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## **RISKS IN SOCIAL LIFE (SOCIO-PHILOSOPHICAL ANALYSIS)**

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Risks always characterize the life of man and society, they represent objective reality, correspond to all spheres of practical activity. At the beginning of the 21st century a diversity and intensity of risks are growing at a rapid pace. Risk becomes an inalienable characteristic of a current social practice. The essence of the concept of «risk» was studied during the history of mankind, in particular in the writings of Plato, Aristotle, T. Hobbes, G. Hegel. The German philosopher G. Hegel considers the risk as a dialectical deployment of the whole set of moments of the reality in the process of knowledge, proves the necessary character of it. In the modern studies, the notion of «social risk» as an integral part of social development, which requires a profound socio-philosophical analysis, plays an important role.

Relevance of the research. Risks constantly accompany the life of a human and society. They represent objective entity, correspond to all areas of human practice. The urgency of their in-depth analysis is connected with the current global range of problems. In the present world there is a growth of chaos, uncertainty, aggravation of crisis phenomena in the economy, political, social and spiritual life of society, caused by acute competition, restriction and non-reproducibility of natural resources, mass introduction of high-risk innovations, uneven development and the lack of stabilisation foundations of society.

The state of theme research. At the beginning of the 21st century the diversity and intensity of risks are growing at a rather rapid pace. Scientists around the world began to prove the need for risk as an integral feature of the modern society, capable to cause devastating consequences, and eventually – ruin. Today, society generates a variety of risks that contribute to its instability and self-destruction. Risk becomes an inalienable characteristic of the current social practice. The modern society implicitly includes the possibility of risk, it is a carrier of a permanent high degree risk.

Social risks include such phenomena and processes of the social sphere of society, which carry the danger of social destabilization, are quite complex in their structure with possible societal consequences that complicate the objective prediction of sustainable development. Social risk determine the appropriate level of social and economic tension both at the local level and at the level of the entire world community. Social risk poses a certain danger that arises within the social sphere of society, and has destructive consequences affecting the life of individuals, social groups and society in whole. Social risk is a specific way of organizing social

relationships, interactions and people's relationships in conditions of uncertainty, manifestation of chaos. In this case, the physical and spiritual forces of a man acquire not predictably defined character, but mainly random, probable, unpredictable.

The purpose of the study. The notion of «risk» comes from the Late Latin-»outbreak», which is not observed. At the level of public practice, risk means the measure of a possible, anticipated defeat due to one or another action, or a certain line of behavior. Risk is regarded as a kind of activity whose purpose is to overcome an uncertain situation, an uncertain choice and the possibility of achieving an unpredictable result, and in another respect - the possibility of a defeat and deviation from the goal. The basis of social risk is a kind of activity aimed at obtaining results by extraordinary means in conditions of uncertainty and the inevitability of free choice. The phenomenon of uncertainty in the manifestations of social risk proves the need for a substantial analysis of gnosiological aspects in its definition and existence.

The concept of «risk» is not an absolute innovation in scientific researches of the 21st century. Risks in all spheres of social life and knowledge existed throughout the history of mankind and were studied in the writings of ancient Greek philosophers, in particular Plato, Aristotle, Epicurus, and Seneca. At the stage of the primitive society, the most significant risks to which people were subjected were natural risks, as well as illnesses and high mortality. During the period of the slave system, economic and military risks became significant. In the Middle Ages there is a new type of risk - spiritual. At the end of the eighteenth and early nineteenth centuries there is the formation and development of technogenic risk associated with scientific and technological progress, which was ensured by the mechanization of production processes, numerous scientific discoveries at the experimental and theoretical levels of natural science. Throughout the nineteenth century the accumulation of social and national risks is realized. In the middle of the twentieth century a transition to a new level in social development is taking place – the emergence of postindustrial and informational societies, which absorb previous types of risks and generate a lot of new ones. These include terrorism, information risk, which has a global character.

The philosophical comprehension of the category of «risk» is reflected in the works of thinkers of the 17th – 19th centuries, in particular in the works of T. Hobbes, B. Pascal, I. Kant and G. Hegel. Thus, the English philosopher T. Hobbes analyses the state of the society of that time, the society of «absolute risk» and proposes a «social contract» as a certain way to «minimize a risk». Mathematical theories of the French philosopher B. Pascal lead to the understanding that a person can make decisions in a situation with an indefinite result and predict the future with the help of mathematical calculus, that corresponds to the appropriate level of the development of formally mathematical methods of the 17th century. In his discourse, the German sociologist of the 20th century O. Renn characterizes the category of «risk as a division of the reality and the possibility».

