

Civilizational Imperative of Social Economy

Imperatyw cywilizacyjny ekonomii społecznej

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Abstract

In recent decades, the socialization of economic development has become one of the key trends in globalization and, at the same time, a multilevel, structured and institutionalized process. Theoretical approaches to the essential identification of the social economy are generalized and a multi-criteria format of evolution of its models is proposed, based on social justice, responsibility and solidarity, social mentality and culture, social unity and optimism, social security, climate and comfort. The current configuration of the sustainable development paradigm with its subjective determination is outlined. The results of cluster modeling according to global indices of human development, social process, economic freedom, well-being of the elderly, happy planet, happiness and gender gap are presented. Social attention is paid to the empirical comparison of countries in terms of social optimism using global indices of happiness and a happy planet. The results of the empirical analysis are summarized in the disposition of the Anglo-Saxon, Scandinavian, continental, Mediterranean and transitive models of the social economy, which need qualitative renewal in the process of their global scaling.

Key words: global socialization, social economy, social justice, social responsibility, social solidarity, social mentality, social culture, social unity, social climate and comfort, social optimism

Jel classification: B55, F63

Słowa kluczowe: globalna socjalizacja, ekonomia społeczna, sprawiedliwość społeczna, odpowiedzialność społeczna, solidarność społeczna, mentalność społeczna, kultura społeczna, jedność społeczna, klimat i komfort społeczny, optymizm społeczny

Introduction

Under the influence of XXI century superfast scientific and technological progress with phenomenal empirical and practical implementation results of paradigms, models and technologies being futuristic until recently, human civilization has entered an era of digital changes and geo-anthropological cataclysms. On the one hand, unprecedented opportunities for economic and social progress primarily conditioned by the comprehensive technological revolution 4.0. On the other hand, the labor market, its professional age and organizational structure are qualitatively changing, traditional conditions, forms and regulations of employment, vocational training and recreation are discredited. Moreover, due to the latest unexpected challenges and threats, the longstanding *frozen* global security, economic and migration problems have become acute, and unpredictable regressive niches have emerged. As the COVID-19 pandemic shows e.g., even their adequate understanding and, in particular, prejudice or neutralization takes place in conditions of rigid intellectual, temporal, resource, political time, which is al-

ready becoming a new reality of human life in general. For the first time, all countries of the world have faced the dilemma of *human health – economic development* with internal contradictions and competition between the components of socialization for limited budget finances. The large-scale war that began in Ukraine on February 24, 2022 has raised many global social challenges to a new level, such as the migration and food crisis, energy and security problems in a new configuration. Against the background of established global demographic trends, increasing domestic and international disparities in the distribution of income and wealth, innovation and information and digital gaps, terrorist and military-political escalation, discredit and require qualitative renewal traditional concepts and models of social economy (Anglo-Saxon, Saxon, continental, Mediterranean, transitive) in terms of their global convergent-divergent scaling.

Analysis of research and problem statement

From ancient times the philosophers of antiquity Socrates and Plato began to form a philosophical concept, which in its modern interpretation reflects the pursuit of social justice, human rights and freedoms, the welfare state, and the harmonious coexistence of man and nature. Later, this philosophy developed thanks to the views of such scientists as J. J. Rousseau, G. Spencer, J. Baudrillard and others.

The fundamental foundations of the modern theory of the social European state were laid in the first half of the nineteenth century, when the social functions of economic management began to strengthen in Germany, France, and Austria. A. Jasay stressed that in a free market social market economy to some extent borrows from capitalism the desire to make a profit in the development of private property, but at the same time spends part of it on social goals – solidarity, social justice and equality, ensuring efficient production of social product (Jasay, 2010). At the same time, according to the scientist, the practical implementation of these principles has negative consequences, because in tough competitive conditions the protection of weak and uninitiated industrialists leads to the gradual destruction of rational economic structure, rising production costs, discouraging job creation and increasing wages (Jasay, 2010). Thus, the foundations of increasing the welfare of the population are discredited, as a high-cost socially unpromising economy is formed.

