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**Dianna V. Davtyan¹ | VALUE OF JUSTICE AS THE BASIS FOR BUILDING
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Annotation. The article deals with the problem of social justice in modern Russian society. Consolidation potential of justice is investigated, it is noted that social consolidation is one of indispensable conditions of emergence and existence of any society. Attempts are made to analyze the term 'social justice'. It is emphasized that the social justice is the basic value of the Russian society. For the last few years it very much was staticized and became aggravated, and in the last two years citizens assess a situation from a new level, from new idea of it. The situation became just catastrophic because idea of social justice is not articulated. Experts do not conduct a discussion about it. The Russian's perception of social justice is analyzed based on sociological surveys. It is proven that in the socio-economic and socio-cultural conditions of modern Russia there is an apparent discrepancy between statutory significance of justice in public awareness and willingness to uphold justice, it is necessary to distinguish justice as terminal value and as social practice. It is defined that there is an objective need for search of qualitatively new forms of consolidation of the citizens answering to inquiries of society and relevant in modern social and economic conditions. One of such forms are social and network communities which represent a complex of rather stable and long-term interactions of informal character which do not have the expressed organizational structure and performing function of accumulation of volume of a personal and social capital in relation to their participants.

Key words: justice, social justice, consolidation, self-organization, civil activity.

**Давтян Д. В.¹ | ЦЕННОСТЬ СПРАВЕДЛИВОСТИ КАК ОСНОВА ПОТЕНЦИАЛА
Селюков М. В.² | КОНСОЛИДАЦИИ НАСЕЛЕНИЯ В СОВРЕМЕННОЙ РОССИИ**

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Аннотация. В статье рассматривается проблема социальной справедливости в современном российском обществе. Изучен консолидационный потенциал справедливости, отмечено, что социальная консолидация является одним из обязательных условий появления и существования любого общества. В статье предпринята попытка определения сущности понятия «социальная справедливость». Подчеркнуто, что социальная справедливость является основной ценностью российского общества. Дискуссия о роли социальной справедливости, как базовой ценности общества в последние несколько лет очень актуализировалась и обострилась. Ситуация стала достаточно критической в первую очередь, потому, что не артикулировано представление о социальной справедливости. Эксперты не ведут дискуссии о ней. На основании данных социологических опросов проанализированы

представления россиян о социальной справедливости. Доказано, что в современных российских социо-экономических и социокультурных условиях существует довольно явное расхождение между нормативной значимостью ценности справедливости в сознании населения и готовностью за эту справедливость бороться. Таким образом, необходимо отличать справедливость как терминальную ценность и как социальную практику. Определено, что существует объективная потребность в поиске качественно новых форм консолидации граждан, отвечающих на запросы общества и релевантных современным социально-экономическим условиям. Одной из таких форм выступают социальные сетевые сообщества – представляющие собой комплекс относительно стабильных и долговременных взаимодействий неформального характера, не имеющих выраженной организационной структуры и выполняющих по отношению к их участникам функцию наращивания объема личного и социального капитала.

Ключевые слова: справедливость, социальная справедливость, консолидация, самоорганизация, гражданская активность.

The purpose of Work: main objective of work is identification of the main features of realization of principle of social justice in modern social conditions.

Introduction. Against the background of the transformational processes happening around the world sharply there is a question of what prospects of Russia in the globalized world. Assessment of these prospects is directly connected not only with the reforms undertaken at the macrolevel, but also with ability and readiness of the population to support the relevant initiatives at the microlevel. Extent of consolidation of the Russian society, level of its unity, the population relation to existence and character of the contradictions existing in it acts as one of key aspects of such readiness.

Extent of consolidation of society depends on different factors – «social well-being and features of a standard and valuable component, identities making national culture, a ratio civil, regional, local, ethnic, etc. and the nature of activity of citizens, existence of the institutionalized channels of protection by citizens of the interests and many other factors» [16].

Social consolidation is one of indispensable conditions of emergence and existence of any society. Strictly speaking, other factors, such as adaptation to the environment, economic practitioners, relationship of the people and the power, safety internal and external, etc. – in the final efficiency are also caused by extent of consolidation of communities, and societies, in general.

Solidarity, or not indifferent attitude towards fellows, tribespeople, and fellow citizens – acts as guarantee of successful social reproduction of society in all its key spheres. Respectively, the problem of formation and maintenance of solidarity character of the public relations cannot but be one of key both in public policy, and in initiatives of local communities [8].

The development of socio-political situation in Russia in recent years has mainstreamed the problem of justice. Largely it is a result of the deficit of justice in everyday life. The results of the sociological survey, held in the Belgorod region in 2011 by the scientists of the Belgorod State National Research University (n = 6000) have shown that 39% of respondents constantly face with injustice or, at least, with what they define as injustice [3].

