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## **TRANSFORMATION OF SOCIAL RESPONSIBILITY OF THE MODERN STATE IN CONTEXT OF SECURITY OF THE GLOBAL WORLD: THE ARCHETYPICAL APPROACH**

**Abstract.** In this article, the process of transformation of social responsibility of the Ukrainian state was analyzed. The main tendencies of the transformation of social responsibility in the globalized world are identified. The basic archetypes of the Ukrainian people that directly or indirectly influence the realization of social responsibility, namely the archetypes of freedom, land, and poverty, are analyzed. The problem of collective security, which is linked to democracy, has been identified. Representative democracy is in a state of crisis, and direct democracy is being updated with an orientation towards the principles of humanism, cultural tolerance and mutual respect. The necessity of an optimal combination of liberalism and democracy to ensure the social responsibility of the modern state is determined. The basic aspects of social consciousness that lead

to the inactivity of existing state programs are investigated. The unwillingness of a large part of Ukrainians to actively work for the public interest is reflected in the free rider phenomenon, which significantly hinders the development of social responsibility is determined.

The main normative documents of Ukraine, which approved the principles of social responsibility, are presented. The necessity to take into account the local specialization of social responsibility has been established. The reason of weak European model of social responsibility in the realities of Ukrainian society, that is compliance with archetypes of European countries that differ from our own is defined. The necessity of active participation of the state in the realization of corporate social responsibility has been proved. The recommendations on the basis of the regulatory framework and policies of the state in cooperation with business for providing of social responsibility are presented. The leading role of corporate social responsibility of business in the implementation of European values in the Ukrainian society is determined. Health care, education, innovation, АТО (Anti-Terrorist operation in the east of the country) and infrastructure are the main areas of corporate social responsibility.

**Keywords:** social responsibility, archetypical approach, collective security, democracy, corporate social responsibility, archetype of freedom.

## **ТРАНСФОРМАЦІЯ СОЦІАЛЬНОЇ ВІДПОВІДАЛЬНОСТІ СУЧАСНОЇ ДЕРЖАВИ У БЕЗПЕКОВОМУ КОНТЕКСТІ ГЛОБАЛЬНОГО СВІТУ: АРХЕТИПНИЙ ПІДХІД**

**Анотація.** Проаналізовано процес трансформації соціальної відповідальності Української держави. Визначено основні тенденції трансформації соціальної відповідальності у глобалізованому світі. Проаналізовано основні архетипи Українського народу, що прямо чи опосередковано впливають на реалізацію соціальної відповідальності, а саме архетипи свободи, землі та бідності. Визначена проблема колективної безпеки, що полягає у її зв'язку із демократією. Представницька демократія знаходиться у стані кризи, актуалізується пряма демократія з орієнтацією на принципи гуманізму, культурної толерантності та взаємоповаги. Визначена необхідність оптимального поєднання лібералізму та демократії для забезпечення соціальної відповідальності сучасної держави. Досліджено основні аспекти суспільної свідомості, що призводять до недієвості існуючих державних програм. Визначено, що небажання значної частини українців активно працювати для забезпечення суспільного інтересу виявляється у free rider, що суттєво стримує розвиток соціальної відповідальності.

Представлено основні нормативні документи України, в яких затверджено принципи соціальної відповідальності. Встановлена потреба врахування локальної спеціалізації соціальної відповідальності. Виявлена причина недієвості європейської моделі соціальної відповідальності у реаліях українського суспільства, що полягає у її відповідності архетипам європейських країн, що відрізняються від властивих українцям. Доведена необхідність

активної участі держави у реалізації корпоративної соціальної відповідальності. Представлено рекомендації щодо зміни нормативної бази та політики держави у співпраці з бізнесом для забезпечення соціальної відповідальності. Визначено провідну роль корпоративної соціальної відповідальності бізнесу для впровадження європейських цінностей у процеси розвитку українського соціуму. Охорона здоров'я, освіта, інновації, АТО та інфраструктура є основними напрямками реалізації корпоративної соціальної відповідальності в Україні.

**Ключові слова:** соціальна відповідальність, архетипний підхід, колективна безпека, демократія, корпоративна соціальна відповідальність, архетип свободи.