U. Baimuratov defines the social economy as one that meets the reasonable material and spiritual needs of the vast majority of the population, as well as the stage of development of the economic system with the formation of the middle class – the basis of social economy (Baimuratov, 2014, p. 27-28). At the same time, it is important to emphasize the middle class as an intermediary between the poor and the rich, because it is the carrier and guarantor of socialization of a market economy based on free competition, legal norms, political and economic stability. At the same time, according to the author's position, further confirmed practice, the social economy through the potential of the middle class is able to meet the needs of the *absolute majority of the population*.

Active research of the social economy by Ukrainian scientists is characterized by certain contradictory interpretations. Thus, T. Zaslavska believes that the social economy is an economic system that meets the interests of the main mass strata of society, which is the main subject of economic life (Zaslavska, 1997, p. 52-53). The vulnerability of this view, in our opinion, is due to the fact that the masses are not always the most educated and proactive in terms of ensuring positive socio-economic dynamics, and *the social economy should still focus on the middle class as a driver of economic growth with state support the most vulnerable segments of the population* (Simakhova, 2017, p. 85). Instead, Grishkin VO interprets the social economy as genuinely aimed at meeting a variety of human needs, based on such fundamental categories as labor and property, power and freedom, contribution and reward, income and assistance (Grishkin, 2005, p. 59), i.e. offers a fairly structured political economy market and social construct.

The academic, expert and regulatory environment of the European Union actively uses the category of *social economy* in its understanding as a system based on the principles of solidarity and collective participation, producing high quality jobs and better quality of life, offering new forms of entrepreneurship, work and responsible consumption. plays an important role at the regional and local levels in the development of social cohesion, responsibility and economic democracy (EU, 2017). These essential characteristics of the social economy testify to its focus on ensuring common European values – democracy, solidarity, stability, pluralism of markets and localities. Moreover, the socialization of the economy is one of the key priorities of the non-alternative European strategy in the concept of sustainable development. Moreover, most of the 17 sustainable development goals of the UN until 2030 affect the socialization of the economy by overcoming poverty, food security, ensuring the well-being and employment of people of any age, reducing social inequality, improving people's health, and rational use of natural resources, preservation of the environment for future generations, etc. (UN, 2015).

The main reasons for the recent formation of generally accepted terminology for the social economy are, firstly, the wide interdisciplinarity of most definitions and concepts in the research of philosophers, globalists, economists, demographers, sociologists, psychologists, political scientists, and secondly, long and constant renewed disputes between representatives of various scientific schools in the dilemma of *social – market*. Indeed, there is a certain dissonance in the combination of social justice and equality and market competition. Emerging contradictions are eliminated by subordinating business goals to social development goals with appropriate regulatory

intervention of the state, which expresses the interests, needs and positions of various social groups and segments of the population and can protect them by guaranteeing certain social standards. At the same time, other market players are encouraged to engage in socially responsible behavior at their own levels.

In this context, it is important to understand that the evolving market paradigm and practice have been successful and viable in large part due to timely and, in general, adequate responses to social problems and challenges. Perhaps the most striking example is the currently dominant joint-stock mechanism of private business, which, along with the obvious advantages of its market organization, helps to eliminate age-old conflicts between owners and employees in terms of their participation in share capital formation and dividend distribution. Through stock, mainly exchange instruments, there is an internal and international scaling of the *co-owner effect*, i.e., in fact, the global socialization of the market.

In our opinion, overcoming the current categorical consensus is overcome on the one hand, without alternatives in the foreseeable future of market relations, by their nature can not only ensure entrepreneurial productivity and economic progress, but also quickly adapt to environmental change and social challenges, on the other – the need for effective state and interstate regulation of the market economy.

Undoubtedly, the market social economy in all its forms of organization should be aimed at ensuring a decent standard of living by providing equal opportunities to realize on a competitive basis the potential of citizens in all spheres of life through state-regulated distribution, redistribution and consumption of public resources and goods.

This is complicated by the conditions of super-dynamic qualitative changes in the social and labor sphere, due primarily to the comprehensive digital transformation, which are the subject of special studies in: finance – blockchain, cryptocurrency, industry – industry 4.0, 3-D printing, marketing – e-commerce, management – E-government, communications – the Internet, professional and social networks (Jurgen, 2019; Kolot, Herasimenko, 2020; Srnicek, 2017; Schwab, 2017). Representatives of the academic environment are responding adequately to these new challenges (Bowen, 2013; Skinner, 2020).