Due to the modern scientific works, justice is interpreted as a synthetic scientific category, which connects cognitive and axiological aspects. It represents the possibility of the ideal as value, caused by the people's behavior and their rationality, i.e. the capacity not only to formulate the ultimate goals but to rationalize the desires, decisions and to evaluate the situation soberly (self-reflection).

As the form of awareness of reality social justice represents reflection of interests of appropriate subjects. Also it is expressed in two moments. First, existence of interest is a prerequisite of emergence of assessment from a position of social justice. Secondly, that actions, acts were estimated as socially fair, they have to «hold» in a

framework of the set interests.

It is necessary to pay attention to two moments: the social justice is not just an indicator of a ratio, «soizmereniye» of the phenomena, it represents a «reasonable», «correct» proportion; the social justice as a «reasonable», «correct» proportion acts as the motivational engine of human acts. And it can serve as estimated criterion not only what already takes or took place, but also the fact that else nastupit⁶. However justice – representation about due is not simple.

The essence of social justice consists in establishing and designing a measure for human acts. This measure – some kind of assessment of an act which is focused on the hierarchy of values existing in concrete society. Justice – the difficult phenomenon which is expressed in various forms.

T.V. Dylnova notes: «social justice includes the subjective, axiological aspect, which is found in the sense of justice, which forms individual and group social assessments, social expectations and social claim. The social interests influence these individual and group phenomena, that is why the idea of justice and injustice may vary depend on social position» [6].

Justice – «the fundamental principle of life of society based on tradition and playing a role of one of the main integrating elements of society. Its essence consists in establishment of harmony between the act and requital which is adequately accepted in society to values and meanings» [1]. The social justice represents the value, i.e. the real fact of public and individual life. As value the social justice includes gnoseological, standard, estimated and ideal components. Acting as the most critical point of intersection of individual and public interests, it expresses historically and culturally acceptable measure of equality and freedom of individuals. Moreover, the social justice as value in modern Russian society has rather high consolidating potential. In the history of Russia it is one of the most significant motivators to actions civil in essence.

To sum up, social justice is a value, i.e. real fact of social and individual life. Values are socio-cultural ideas, the assimilation of which provides not only maintaining of public relations, but their development. As a value, social justice includes gnoseological, regulatory, scorecard and ideal

components. Being the most crucial point of intersection of individual and social interest, it denotes the historically and culturally acceptable measure of equality and freedom of individuals. Moreover, social justice as a value has a very high consolidation potential in modern Russian society [6].

Main part. The president of Russian Federation V.V. Putin has repeatedly mentioned about the importance of justice for the Russian society. In 2011 at the United Russia Congress V.V. Putin claimed: «nowadays the main request of citizens is to provide justice in the broadest sense of the term» [11]. He wrote in his pre-election article that «the society can be successful only when the citizens will be sure in its justice» [12]; that «fair constituents of society and economy are the main condition of our sustainable development these years».

Such statements from the Head of State have the foundation. A sociological survey has shown that «justice» is one of the five most important values for the Russians. For example, in March-April 2012 The Institute of Sociology of the Russian Academy of Sciences (ISRAS) in cooperation with the Friedrich Ebert Foundation carried out the sociological research study «The Russian dream: what is it and is it possible?» The sociologists offered a restricted range of alternatives to respondents, and they could choose a number of positions, characterized their dreams. The results are quite interesting. The first three positions in the list of Russian's dreams are (it was possible to choose up to three positions) «to live in sufficiency» (40%); «to be healthy» (33%); «to live in more just and better-organized society» (33%), which includes social justice, equal rights and strong citizen-oriented polity [7]. According to the director of the Institute of Sociology of the Russian Academy of Sciences M.K. Gorshkov, the main Russian dream can be expressed in one word «and this word is 'justice'» [7]. Furthermore, justice is one of the main motives for civil engagement. It has vital importance, because the modern Russian civil engagement is based on the unusual for the Western culture appeal not to the law, but to the justice. According to the famous Russian political scientist and specialist in the USA N. Zlobin: «The Americans declare the rule of law, we count on justice» [17].

Indeed, despite the reorganization of the last decades, justice takes the role of the important stimulus for the citizen participation. For example, as in the sociological survey «The technology of citizen participation in the practice of local self-government: essence, implementation arrangement, social consequences» held in May-June 2013 in the Belgorod region (N-1130) the participants answered the question, why the civil control is necessary for Russia: the control of local self-government by government authorities (22,44%), corrupt practice (44,68%), abuse of power by local public people (46,42%), imitation of work in local self-government «work for the record» (39,85%). Due to the structure of the responds it is seen that civil control should reestablish the principle of justice discredited by corrupt practices and abuse power.

