then marginals (people and countries) have an obvious right to own choice – as long as they do not encroach on the choice of others. In this regard, the meaning of the concept of “development” and “progress” needs to be updated: in addition to stable and balanced growth, it should focus on such ethical values as justice, freedom of choice, and tolerance. At the same time, only those capable of a conscious critical understanding of the reality of the individual can successfully resist the patterns and stereotypes of the global mass media, the onslaught of external techno-structures for civilization. On the contrary, the cult of force and aggression borders on the spread of the ideology of violence, the rigid planting of sameness. 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 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 latest 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 day-to-day choices tend towards the realization of one of these directions. Moreover, the reluctance to understand the nature of global changes and the lack of a well-thought-out strategy for their use turns it into an object of manipulation.

The level of realization of human rights, the quality of life, the possibilities of creative self-activity and self-expression are fundamental achievements of social progress, its integral features [22-33]. In these conditions, the rejection of the ideology of the welfare state could lead not only to the loss of labour (in particular, scientific-intellectual) potential, weakening of the interest of workers, but also to the undermining of the socio-cultural basis of social harmony and socio-economic development. At the same time, ideas about society and the state of general prosperity (well-being) today are connected, rather, with the value-sense complexes not of inactivity and consumerism, but of creation and creative search. This does not focus on the accumulation of various social dependents and their servants, but on the active support of creativity with the priority of human rights and freedoms; social justice, i.e. social equality of people in rights and opportunities; solidarity, which is understood as an expression of the commonality of humanity and compassion for victims of injustice. If knowledge is the most important resource of quality of life and

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success, and intellectual capacity and inspiration of production is the necessity of ensuring competitiveness, then the morality of management today is a prerequisite for the preservation of life and culture, trust as the basis of cooperation and partnership. The realization of intellectualization and humanization requirements, in turn, involves a large-scale change in the direction of investments with the formation of an adequate Super-Project for the development of the cultural-civilizational world. The competition between the cultural-civilizational worlds looks like a rivalry between them at different stages of the Super-Projects. In essence, there is a struggle not for profit as such, but for spheres of influence, for economic power (converted into ideological and political). And this changes the attitude towards social dynamics and the importance of various societies' institutions. From now on, there is no need for supply-demand stability (on the contrary, natural stable instability is necessary for development), but stability of institutions and principles of law, conditions of insurance, crediting, taxation, social and political stability are extremely necessary. Moreover, world-historical changes are irreversible; they give the investment dominant an innovative character, and attempts to leave them lead to a weakening of their positions of the ecumene.

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