Research interest is increasingly focused on the formation of the economy of artificial intelligence (Lee, 2020). It is obvious that even in comparison with the 4.0 industries, the economics of artificial intelligence will devalue or acquire new meaning directly related to human social principles, criteria and parameters.

At the same time, the need to explain numerous phenomena and paradoxes of new market practice by theoretical economists has motivated non-trivial approaches and concepts, the historical and fundamental basis of which clearly deviates from classical and neoclassical, liberal and neoliberal foundations (Sedlacek, 2017; Stephen, 2019).

A new area of research, in particular, has become the economy of a complex person, which considers man in all the unity of social, historical, cultural, political, environmental, economic and others. factors. New demographic trends in the automation of production processes determine the importance of research in the form of leisure and longevity economics (Kluge et al., 2014), which is seen as a future driver of innovation and economic growth with new human resources for the elderly, developing methodology and tools of economics happiness that as a scientific school was formed in the early XXI century. and presupposes virtuous action through reasonable actions (Aristotle, 2004).

Studies of pandemic (COVID-19) and post-pandemic development of the sphere of labor and social relations, initiated, in particular, by Ukrainian scientists, are extremely relevant and fundamentalized (Kolot, Herasimenko, 2020), and also in the perspective of post-war social development.

The purpose of the article is to outline the civilizational format of the evolution of motivations, principles, criteria and models of the social economy.

Research results

In the process of long in-depth interdisciplinary studies of the nature of the social economy, their generalization and identification by economists outlined a universal, in fact, civilizational format of its key characteristics (Fig. 1).

The question of equality and justice has troubled mankind since distant historical retrospect, placing them at the center of the social order (for example, the *ideal democratic state* in ancient philosophy). In a market environment, social equality is objectively impossible, and social justice is manifested or not manifested (social injustice) in the distribution of resources, income, social benefits among members of society, models of economic and social life, human behavior. In the multilevel structure of mature market economies, it becomes an important social institution with certain norms, rules, standards of behavior of individuals, teams, businesses, governments. Corporate social responsibility is due, on the one hand, to internal factors (increasing demands from employees to the employer company for decent work and leisure, fair pay, social packages, etc.), and, on the other – external (interest of external investors, partners, employees, customers, consumers, etc. in the activities of the company, organization, corporation, the importance of social orientation of business and the connection with the social goals of the state). The growing importance of social corporate image and brand occurs in conditions of open

information about the company in external sources, including the Internet, which makes globally transparent indicators of not only economic but also social activity. In national and global economies, it is through the social dialogue between the state and big business that the preconditions for their strategic social partnership are created, primarily in the implementation of socially significant infrastructure programs and projects.