But it is impossible to consider the problem of justice without understanding of ambiguity of the perception of this term by citizenry. Co-chair of the National Strategy Institute Joseph Diskin notes: «social justice is a basic value of the Russian society. Over the past few years it has become accrual and pressing and during the last two years citizenry appraise the situation from the new point of view. The situation has become critical, because it is not formulated. The experts don't discuss it.»¹

In 2013 Russian Public Opinion Research Center (VTsIOM) provided data on how the Russians understand social justice.

For the relative majority of citizenry social justice is the equality of citizens before law (36%). Less frequently this term is interpreted as the equality of living standards (20%). For 13% social justice is the possibility for everyone to gain what he can; for 12% it is the situation when the status of every member of society is determined by his labor. 11% of respondents links justice with the guarantee for socially vulnerable. 6% think that social justice doesn't exist.

A strong government, order and national interests contain the idea of social justice of the majority of the Russians (58%). This position is typical for the inhabitation of towns and villages (60-

61%), and elderly (62%). A concept of democracy, collective responsibility and freedom is supported by 27% of respondents (in 2007 – 22%). Mostly they are inhabitation of large cities (40%).

Referring to the researches of the Institute of Sociology of the Russian Academy of Sciences (ISRAS) (including the research of 2012 «What the Russians are dreaming about: ideal and reality») it is necessary to emphasize that «justice has an important role in the dreams of citizenry about the future of the county. Selecting the slogan which expresses a personal Russian's dream about future, the majority of respondents chose the variant about the fairly organized society – social justice, equal rights for everyone, caring State». This response was supported by nearly half population (45%), other variants fell behind: for example, the slogan about democracy and freedom of expression, resurrecting the «great-power status» of Russia and promotion of social stability were supported by 27% for each slogan, the rest didn't have a fifth of the votes².

At the same time, the concept of «social justice» is strongly connected with the concept of «social injustice». Upon analyses, it must be pointed out that the national perception of social injustice reflects the general tendency of socio-economic polarization of modern Russian society. In this regard, the results of the survey, held by the experts of Swiss financial services holding company «Credite Suisse», make an example of this idea. According to the report of 2015, Russia is the country with the highest wealth inequality. According to the Russian Federal State Statistics Service in September 2016 «the declining income of the population is continuous for 22 months in a row. Last time, similar situation was documented by the State Committee for Statistics in December 2008, when the income declined by 10,70% to the previous year»³.

It is emphasized in report of the Institute of Sociology of the Russian Academy of Sciences: «the social injustice, existing in Russia, seems to be unfair to all segments of the population despite

¹ «We don't know what we want». What the Russians think about social justice. Available at: https://lenta.ru/articles/2016/08/14/social_policy. (accessed: 06.11.2017).

² Inequality pathology. Expert and analytics view. Available at: <http://expert.ru/2016/12/6/patologiya-neravenstva/>. (accessed: 30.10.2017).

³ Inequality in distribution of monetary income of population Federal State Statistic Service. Official website. Available at: http://www.gks.ru/wps/wcm/connect/rosstat_main/rosstat/ru/statistics/population/pov-erty/# (accessed: 22.10.2017).

the dynamics in their personal well-being. Excessive income differences and private property distribution are perceived especially negatively»⁴.

At the same time sociologists notice that in Russian society the attitude to the inequality, induced by merits, achievements and diligence is balanced and quite positive. The surveys of IS-RAS of the last several years (2011-2016) has shown that people of different incomes accept the existence of inequality, arising from fair (for their opinion) ground, related to the differences in talents and efforts, working efficiency. The population also agrees that inequality of income is fair if people have equal income opportunities⁵.

Results of the study and their discussion. As a result, it can be assumed, that citizenry usually connects *social justice and opportunities to the access of social resources, proportionate with their knowledge and merits.*

Despite the ambiguity of the perception of this term, it can be argued that not only integration of the society and social order legitimacy, but even individual's activity depends on successful realization of social justice principle.

Despite the fact that justice is highly valued by society, the mere proclaiming of it doesn't mean its implementation. In our opinion, it is necessary to distinguish between justice as a terminal value and social practice. The surveys of sociologists show that nowadays the majority of the Russians don't believe completely (or don't believe at all) in the possibility of implementation of the dream about fairly organized society. Disagreement between social classes on this question is extremely strong: lower class (poor people) and higher class (wealthy) position differs by factor of eight (7% and 55%). As for representatives of middle class, which makes up 80% of Russia's population, one third of them are optimists (those who believe in possibility of fair society) – 36% [7].

