

# PRACTICAL ASPECTS OF SOCIO-CULTURAL MANAGEMENT

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## **Social Self-Organization as Cohesion Driver in Socio-Cultural Sphere**

**Abstract:** *Introduction.* The actual problem of social cohesion development demands appropriate methodology tools which are in the sphere of social synergetics. Thus, theoretical and practical aspects of social self-organization can reveal the drivers of social cohesion and, accordingly, sustainable development of society (in particular, the socio-cultural sphere). *Purpose and methods.* The article aims to analyze based on synergetic and cognitive approaches mechanisms and drivers of social cohesion, which can be the phenomena and processes of social self-organization. The methods of the article summarize the results of previous studies of social cohesion and suggest the development of further interventions using the methodology of social synergetics. *Results.* The investigations in the sphere of social synergetics, in particular, social self-organization studies, could be effectively applied in the socio-cultural sphere for the sustainable development of civic society. *Conclusions.* It was shown that the broadening of socio-cultural space changes the medium of social self-organization by the action of new control parameters on the minds and emotions of the people and respectively of an appearance of new attractors of self-organizations. The competition of the attractors in the non-linear medium can create a new complex structure with dynamic stability when conditions of such concurrence are kept. Global challenges of today require not only researches but also practical methods of implementation of value-based social changes for the development of trust and social cohesion at the different levels of social organization communities.

**Keywords:** communities, social cohesion, social self-organization, socio-cultural sphere, synergetics, trust, values.

## 1. Introduction

**The problem formulation.** The problem of finding social cohesion drivers and, accordingly, sustainable society (in particular, socio-cultural sphere) development is constantly actual. Divided societies which are under geopolitical crisis and pandemic pressure impact as a negative socio-cultural environment (medium in synergetics) on every social change. The aim to boost stable social self-organization is still unreached. Rising tension on the front lines of the socio-cultural sphere, i.e., education, creative economy, entertainment, etc., is caused by the Covid-19 pandemic. So, modern society demands appropriate social changes in the social cohesion level to build an effective, cohered social medium. People say: somebody wanted to make something better, but it came out as ever. In synergetic terms: if you want to get other attractors to change a medium of self-organization. The specifics of a social self-organization medium are specifics of its elements. They are people. So it seems the influence on their minds can change their behavior. However, despite effective socio-cultural technologies of Hollywood and other “dream factories”, various attempts to dip people of other cultures in European or American social media with the hope to change standards of their behavior were not very successful. Control parameters of their self-organization often stay the same. On the other hand, people in closed societies, like the Soviet Union, tried to open their socio-cultural space: self-edition and dissemination of forbidden literature, attention to west radio translation were the ways to transform the society in respect of democratic values. However, as we see, now old social attractors act in many post-Soviet countries.

We have different values in different regions of Ukrainian society and respectively the concurrence of various attractors in social media of self-organization. The non-linear state of the global situation and competitiveness of outer influences stimulate so-called regimes with sharp, like Maidans and even military conflicts. All of us know what propaganda acts, and we live in a situation of information wars. The problem of each human and the whole society is how to keep or change values and move to the medium with new attractors of favorable future. We try to research the broadening of socio-cultural space as the way of changes we need. So, we can consider the replication in the socio-cultural sphere as the basis of self-organization (traditions, following to Models of the behavior of art products heroes: cinema, literature or people from social network). The search for new effective scenarios of changes is sharpened by the current complex socio-cultural situation. Modern crisis tendencies are sufficiently increased and multiplied by the pandemic situation and global economic crisis. This complex situation actualizes the present and shapes the appearing problems of the modern socio-cultural sphere. This sphere is the “bottleneck” of the changes in the Ukrainian and worldwide communities. At first, we can notice

the problem of the virtualization of the social-cultural dimension. Also, many spheres of social-cultural activity are changed in an unpredictable and turbulent way worth: in particular, the industry of hospitality, creative industries, media are changing very fast and non-linear. And the above changes are expanding to the other socio-cultural spheres. Nowadays, we are experiencing the appearance of the different cognitive and social niches of humans. An increasing part of social members is forced to change their cognitive practices, lifestyles, “production means” and socio-cultural communications. The impact factors are social distance, habitual dimension loss, loss of trust. One of the most actual and complicated challenges is disconnection, which leads to the divided branched society, couples, business, and production teams: genuine challenges of complex social reality impact on all stages and levels of the social organization (Nesterova & Spulber, 2020).