## **ТРАНСФОРМАЦИЯ СОЦИАЛЬНОЙ ОТВЕТСТВЕННОСТИ СОВРЕМЕННОГО ГОСУДАРСТВА В КОНТЕКСТЕ БЕЗОПАСНОСТИ ГЛОБАЛЬНОГО МИРА: АРХЕТИПНЫЙ ПОДХОД**

**Аннотация.** Проанализирован процесс трансформации социальной ответственности Украинского государства. Определены основные тенденции трансформации социальной ответственности в глобализованном мире. Проанализированы основные архетипы Украинского народа, которые прямо или опосредованно влияют на реализацию социальной ответственности, а именно архетипы свободы, земли и бедности. Определена проблема коллективной безопасности, которая заключается в ее связи с демократией. Представительская демократия находится в состоянии кризиса, актуализируется прямая демократия с ориентацией на принципы гуманизма, культурной толерантности и взаимоуважения. Определена необходимость оптимального сочетания либерализма и демократии для обеспечения социальной ответственности современного государства. Исследованы основные аспекты общественного сознания, делающие неэффективными существующие государственные программы. Определено, что нежелание значительной части украинцев активно работать для обеспечения общественного интереса проявляется в феномене *free rider*, который существенно задерживает развитие социальной ответственности.

Представлены основные нормативные документы Украины, в которых утверждены принципы социальной ответственности. Установлена потребность учета локальной специализации социальной ответственности. Обнаружена причина неэффективности европейской модели социальной ответственности в реалиях украинского общества, заключающаяся в ее соответствии с архетипами европейских стран, которые отличаются от собственных украинцам. Доведена необходимость активного участия государства в реализации корпоративной социальной ответственности. Представлены рекомендации по изменению нормативной базы и политики государства в сотрудничестве с бизнесом для обеспечения социальной ответственности. Определена ведущая роль корпоративной социальной ответственности биз-

неса для внедрения европейских ценностей в процессы развития украинского социума. Охрана здоровья, образование, инновации, АТО, а также инфраструктура являются основными направлениями реализации корпоративной социальной ответственности в Украине.

**Ключевые слова:** социальная ответственность, архетипный подход, коллективная безопасность, демократия, корпоративная социальная ответственность, архетип свободы.

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**Setting a problem.** Modern world is an unprecedented example of rapid transformation and globalization. New data appear every second. Social constructs are updated with no less speed and globality. At the same time, in our opinion, the issue of social responsibility and security is still relevant for Ukrainian society. After all, these two elements that can help our society to preserve its borders and unite for the development of a strong and powerful country. We propose to consider the dynamics of transformation of social responsibility of the Ukrainian state. In our opinion, the current system of social responsibility of state and public government demonstrates its inefficiency. The state power attempts to call on the public authority to act have a small response, also as well as the public attempts to bring public officials to responsibility.

**The analysis of the last publications.** Although the term “social responsibility” itself shows the nature and direction of the scientific knowledge necessary for the research of this process, the sufficient attention was not paid to the problem of social responsibility in sociology, and existing researches are characterized by a fragmented analysis of certain aspects of social responsibility. During the research

there were used the results of dissertation works of Bezrukova O. [1] and Gorbova Yu. [2], which the phenomenon of social responsibility using a sociological approach is analyzed in. Also the results of research were methodologically valuable, showed in the publications of Shulga M. [3], which considers responsibility in connection with freedom. The relationship between the state and business on issues of social responsibility was traced in the materials of the conference “Public Policy for Corporate Social Responsibility” [4].

**Purpose.** To analyze the transformation of the social responsibility of the Ukrainian State in the context of the security of global society through an archetypal approach. We believe that the identification of real (not imposed) archetypes of Ukrainian society will clearly show if social responsibility is inherent to Ukrainian and will help to define more clearly the correct and erroneous aspects of the modern way of its updating.

**Presentation of the main material of the research.** In the context of the current situation in Ukraine, the АТО, the issue of security has been brought to the fore in the implementation of any social interactions and communications. Security is a state when the people can freely choose and execute

their strategy of social, economic and political development without outside intervention and pressure [5]. Social responsibility of both state and people is a necessary condition for adequate sustainable development, in which all three vectors develop harmoniously. In this work we will also focus on the social responsibility of an individual public manager, as we believe that the activities of the government begin with an individual.

“Social responsibility is the degree of compliance of actions of social subjects (individuals, social groups, the state) to mutual requirements, which valid legal and other social norms, common interests. Social responsibility is due to patterns of social life, specific connections between people and other social subjects, require to perform certain duties from people. Responsibility [...] is a means of maintaining the integrity of society, social harmony, social justice, improvement of social relations” [6].