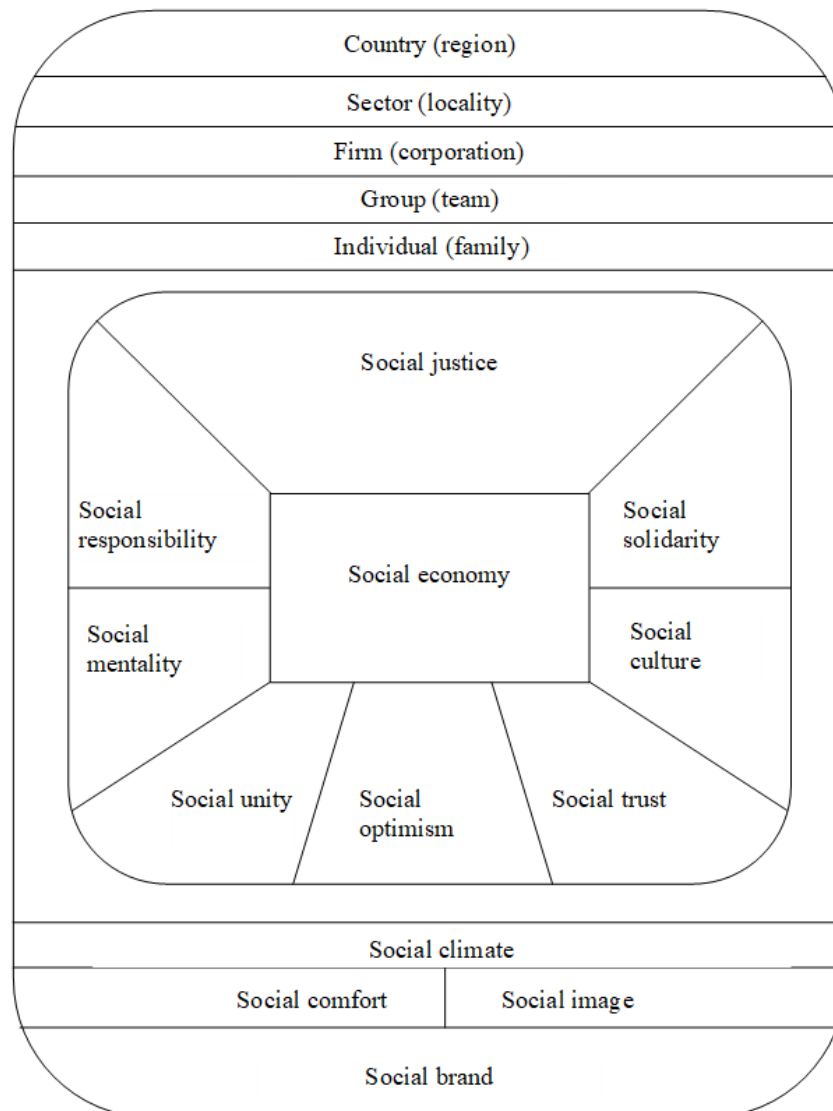


Figure 1. Civilizational format of the social economy

Adoption of the principles of social justice and social responsibility contribute to the achievement of social solidarity based on the coherence of the interests of individuals, social groups, teams in solving common socio-economic problems or problems in the process of multilevel social dialogue.

The scale, levels and features of the socialization of the economy are largely determined by the social culture, which is formed primarily by mental values and traditions. In this case, the mentality as a composition of thoughts, a set of mental and unconscious mental skills and spiritual guidelines may be inherent in an individual or their social group – by profession, gender, lifestyle, ethnicity, family, generation (Strazhny, 2018, pp. 5-6). It is the mentality that embodies the motivations of man, is the basis of the economy of a complex man.

Within our study, it is sufficient to identify individual, collective, national, regional and global mentalities. It is also well known that it is almost impossible to teach an adult the basic social principles, because they are absorbed by him through mental culture and are formed in the family and school, in the process of education and training. Based on the focus on freedom, social consciousness, responsibility and equality, it absorbs the moral and ethical values and communication practices of society, reflects the level of social maturity and development of people. In the civilizational context, researchers emphasize the uniqueness of societies, using the methodological construct of the social matrix as the basic structure of social relations, the system-forming elements of which are historically formed way of life, social institutions, worldview, dominant spiritual values, national character, archetypes and stereotypes. codes (Shulga, 2018, p. 15).

With the development of information and communication technologies, a virtual sociality is formed, characterized by the collapse of the density of interpersonal communications, the transition to the ZOOM-mode of communication, the deepening of human loneliness. (Heyets, 2021, p. 4; Dluhopolskyi O., Simakhova A., Zatonatska T., Kozlovskiy S., Oleksiv I., Baltgailis J., 2021; Menshikov et al., 2017). It is becoming acute in the pandemic world.

Social unity (consensus) is extremely important for social stability, especially in critical or crisis periods of development, based, as a rule, on institutional associations of individuals, groups, collectives (social cohesion) for direct or indirect participation in solving social problems. For her, in turn, the atmosphere of social trust is important. Moreover, it is in the active involvement of the institution of trust that researchers connect new sources and ways of solving modern socio-economic problems (Kolot, Gerasimenko, 2021, p. 388), which is especially relevant in the new relationship of digital network economy.