**State study of the problem.** The problem of social cohesion is complex and multifocal. According to the European experience, which is announced in the documents, protocols, and other working materials of the European Union (EU Social Cohesion Policy, Social Cohesion Model, and others), social cohesion is one of the factors and guarantors of social stability, tolerant relations between government and citizens in a global economic and political instability. A sufficient level of social cohesion supports all large-scale organizational, structural and financial, and economic changes. The EU Social Cohesion Policy reflects the importance of this phenomenon for the European socio-cultural sphere development. Also, we can consider social cohesion in a value focus as it is one of the most crucial working values of the European Union – support of the complex conglomerate of the European countries with the different levels of prosperity, inclusion et al. So, these changes actualize researches of the complex social phenomenon, the philosophical concept of social cohesion (Nesterova & Spulber, 2020). While this concept is rather new, as its basic principles were formulated within the framework of the Council of Europe only in 1990, already there are many studies associated with it: EU Social Cohesion Policy, Social Cohesion Radar, Social Cohesion Model, etc. (Dragolov et al., 2013). The study of social cohesion and its’ drivers is significant for the socio-cultural sphere as it highlights the “weak points” of social relations and other serious social problems (Bondarenko et al., 2017). Both Ukraine and the European Union, and other countries of the world are currently undergoing a rapid political and demographic change process, which actualizes the search for a sustainable platform of values for successful coexistence and social development (Nesterova & Spulber, 2020).

**Unresolved issues.** The task of finding social cohesion (as social coherency driver) was quite challenging before the pandemic. Many researchers and observers noticed the crucial loss of European values, migration crisis, and

human rights and fundamental freedoms infringement. The new social situation of pandemics confirmed that the true challenge for all countries (not only for the European Union or Ukraine) is their real (not declared) set of values revision. According to this revised values set, the priorities in social and educational policies should be stated (Nesterova, 2020). The values are drivers of human behavior, and they should occupy the significant space of all social innovations and changes, boost all social cohesion processes. They manifest and determine in the socio-cultural sphere the level of social cohesion in the society and its features as a social phenomenon. Social cohesion is based on the set of individual and collective values. Because of this value-based platform, it could integrate modern divided societies, communities of various levels of social organization (Nesterova & Spulber, 2020).

## **2. Purpose and methods**

**The purpose and research tasks.** The purpose of the research is to look at the known ways to describe the models of social self-organization in social synergetics and to discuss their capacity to explain the variants of social transformations in the situation of broadening the socio-cultural space. To reach this aim, there are the following objectives for the theoretical and practical studies in the social-cultural space:

- to determine order parameters of self-organization in the socio-cultural sphere;
- to analyze key drivers of social cohesion in the value-based focus;
- to research in which way the values of trust and, accordingly, social cohesion is manifested in the socio-cultural sphere;
- to research the process of broadening socio-cultural space for the social cohesion development as the process of social self-organization.

**Methodology and methods.** The study methodology is based on the systemic and synergetic approach, cognitive analysis methodology, and other research tools in the socio-cultural sphere. The methodological basis of the study is a synergetic methodology adopted for use in socio-cultural areas. We will base on the works of Herman Haken, creator of Synergetics. Following Haken (2009), we will use the notion of “control parameters” (p. 353) to indicate the external conditions of self-organization. For specific values of control parameters, the behavior of medium elements strictly changes to their cooperative, coherent movement. Such a new far-range order may be described with order parameters. Also, we will use the works devoted to social self-organization by (Astafieva, 2009; Yevin, 2002; Yershova-Babenko, 2019; Poizner, 2009 and others). We will give special attention to Lubov Bevzenko's works, our native sociologist, who studied self-organization processes in modern Ukraine. This article continues the research of the social cohesion phenomenon in Jean