The nature of the activities of each individual, and later large groups of people, is conditioned by the emergence of the individual’s personality and social consciousness. As human becoming is too individual process, we will focus on public consciousness. Public consciousness is an expression of social activities of transformation of the world and the inclusion social and historical process in the system of factors. Archetypes most significantly influence personality formation and social consciousness, which in turn manifests itself in the formation of a social system of regulation of social relations in general, and social responsibility in particular. Research of the relationships between archetypes and

social processes can help to identify trends in their development in the future, as the values embedded in archetypes are realized over a long period and form models of social relations in society.

The archetype is an image of the common collective experience of mankind; it is an unconscious meaning that changes and becomes conscious and perceived, altered by the influence of individual consciousness, on the surface of which it occurs [7].

The most significant archetypes of the Ukrainian people are:

1) the archetype of the earth – “The earth is our mother, feeds everyone”; the high level of trust to the “mother of the earth” is due to the presence of fertile black soil and rich natural resources, helped Ukrainian to experience difficult times;

2) the archetype of personal freedom – “Life has no price, and will is more expensive than life”; the basis of the Ukrainian freedom-loving spirit, which guides their activities;

3) the archetype of the mother – “Ukraine – mother, everyone has to protect it” – represents the Woman, Ukraine; this archetype defines respect for woman and the desire to defend the Motherland;

4) the archetype of destiny – “Happiness and grief made the fate”; pre-determinates the dominance of irrational and heroic acts for need and passive in everyday life;

5) the archetype of poverty – “A beggar can never be bankrupt”; reaction to robbery and destruction from nomadic raids, as well as corvee when a Ukrainian peasant worked on his land, but was not its owner.

The formation and assimilation of archetypes of Ukrainian society took place in the temporal section. The territorial placement of Ukraine, the long absence of its own state and its stay in other states has led to the modern state of Ukrainian society. Throughout Ukraine's history, it has been exposed to and focused on two polar vectors: pro-European and pro-Russian. This situation has led to certain contradictions in the character of Ukrainian. Gogol wrote about the Ukrainian: "Two opposites, two diverse elements faced surprisingly: European caution and Asian carelessness, simplicity and cunning, strong effective beginning and prevailing lazy and exhaustion, desire to the development and perfection and to be to such who despises perfection" [8].

One of the main archetypes of Ukrainian society is the archetype of freedom ("Everyone has his own destiny and his own wide way," He who has lost his freedom has nothing else to lose", "We will put soul and body for our freedom"). It causes rejection of the authority imposed from outside, the desire to disassociate itself from society, and also claims hope for its own forces, abilities and mind, its initiative, which is implemented primarily in family life. The influence itself of the latent archetype of freedom significantly distinguishes the Ukrainian nation from others and in times of deep social crises causes the transformation of the psycho-behavioural reaction of "vita minima" ("delayed" existence, retreat "into itself," avoidance of close contact with the world) to "vita maxima et heroica" (adventurous and Cossack type of reaction: total mobilization of spiritual and material resources, heroic

resistance even at the cost of one's own life) [9]. It is worth adding that thanks to the land and individual household work on it, did not require collective efforts, Ukrainians in their vast majority are not ready to fight the environment and social problems, to a large extent socially marginal, passive, avoid responsibility, do not interfere in the binding of external problems of their family [10; 11].

Being for a long time part of the Russian Empire and within the USSR the principles of collectivism and patriarchy were established to Ukrainian, that fundamentally were different from the historically established archetypes of the Ukrainian people. And although Ukraine has been an independent state for 27 years, Ukrainian society is still in a state of crisis of the system of values and disorientation. Nowadays, the Ukrainian people have chosen the European orientation of development through radical civil protests.

According to KIIS data for 2017, in the event of a referendum 49% of Ukrainian respondents would vote to join the European Union, 28% – against and 23% would not decide or take part [12]. So, the trend of rapprochement with Europe continues. For Ukraine, European integration means gaining advantages such as creating reliable mechanisms of stability, security, increasing the pace of modernization, access to information, increasing the level of science, intensifying cooperation in the fight against crime, using European funds for economic growth, attracting investments, etc.

European values are basic for the implementation of sustainable development in Ukraine. One of the main

values in European countries is responsibility, including social responsibility. France may be an example for imitation, and in 2017 it passed a law on corporate social responsibility, obliging companies to analyze risks to workers and the environment, introduce social programs to protect human rights and freedoms, the environment [13]. Germany is another state that cooperates with business on issues of social responsibility, namely in 2016 the government created the project “CSR – Made in Germany,” according to which any product that is produced or service provided is guaranteed, correspond to the initiative of corporate social responsibility [14].