Most Russians, who criticize injustice don't express willingness to assist injustice elimination. In general, scientists don't evaluate the convening power of social justice demand highly. The reason

is that this request is addressed to the government and that «the pursuit of justice in modern Russia isn't connected with collective responsibility and willingness to prevent injustice» [10]. Other causes are low subsidiary potential, lack of social cohesion and unwillingness to joint protection of group interests [2].

These factors distinguish our country from advanced democracy countries, where social justice is implemented by public organizations, which represent the most important institution of consolidation (expression) of different social groups' interests. There are many such organizations in Russia. As at 28 July 2015, Ministry of Justice registered 227445 non-profit organizations. At first sight, it seems to be a great amount, but their potential is used insufficiently for various reasons: mistrust to public organizations, low civil self-assessment, and disbelief that personal participation in public and political life can change the situation [14].

Such value system leads to the alienation of citizens from non-profitable organizations. Most people prefer to take the role of «viewer» and to delegate their authority (as well as responsibility) to the power structures.

As a result, what emerges is the need in searching new form of self-organization of citizens, which meets the requirement of society demand and actual socio-economical conditions. One of these forms is social media community, which «represents a complex of comparatively stable and durable informal interaction with loosely organized structure, which performs a function of accumulation of personal and social capital...» [13].

Inclusion in social media can compensate the lack of individual social recourses by supporting the participants of social networks – family, relatives, friends and acquaintances, countrymen, religious and ethnical communities [13].

On the one hand, social networks are forced, compensatory mechanism, forming in condition of inefficiency of state and other social institutions. On the other hand, it represents universal social mechanism, existing in comparative social

⁴Social inequality in sociological dimension. Available at: http://www.isras.ru/analytical_report_Social_inequality_1.html?printmode(accessed: 22.11.2017).

⁵The Russian idea of justice. Available at: <http://pan-dia.ru/text/78/420/24323.php>. (accessed: 06.11.2017).

and group collective responsibility and supplementing other social institutions.

So, the social network is the coalition of the interconnected specialized actors with the purposes who are acting without hierarchical control or with its minimum participation having numerous horizontal communications, interdependence and exchange and basing the activity on trust, mutual support, mutual benefit, the general for all participants of network social norms and values. So, the social network is the coalition of the interconnected specialized actors with the purposes who are acting without hierarchical control or with its minimum participation having numerous horizontal communications, interdependence and exchange and basing the activity on trust, mutual support, mutual benefit, the general for all participants of network social norms and values.

Formation of social media is the most promising at a local level, where socio-economical interaction between people and mutual commitment expectations, which base social capital of collective actions, is connected with the area of residence. Along with personal interest of every person it forms the collective interest of local community. The development of social media communities includes solution of such problems as:

- Development and maintenance of values of family, friends and community relations;
- Development of communicational channels, development of communication channels, platform for communication of citizens and authorities;
- Formation of culture of trust (interpersonal and institutional).

Formation of local social network communities demands existence of certain conditions, such as.

1. Values and trust. As it was already noted, social networks integration of values and installations of the people defining how they belong to each other and how effectively interaction between them. The installations and values connected with trust, reciprocity and solidarity, expressing natural tendency to association are especially important. They are crucial for social stability and cooperation. Trust – one of the most important integrating forces in society. Trust, – the American sociologist F. Fukuyama writes, is the expectation arising at associates that other his

members will behave more or less predictably, is honest also with attention to needs of people around, in consent with some general norms. The social trust gains the increasing value in the course of formation of social network interaction.

2. Community of interests. Presence at local network community of the common (municipal) interests connected with need of accommodation in this territory provides a possibility of joint satisfaction of personal and public needs and interests. It is possible to assume that the lack of skills of cooperation and the local organization of collective action and also understanding of community of interests and efficiency of their collective upholding are the significant reasons of low civil activity [4]. In turn process of formation of the general cultural identity, valuable and standard bases, understanding of problems and purposes of social development legitimates the general and motivates collective action.

3. Recognition of local community by the power as subject of management. The network model proceeds from recognition of local communities as the full-fledged subjects of management given the mutual rights and duties. At the heart of the relations of the power and society, according to us, four principles have to lie: solidarity, loyalty, trust and mutual interest. Only at their observance real conditions for effective interaction of all subjects of social networks are created.

The conclusion. To sum up, the idea of justice has always been connected with detailed justification of individual and collective actions. In general, there is a significant difference between prescriptive significance of justice in the mentality of the population and the satisfaction of its implementation. There is a contradiction between the significance of justice and uncertainty in the possibility of its implementation.

The attitude of the authorities towards society initiatives; willingness to engage in dialog and interact with population; development of civil engagement practices (especially local ones) and effective organization of civilian control will give a powerful impetus to the development of institution of democracy and will enter a strong partnership with the government to uphold principles of social justice.

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