Monnet frame Module SCEGES “Social Cohesion in Education and Governance: European Studies”, which is implemented in the National Pedagogical Dragomanov University. The academic coordinator of the project is Prof. Marja Nesterova, whose duration is 2017-2020. Now this project is closing and transforming. Social cohesion is one of the most perspective directions of EU social-cultural studies: EU Social Cohesion Policy, Social Cohesion Model, Social Cohesion Radar. Also, this article is connected with previous studies of the cognitive mechanisms of the complex social cohesion phenomenon started in National Pedagogical Dragomanov University in the frame of implementation of the state scientific-research theme “Strategies of social cohesion development in Ukrainian society: educational and social-cultural dimensions” (Nesterova et al., 2019). Both kinds of research have a practical focus on social cohesion in educational communities, which is a quite complex and important problem of the socio-cultural sphere. Scientific analysis is carried out by an interdisciplinary system of methods – system analysis, interviewing, statistical data analysis, comparison, and others. The social synergetics and systemic approach are applied to social-cultural management issues. The methodological approach of the previous practical researches of social cohesion and values is technically based on the implementation of the Social Cohesion Model at the various levels of social systems (i.e. educational and territorial communities). Therefore, it should be noted that the problem of measuring the level of social cohesion, the main factors, and factors remain relevant, as well as quantitative and qualitative studies of social cohesion in the socio-cultural environment. Therefore, an important task is to conduct, research, develop, adapt an appropriate methodology that would effectively measure and, accordingly, develop basic structural elements and processes of social cohesion. Thus, there is a problem of finding an appropriate methodology for studying social cohesion.

One of the options for measuring social cohesion in society is the methodology developed by Bertelsmann Stiftung, which is based on the creation of an index of social cohesion and a comparison of its level among different countries. The importance of methodological and practical application of this model is determined by the fact that such a complex socio-cultural phenomenon as social cohesion cannot be measured directly, unlike, for example, physical indicators (temperature, density, connectivity, etc.). This approach of the Bertelsmann Stiftung to be successfully applied for social cohesion’s measurements. Originally the methodology of Bertelsmann Stiftung had been published in the report “The Social Cohesion Radar – An international Comparison of Social Cohesion”. The report contains the evaluation of the social cohesion level in 34 advanced societies (27 member states of the European Union<sup>1</sup> and seven other western OECD countries: Australia, Canada, Israel, New Zealand, Norway, Switzerland, and the US) during four time periods from 1989 to 2012 (Dragolov et al., 2013).

**Information base.** The complex analysis of social self-organization problems in the context of boarding of socio-cultural space and its control parameters are based on a well-developed scientific basis for studying key parameters for sustainable social development. The main focus of consideration is social cohesion determination and development. In this direction, the empirical part is based on theoretical analysis of practical research of values and social cohesion (based on The Social Cohesion Model a) which have been conducted in the university communities and some territorial communities of Ukraine. The research information base is concerned with the analytics of sociological research in university communities. Most of the research has been conducted in the National Pedagogical Dragomanov University (Kyiv, Ukraine). The above research of social dimension of cognitive patterns of students and employees has been conducted in the university community to evaluate the real social cohesion level, which was not so confident in the National Pedagogical Dragomanov University (Nesterova et al., 2019, 2020).

### **3. Results and discussion**

#### **3.1. Myth as a form of social self-organization and its impact on human behavior**

Changes in a socio-cultural space, in the focus of social cohesion, are similar to coherent processes in the complex mediums (like lasers in synergetics). In the socio-cultural space, this source of coherency should be a very powerful driver of social self-organization. We agree with Ukrainian sociologist Lubov Bevsenko that myth, game, and excited crowd are social self-organization forms. For our purposes, it is important to consider a myth as a form of social attractiveness appearance. Bevsenko (2002) defines the social meaning of myths in this way: "...once originated, such structure continues to live since a myth gives the space of senses and models of reality, which determines the rules of behavior and interaction between all of those who get in the space that determines the senses. This space of senses creates a certain social community, organized with this common mythological space. All rituals attendant to the life of a myth, we will also consider as part of the mythological processes" (p. 199).