Now in Ukraine research of social responsibility becomes more actual due to the exacerbation of the economic, social and environmental situation caused by the decisions taken earlier without taking into account the long term consequences. There is transforming social responsibility in several ways in modern society:

- 1) globalization of responsibility;
- 2) greening the responsibility of society;
- 3) updating of responsibility to the future;
- 4) qualitative change in the nature of responsibility, transition from technocratic motivation to humanistic, socially oriented [1].

*The level of social responsibility of the state is an indicator of the effectiveness of public administration and the degree of development of a social, democratic state.* It is clear that not only the state, but also all citizens before the state and before themselves, should be held accountable for their activities, but the

state power itself, as the guarantor of security, the legislative and executive body must change first and spread the principles of social responsibility in civil society.

The collective security is a basic civilizational value in modern world. At the same time, an important aspect of the problem of collective security is its relationship with democracy. Now there is reason to note a certain crisis of representative democracy in the world and, accordingly, the mainstreaming of direct democracy (from elite to egalitarianism; from dominance of expert knowledge into proper consideration and importance of “human” knowledge).

World civilization was characterized by its constant dominance by two basic principles: rationalism and the principle of the moral freedom of the individual. Freedom requires a person to feel part of community, beliefs, and history (including mythologized). According to A. Perotti, only harmony between spirit, freedom and mind can protect against the decline of the spirit of freedom – *in the lens of an optimistic view of society ‘s ability to combine rational thinking, freedom and a (new) view of cultural values* [15].

In recent years there has been re-evaluated the idea that the interests of pluralistic society and civil society should take precedence over interests of the state. In this context, the political philosophy is evolving around the two basic ideas underlying modern advanced democracy (see Tabl. 1):

- 1) ensuring the freedom of the individual and protecting citizens from excessive state interference (liberalism);
- 2) ensuring social justice and protecting public interest (democracy).

**Comparison of the axiological content of liberalism and democracy**

|   |   |
|---|---|
| Liberalism  | Democracy   |
| Freedom   | Equality  |
| Heterogeneity and spontaneity                               | Social integrity  |
| Self-confidence and lack of discipline generated by freedom | Striving for harmony and unity                              |
| Comprehensive pluralism                                     | Insignificant feeling of pluralism                          |
| In the center of political attention is individual          | In the centre of political attention is society as a system |

Consequently, in the context of the growing gap between the very rich and the very poor, one of the challenges to human development is *the solution of a problem of optimal balance between liberalism and democracy. It is the solution to this problem that is closely linked to the question of ensuring the social responsibility of the modern state.*

Ukrainian sociologist M. Shulga believes that social responsibility is the established ability and readiness of a social subject to realize the consequences of its actions, its activity, to recognize them as the result of its own conscious free choice and made decisions. Only there arises responsibility, where there is freedom of expression of will of the subject, where the last one has the opportunity and is able to make choices, and therefore – to take risks [3].

Although freedom is needed for socially responsible behaviour of a certain subject, less is said about the need for responsibility itself. As has already been clarified, Ukrainian society has an archetype of freedom, but this freedom has an individual orientation and exclusion of responsibility not only for external and internal activities of the state, but also for its own life. Monitor-

ing data of the Institute of Sociology of the National Academy of Sciences of Ukraine for 2014 show that 44 % of Ukrainian believe that *the way their life will develop mainly depends on external circumstances, not on themselves* [16]. When it comes to the governance of the state, in 2018, 53,2 % of Ukrainian respondents believe that *they bear no personal responsibility for who is the President in the country*, and therefore they do not consider themselves responsible for the path of democracy chosen by him [17].

The other side of freedom in the problem of social responsibility is trust at all levels of society both to each other and trust in organizations and authorities. Trust determines the nature of social relations, promotes integration and sustainable development of society, as it is trust that makes it possible to apply new organizational forms and means, accelerates and simplifies the decision-making process and its implementation [2]. The issue of trust is very acute in Ukrainian society, as the archetypes of land and freedom inherent in our people are in mistrust of others and attributed only to their own forces. Distrust of the Ukrainian state and business is also manifested



in the social and economic phenomenon of free rider — persons or companies who/which enjoy advantages for which they do not pay or which they have not earned [18].

The principles of social responsibility in Ukraine are presented in the Constitution of Ukraine (KU) [19] and at the level of codes and laws of Ukraine in all spheres (for example, in the consumer sphere on the quality of products, regulation of relations between producers and sellers, etc.) [20; 21].