The dialectical definition of the problem of risk is found in the philosophical

works of the classic of German idealism of the first half of the 19th century G. Hegel. From the very beginning it should be noted that the explanation of the category of «risk» as a division of the true reality and the possibility in the modern studies has essentially a distinct metaphysical character. The appeal to classical German philosophy reveals the deep dialectics of the essence of the relationship of the possibility and the reality as an epistemological basis for determining the category of «risk». In his most famous philosophical work «Science of Logic» G. Hegel reveals the essence of dialectical knowledge as the deployment of the totality of the reality's moments.

The German philosopher makes statements absolutely unheard for that time, that a chance is necessary, and the very necessity defines itself as a chance. A chance has a certain ground, because it is random, but at the same time it does not have a reason, because it is accidental. A certain chance, most likely, is an absolute necessity. Deployment of reality, according to G. Hegel, takes place in complex dialectical processes of the intercourse of the possibility and the reality. «The kingdom of the possibility is an infinite variety, but a variety is a contradiction,» argues the German philosopher. According to the author of the «Science of Logic», the unity of the possibility and the reality is an accident, but an accident is something real, defined at the same time only as possible. «The true reality is, first and foremost, a thing with many properties, an existing world; it is preserved in the variety of simple existence» [3, p. 193-194].

G. Hegel, relying on the spiritual and practical principles, proves that in the process of activity the reality changes, «something manifests itself due to things that it produces». The transition from the real possibility to the reality is a movement, a process that has moments of constant change of the opportunity, each of which arises from the other. There is not only a transition in this denial, but a merger with oneself – a specific dialectical synthesis. This movement forms certain real possibilities, the available moments in such a way that «each of them arises from the other, that is why in this denial it is not a transition, but a merger with oneself» [3, p.195]. The true reality has its certainty as a direct being, it is a variety of existing circumstances. The unity of a necessity and a chance, Hegel calls the absolute reality, the whole set of its moments, at the same time, the necessity is relative, because it has its source point of existence only in the accident.

If something is possible or impossible, depends entirely on the variety of content, that is, from the whole set of moments of the reality, which, in its deployment, manifests itself as a necessity. Thus, the dialectical development of the whole set of moments of the reality in the process of knowledge proves the necessary moment of transition of a specific possibility to reality, and vice versa, indicating the objective nature of the existence of the category of «risk», as a reflection of the complex process of the relationship between possibility and reality. Risk is an objective category of a modern scientific search, as it brings the moments of uncertainty into practical activity of a man, always present in the surrounding reality. And in the

form, the concept of «risk» is subjective as a conceptually perfect reflection of the objective process of the development.

Further development of the category of «risk» is based on the principles of synthetic and analytical activity, which characterizes the variety of objective spheres of its existence. The concept of «social risk» was first proposed by a German sociologist of the 20th century. U. Beck in the work «Risk Society: Towards a New Modernity». The subject of the study is the social changes that make up the risk factors in the society in the era of late modernism. Beck outlines two basic concepts: «risk society» and «reflexive modernization». In the first theory, the German sociologist argues that in the process of development the modern industrial society, which is characterized by the distribution of material goods, is gradually replaced by a «risk society», a characteristic feature of which is the production and consumption of risks. According to U. Beck, «risk society» starts forming when the risks inherent in an industrial society begin to go out from the control of social institutions that ensure the safety of an industrial society. The leitmotif of his work «Risk Society» is the thesis that the creation of new technologies leads to the production of new technological risks.

The problem of risk is directly related to rapid industrialization and unpredictable negative consequences of modernization. Risk is a systematic interaction of society with threats and dangers that characterize the modern process of modernization. Risks are a consequence of the threatening power of modernization and the resulting feelings of uncertainty and fear. The German sociologist argued that social risks are not one-offs, but processes that have the appropriate phases of extension and risk taking. The phase of risk consumption leads to its accumulation and growth. The risk concentration leads to the «boomerang effect», that is, the feedback is born, and consumption of risk becomes both its beginning and its production. Social risks are characterized by the impossibility of their formalization and control. Risks are comprehended by people based on relevant knowledge. U. Beck divides the whole society into risk experts and not experts. Certain mediators between the scientific knowledge and the public belong to risk experts, for example, the mass media, educational and scientific institutions, which influence the readiness of the population to perceive the relevant phenomena and processes as a risk [1].