It's important to take into account that human emotions, moods, beliefs, which are the main parts of a myth, determine human hopes and disappointments and have an influence on the common action of people. Bevsenko (2005) writes about: "separation to ours and others – one of the myth's functions, because it grounds on deeper mechanisms, connected with the body and ancient instincts and the main – very little controlled by our consciousness. It seems to us that others are not logical, not we. ... Myth logic is another, and rational reasoning has no meaning in face of it without a deep culture of self-reflection" (p. 64). In such a way, synergetics explains, for example, how immigrants save their

religious and national traditions in a new country, especially if there is a huge community of diaspora.

It is typical for common sense to regard myths as old traditional formations. However, anthropological, sociological, and psychological researches show that all of us live in spaces of national, political, personal myths sense. We have in Ukraine the experience of two Maidans of 2004-2005 and 2013-2014. Sociological researches and their synergetic interpretation defined these social phenomena as self-organization phenomena. L. Bevzenko (2002) showed that the self-organization form was activation of the myths, namely myths of freedom, justice, dignity. As you see, the myths have axiological orientation, though values understanding can be different, even opposite. Rational discussions between believers of two opposite myths are hopeless. Let us recall Antimaidan. Unfortunately, a contradiction between two communities of Ukrainian citizens with opposite imaginations about the future of Ukraine led to a regime with sharpening, supported by aggressive politics of Putin's Russia. One of the authors of this article (Dobronravova, 2014) described this situation as a concurrence of two inner attractors, originated by historical competitiveness between two empires, to which different parts of Ukraine belonged in the past (Russian and Austrian). As it is understood now, it is a contradiction between two civilizations. How to avoid regimes with sharpening? Let us attend to sociologist Bevzenko (2005): "There are two reasonable strategies for power authorities. One of them is realized in Western democratic institutions. Democracy with its regular elections is the way to reduce the increasing entropy tension in society. The points of possible bifurcations are planned to say so. Surely, the elections must be real, not imitation. In the last case, social entropy would not be dropped down, but it additively increases. What has happened in our case" (p. 75). Interestingly, V. Zelenskyi's win in the last presidential elections in Ukraine was named "electoral Maidan". People peacefully expressed their disappointments and hope because they participated in honest elections. "The second, I would say, oriental way, – continues L. Bevzenko (2005), – to keep the situation within the entropy borders. It is a possibility of an evolutionary way with hope to save power" (p. 76).

We needed to attend to examples of political self-organization to remember the primary role of human emotions and beliefs that play in social self-organization. It seems obvious that just art is capable of making an emotional influence on people. Also, in this case, we can find values as foundations of this resonance impact.

### **3.2. Replication in socio-cultural sphere as the basis of social self-organization (following models of behavior of heroes of art products; cinema, literature, etc.)**

Investigating the changes of the social medium due to its broadening in the frame of synergetic approach, we can use the mechanism of replication,

common for all living organisms. Boris Poizner (2009) showed under which names replication as a reproduction of models described in articles and books researched human culture. Those names are as follows: sign behavior, particular writing, in semiotics; traditions in ethnography; culture pattern (cultural studies); “mem” in memetics; “habitus” in sociology and so on (pp. 87-88).

Globalization opens the national culture spaces and makes them nonlinear. Self-organization of integral world culture can exist as a unity of diversity. It means that international cultural politics has as the “main purpose not to avoid the borders between cultures. but to create the conditions and options to make them “transparent”, open for comprehending the values of different cultures” (Astafieva, 2009, p. 148).

A special role in the interaction of different cultures belongs to art. Such a role is defended by the capacity of art to influence the human psychic state and change it.

Synergetics of art connect the influence of art with laws of brain functioning (Yevin, 2002). This position is based on Herman Haken’s consideration of the human brain as a complex self-organizing system that is, in a nearby unstable critical state (Haken, 1995). The synergetic approach considers the main brain functions as shared among huge quantities of interacted neurons. In the case of creative acts, these quantities are in a state of coherency. Therefore, we can think about “symbiosis” of brain and art: “Art is itself in a state of instability, in a critical state, supports a human brain to be closer to a critical state than it is typical for animals, that increases human adoption to changing conditions of the environment. Particularly indefiniteness of art images contributes to better adaptation” (Yevin, 2002, p. 320). The actor’s art is indefinite by its nature, and it has a complex bimodal structure. Yevin emphasizes two phases of an actor’s bimodality: psycho-physiological features and the hero features. While watching the performance of a known actor, audience attention oscillates between imagining a hero and the actor himself. Such instability lets us call an actor art playing or game (Yevin, 2002, p. 315).