The social responsibility of the state is realized in two ways:

1) internal: labor protection, wage stability, work stability, implementation of innovations, appropriate working conditions, social insurance, gender equality, social dialogue, reduction of staff turnover, etc. (Constitution of Ukraine; Labour Code; The Economic Code of Ukraine, Law of Ukraine “On the Labour Protection Act” and Law of Ukraine “On the Leave Act” [19; 22; 23; 24; 25]);

2) external: cooperation with local communities, promotion of small and medium-sized businesses, reduction of corruption, development of civil society, reduction of risks in the company’s activities, environmental protection, socially responsible investment, etc. (Constitution of Ukraine, Law of Ukraine “On environmental audit,” Law of Ukraine “On ensuring sanitary and epidemiological well-being of the population,” Law of Ukraine “On environmental protection” [19; 26; 27; 28]).

Although Ukraine has introduced a legal framework to ensure social responsibility, laws often do not work. Ukraine should create its own model of social responsibility because the Euro-

pean model will not work due to incomplete compliance with the challenges of Ukrainian realities, worldview principles, archetypes of Ukrainian society. Corporate social responsibility is understood differently throughout the world, it depends on cultural and historical circumstances and requires locally specific and culturally oriented solutions. The public sector must play a more active role in corporate social responsibility, and while it is difficult to achieve partnerships and synergies between business and the state, their cooperation is necessary. *The state should take responsibility where companies are not ready to participate. The following recommendations were made:*

1) ensuring effective management and organization of business space, promotes corporate social responsibility (CSR), namely, the government should ensure the functioning of laws and regulatory structures, establish effective mechanisms for the provision of public services;

2) the establishment of a council or agency, to promote the development of CSR and the monitoring of CSR by activities of both the public and private sectors;

3) clear formulation of business expectations on CSR and development of development vectors in accordance with expectations;

4) eliminating corruption and promoting transparency in relations between government and business, especially in the field of natural resources such as oil, water resources and minerals;

5) granting tax incentives and other incentive mechanisms so that companies see CSR not as a cost, but as a benefit;

6) creation of CSR strategy and involvement of business in the work of the government on this strategy;

7) focusing on the problem of CSR in small and medium-sized enterprises and how CSR can be implemented in countries with low public awareness and lack of capital [4].

In recent years, a number of qualitative social changes have been taking place in Ukraine. The state has delegated part of its responsibilities on the social responsibility of business, which itself becomes interested in solving social problems and improving social well-being. Corporate social responsibility in Ukraine is implemented in the following areas:

- health care: enterprises join with charitable foundations to help individuals who need funds for treatment, carry out various actions to raise funds for the purchase of necessary equipment to public hospitals;

- educational projects: companies cooperate with schools, universities, create courses and provide grants. Thus, they provide themselves with future specialists who improve the qualifications of their employees and help talented Ukrainian youth to study abroad, and then to realize the acquired knowledge in Ukraine;

- support for innovation activity: Ukrainian companies offer various grants for the implementation of innovative start-ups offering professional Ukrainians, as it helps to optimize costs, increase the efficiency of the enterprise or create a new profitable business.

- ATO help: the Ukrainian business quickly reacted to a critical situation which takes place in the east of

Ukraine and helps Ukrainian military, since purchase of military equipment, the equipment, finishing with granting jobs to veterans of ATO and rehabilitation of victims.

- infrastructure projects: business is interested in improving the city, its infrastructure, because, for example, the contribution to the improvement of highways and the laying of new transport routes makes the logistics of companies cheaper and more efficient [29].

**Conclusions.** Ukrainian society seeks social progress, deepening qualitative social changes. This requires concrete actions. Modern plans for the development of our society do not always take into account the peculiarities of the Ukrainian mentality, considering that we can gradually develop according to inorganic (secondary, based on the experience of other countries) strategies. Of course, it is easy to go through a trodden track, but inefficient, because the native Ukrainian archetypes of land, freedom and mother must be taken into account for a working model of social responsibility, etc. It is necessary gradually to change the public consciousness to daily public discourse, taking into account national peculiarities, because only dialogue and personal responsibility of all citizens, including public officials and entrepreneurs, can lead to positive transformation of democracy in the country and integration into the European space. Freedom-loving and distrustful Ukrainian still difficult understand the importance and benefit of the social state, socially responsible business, but thanks to the last, a national model of social responsibility is formed in Ukraine. Ukrainian business

takes the initiative and implements social programs in various spheres of social activity of the society. However, the study proved the need for active state involvement to regulate and maintain corporate social responsibility by amending national legislation, which would have a direct positive impact on the sustainable development of the state.

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