The study of social risk is a subject of research in the works of the modern German sociologist N. Luhmann. In his work, «The Notion of Risk», N. Luhmann explores the ontological reasons for risk. In his opinion, the concept of «risk» raises the question of the possibility of rational forms of human activity. The German sociologist argues that risk is the main feature of social reality, in which there is a free choice of human activity – the choice of a multitude of alternatives, that forms an uncertain nature of the future. Thus, N. Luhmann claims that there is no behavior free of risk-. Determining the concept of «risk» a researcher must operate not a real object, but opposite distinctions. N. Luhmann uses two oppositions to determine the risk: «risk and reliability» and «risk and danger». In these contrasting

terms, the concept of «risk» means an overly complex set of circumstances with which you usually have to deal, at least in modern society. The opposition «risk-reliability» reveals the problem of quantitative measurement, and the opposition «risk-danger» emphasizes that the decision on the impartiality of risk is of constant importance. According to a German sociologist, there is no risk-free behavior, for the aforementioned oppositions, «risk and reliability» and «risk and danger» there is no absolute value [4].

The modern English sociologist A. Giddens believes that the invasion of abstract systems, such as information, money systems, labor distribution, utilities, etc., along with the dynamic nature of knowledge, means that the perception of risk enters into practically every person's activity. The whole world of upcoming events is open to human transformation within the limits set by risk assessment. «Colonization of the future» creates new forms of risk, often institutionalized, which influence every person. Reflective monitoring is inherent for such risk forms. A. Giddens singles out «adaptive reactions of subjects» in relation to risk awareness. The English sociologist refers to them: the pragmatic acceptance of risk, which means concentration on everyday problems for survival; constant overcoming of obstacles; restrained optimism, despite any dangers which exist nowadays; cynical pessimism, which expects direct involvement in troubles caused by dangers with significant consequences; a «radical commitment» – is a practical struggle with existing sources of danger. A. Giddens considers the notion of «risk» in close connection with the notion of «trust». He believes that social action, which is always risky, arises as a result of a decision that concerns to a certain confidence in the social system. Trust is a necessary condition for reducing or minimizing the risk. Thus, lack of trust can lead to destructive consequences for the social system [2].

Summing up, it should be noted that the specificity of modern society is that social reality changes with extreme speed, forcing all members of society and society as a whole to function in such situations. In this case, the uncertainty serves as the constructive basis, that is, the necessary environment for the emergence of risk, so the growth of uncertainty can entail even more risk. «Risk» is an objective category of modern scientific search, since it introduces uncertainty in our actions, present in the surrounding reality, while the content of «risky behavior» is a subjective, perfect reflection of the scientific process of cognition.

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## **MODELING OF COMMUNICATION BETWEEN GOVERNMENT AND PUBLIC DURING REALIZATION OF SOCIAL PROJECTS IN UKRAINE**

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The feedback from the public to the institutions of governance of the state, region or community is a decisive factor in ensuring the effectiveness of these institutions' activities. The absence or even the difficulty or delay in the transmission of information from the public to the institutions of governance and from the institutes of governance to society necessarily leads to negative consequences.

During the social projects implementation e-democracy tools provide a large number of new channels for feedback from the public to the authorities. They also allow the justification of decisions from the authorities to the public. This new factor for Ukraine requires significant communication between the authorities and the public.

Thus, the study of the peculiarities of communication between the public and government in the process of social projects implementation under the conditions of electronic democracy is an actual scientific and important practical problem.

As it's shown in [1,2] the necessary factor for the success of the public or region development, especially in the context of social projects implementing, there is the presence of inclusive political and economic institutions.

Inclusive institutions [2] involve the widest possible population in participating in decision-making. Electronic democracy (e-democracy) is a powerful tool for the effective functioning of such institutions.

In the strategy for the development of the information society in Ukraine [3], e-democracy is defined as «a form of social relations in which citizens and organizations are involved in state-building and public administration, as well as in local self-government through the wide use of information and communication technologies».