Let us remember that games can be considered as one form of social self-organization. So, we see that a synergetic approach gives the basis for understanding the ways of influencing the broadening of cultural space to change models of human behaviors. Spontaneity and easiness of apprehension of art products, especially cinema, promote the replication of models of behavior of favorite heroes and acceptance of the values they proclaimed. This way, new myths, and traditions act better than direct rational propaganda, which often meets emotional opposition.

The complexity of the relation between brain and mind (Nesterova, 2020; Yershova-Babenko, 2019) defines the necessity for socio-cultural space management to attend to cognitive sciences looking for adequate means for successful actions.

### **3.3. Cognitive approach in the social cohesion and social self-organization studies**

Both complex social phenomena – social cohesion and social self-organization could be determined as special social behavior patterns. Therefore, their cognitive basis is obvious. Historically, cohesion as a behavior pattern has an evolutionary root. In the period of “rainy days”, all communities united in a coherent structure. There are many neurophysiological (biochemistry) mechanisms that support this dynamic balance in the brain structure.

In the terms of social synergetic, cognitive patterns of social cohesion (as reflected in the Model of Social Cohesion, one of the parameters is “connectedness”) are control parameters of self-organization. And they could be drivers of cohesive and trustworthy interactions in the modern social-cultural space. Both social cohesion and trust are not only key values but social phenomena. Trust is a cognitive, evolutionary mechanism of connectedness and cohesion in the various social groups. And the level of trust is one of the main parts of social cohesion. At the same time, common values (in particular, trust) are drivers of the coherent state of the complex social system. In turn, social cohesion as a social phenomenon is based on a set of individual and collective values that help integrate modern, complex, and diverse societies. A fairly obvious conclusion is that values are the drivers of human behavior, and they must occupy a significant space of all social innovation. The very phenomenon of social cohesion is complex and important for the knowledge and development of modern socio-cultural space (Nesterova & Spulber, 2020). This research is focused on the social, managerial sides of social-cultural space.

The importance of the socio-cultural sphere as the medium of social self-organization and social cohesion development is explained by a statement that one of the most popular social cohesion development technologies is based on the use of the most powerful visual cognitive channel. All these technologies are aimed at creativity development (Nesterova, 2017). Considering the myth as a cognitive tool that helps to reach common sense in various communities, we are connecting this cognitive approach with the synergetic approach. Both for effective differentiation and for building these new social-cultural structures, it is necessary to be able to create and disseminate common senses. That is why sense-forming competence (ability to discover and build senses) is so important: the ability to find the deepest or most important senses (meanings) in joint communication (Nesterova et al., 2019). Common senses take us to another level of consideration of social systems. The previous practical researches of social cohesion were based on the Model of Social Cohesion by Bertelsmann Stiftung consists of three domains of social cohesion and their respective dimensions, which should be noted that the original model of social cohesion, the Radar

of Social Cohesion, can be applied to communities of different levels, without emphasizing territorial coexistence. The peculiarity of the model “Radar of social cohesion” is the hierarchical structure of these indicators, which describe the complex concept of social cohesion. This is the structure of the generalized domain, each of which is described by three areas, each of these three areas is described by indicators that can be measured separately.

For example, in the National Pedagogical Dragomanov University, the researchers of the social cohesion phenomenon conducted a study in which this model was applied at the level of the university community (Nesterova et al., 2019). Considering the process of self-organization in a socio-cultural space, we need to find its key control (managing) parameters. It means that the structure, dimensions, and features of the socio-cultural space can be determined through some managing parameters or its key factors. In this context, social cohesion as a complex social concept could be described, respectively, as a complex system of parameters in the form of several individual indicators, which are combined into a common index. Social characteristics (in our case, social cohesion) that cannot be directly measured is often called constructs and are measured by factors or hidden characteristics (Nesterova et al., 2019). Another dimension of social cohesion, geopolitical or territorial, can be defined as the degree of social unity in a territorially defined geopolitical community. Social cohesion is a characteristic of the team living in the structure, not its members. A cohesive society can be characterized by reliable social relations, positive emotional connections of its members. It could be at the different levels of social systems – community or state and with a strong emphasis on the common good (Bondarenko et al., 2017).

For our research, social cohesion drivers are very important to mark that the phenomenon of trust discovers the cognitive mechanism of social cohesion. We can assume that trust performs an extremely important function in the socio-cultural space. In particular, in socio-cultural communications (Nesterova & Spulber, 2020). Trust is a complex hierarchical social phenomenon that reflects a definite value attitude, which has the character of expecting the desired result and is based on confidence in the correctness and effectiveness of the object of trust, recognition of its activities that meet their interests. There are three types of trust: to yourself, other people, world. In a practical sense, trust is a primary condition of coherent social changes. One of the definitions of social cohesion as a complex social phenomenon includes the level of trust and understanding of the common principles between various social groups (Reina & Reina, 2007). Therefore, we can consider trust as a basis of social cohesion. The Social Cohesion Model by Bertelsmann Stiftung considers trust as the main sphere of the social cohesion definition. This approach allows to include the concept of trust in the complex and meaningful spheres of social

cohesion according to the Model. Also, it confirms our considerations of trust and social cohesion as key parameters of the socio-cultural space. It is confirmed by the evidence of two spheres – “Social Relations” and “Connectedness”. One of the Bertelsmann Stiftung’s Model main domains – the domain “Social Relations” – includes “trust to people” and another one of the main Model’s domains – the domain “Connectedness” – includes the trust to institutions (Dragolov et al., 2013). Speaking about the demands of authorities to socio-cultural managers and creators of socio-cultural space, one of the main tasks will be in spreading confidence and trust among civic society representatives and ordinary community members.

Trust as value and, accordingly, order parameter, connects individual self-organization level with the institutional level. This mark of synergetic approach is continued successfully by the postulates about individual growth as social self-organization. There is an ancient Latin phrase – “Tempora mutantur, et nos mutamur in ilis” (Times are changing, and we are changing with them). This phrase stresses the importance of our adaptivity and personal growth. The process of our changes is based on values and involved them in the changing process. Some values are constant during life, but other ones could be transformed following the reply of external circumstances or internal motives. The social-cultural sphere delivers these circumstances and boosts the motives. The freedom of our personal choice could be considered as controversial order parameters in the complex non-linear social system, which includes a different level of self-organization: individual, organizational and societal. This focus of view strengthens the understanding of complexity, of a complex whole, holistic principles of social organization.

It is important to mention that all above conducted theoretical and practical researches have a praxeology meaning. Their application can be useful for the development of the social and emotional intelligence of all social actors. In turn, they will be able to transmit new and productive interaction practices that are based on trust and cohesion (Nesterova et al., 2020). It could sufficiently improve the social cohesion development and the social-cultural space development accordingly. Some investigations of social responsibility in the frame of higher education delivered powerful arguments for this value-based practical approach. Thus, social responsibility (it could be considered as a value too) is determined as the responsibility of individuals for their actions to the community. This responsibility can be manifested in all types of human-dimension systems in the concrete forms of behavior, attitude to others, etc. Therefore, we can suppose social responsibility and social cohesion as key drivers of socially sustainable development, as it provides care for future generations and shape the worldview through the prism of responsibility (Dielini et al., 2021). This statement from the research of cohesion drivers in educational (university)

communities could be transferred into the socio-cultural sphere as the main principles of cooperative effects in the human-dimension systems are similar.

Speaking about social responsibility and social cohesion, we cannot avoid another social, synergetic concept – order from chaos, social cohesion in the terms of diversity and inclusion. At the level of communities, we can work as volunteers to open our mutual set of values and results. The basic idea is to make the most of everything at your disposal (and from everyone). Thanks to this approach, people who were previously considered incapacitated have now become really important – and they have managed to change their lives. The maximum use of any available materials – bricolage – can be applied not only to objects but also to skills and people. For instance, very marginalized members of the community can be valuable members of society when they shared stories of their recovery from addiction and begin to help others. We can notice that concrete myth – storytelling – works as socio-cultural technology, which broadens the socio-cultural space and increases the mutual level of social cohesion and self-organization in the community.

#### **4. Conclusions**

In general, this scientific research is confirmed by system and synergetics approach, understanding the essence of the social dimensions of cognitive patterns of behavior, main principles of social cohesion and social responsibility development, which will have a sufficient impact on the socio-cultural sphere and other social components of the modern society. As a result of the study, the following conclusions can be provided.

1. The investigations in the sphere of social synergetics, in particular, social self-organization studies, could be effectively applied in the socio-cultural sphere for the sustainable development of civic society.

2. Considering the forms of social self-organization, we are convinced that a synergetic approach lets us understand successes and losses of the ways elaborated by mankind to win in concurrence between ideologies and modes of life.

3. Thus, the elections in democratic societies put down social tension in a peaceful way. And attempts to show the advantages of the western model of life with a demonstration of respect movies and dissemination of pieces of artwork during decades of the 21st century, even during the cold war. The broadening of socio-cultural space after the cold war left a great influence on people of post-soviet countries.

4. On the other hand, socio-synergetics and psycho-synergetics explain why such influence may be lost. New attractors appear with broadening of socio-cultural space, meet the action of previous attractors connected with long scaled control parameters, such as not only aware cultural traditions but also with the

collective unconsciousness. Competitiveness between control parameters and respect attractors can define whether socio-cultural space be renovated or not.

5. There is not only victory of old or new attractors can be the result of their concurrence. By the way, improvement or aggravation of the economic situation in a country after opening its socio-cultural space can determine such victory. It is possible to obtain dynamic chaos in the area of concurrence of the attractors if both parts of society supporting one or other attractors are comparable by their quantity. Chaos is not always bad. There are dynamically stable complex systems like fractals that can appear in chaotic space with certain conditions.

6. What conditions have to be created and supported by management to prove the self-organization of fractals in socio-cultural space? The synergetic theory of self-organization shows: in situations of dynamic chaos it is necessary to keep options for concurrence of both attractors.

7. Important factors in the development of socio-cultural space – trust and social cohesion are powerful alternatives of social tension and social destruction, at the same time, act as certain indicators of social status in its communicative focus. Effective socio-cultural communications that shape the socio-cultural space are based on the values of trust and social cohesion.

8. We can consider that the concrete myth – storytelling – works as socio-cultural technology, which broadens the socio-cultural space and increases the mutual level of social cohesion and self-organization in the community.

9. Certain challenges of today require not only research but also practical methods of value-based social changes implementation for the development of trust and social cohesion at the different levels of social organization communities.

**The scientific novelty** of the research is based on systemic analysis and implementation of cognitive and systemic, a synergetic approach which allows clarifying result of practical investigations, author's methodology of the current situation with social self-organization as social cohesion driver. In general, the scientific novelty of the research results is confirmed by a systematic approach, understanding the essence of the social dimensions of cognitive patterns of behavior, which in the case of innovative transformation processes will have a sufficient impact on the socio-cultural sphere and other social components of the modern society.

**The significance of the study** could be obtained as a result of a practical investigation of social cohesion tools as community development and social changes tools. During the described earlier studies, the appropriate learning and researching challenges were shaped. According to the inner logic of the research, we can formulate and offer scientific ideas, offers many possibilities and conclusions that can be used for the solving of an actual problems of communities and other social systems. The System Thinking approach is a very effective and popular concept, but too often, it is focused on thinking, without much practical consequence.

So, this practical oriented way of research, but based on the strong theoretical foundations, will help to develop a practical tool for effective social changes, to fill the gap between theory and practice in the field of social cohesion development.

**Prospects for further research** need further study of the social self-organization and various cohesion development model at the national and international level. Social-cultural space broadening in the dynamic balance between internal personal values, attitudes, motives, and external control parameters of the social-cultural space under pandemic and globalization pressure. Monitoring and methodological analysis of the transformation of an individual set of values under pandemic pressure seem to be a perspective task for further researches. Pandemic challenges set the aim of the prospective researches – to test and analyze any possible changes in the social communities because of pandemic impacts, prevent loss of trust and social cohesion. It will be of great utility to social change activists and practitioners everywhere. This research will give us new important information about managing parameters of a social-cultural space, in particular, values of trust and social cohesion as a key driver of social behavior in various situations of social challenges.

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