Social optimism is a civilizational phenomenon of the development of a market social economy, which demonstrates promising positivism in individual, group and collective behavior. It can be objective (reflects specific indicators of a high level of well-being and quality of life) and subjective (a person's self-awareness of his place in society and his sense of happiness). Sociologists study it at the level of social optimism of the masses, when through a survey it is possible to determine how in a positive or negative light citizens predict their future in the real conditions of social reality. Socio-psychological research is conducted mainly on the basis of studies of the average individual with confirmation or refutation of the reliability of such predictions, i.e. social optimism appears as optimism of the individual with the perception of man as a competent and effective person (Rafikov, 2015, p. 80).

Security, social climate and comfort are certain environmental conditions of life of an individual, family, group, team, company, locality, region, society. The war currently underway in Europe is destroying these conditions and social ties at all levels of social development, increasing social alienation and social asymmetry.

The level and quality of socialization of the economy according to the system of proposed criteria form the social image of individual actors and their social brand – positioning in relevant global or regional social coordinates determined by safety and welfare, education, health, life expectancy, decent work and leisure, increasing social capital.

In today's highly conflicted, politically, economically and, as we can see, epidemiologically unstable world, methodological modernization requires, in our opinion, a paradigm of sustainable development that has not been updated for decades, which requires in-depth interdisciplinary research. In the most general terms, it is necessary, firstly, its subjective identification, and, secondly, the fundamentalization of the security component, which is actualized by Russian aggression (Fig. 2).

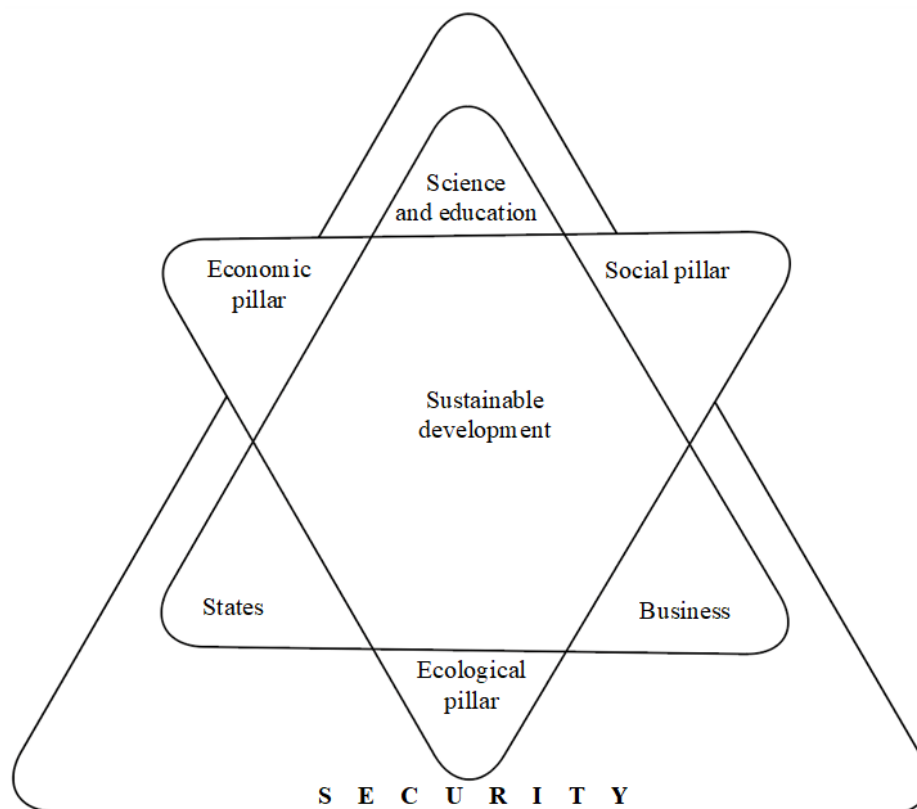


Figure 2. Modern configuration of the sustainable development paradigm (UN, 1987)

It is in the triangle *Science / Education – Business / State* that the motivation, ideas, technologies, resources and regulatory opportunities necessary for sustainable development are generated. At the same time, the institutions of civil society play a growing role in modern society. This approach outlines the contours of targeted social responsibility, helping to balance the interests of economic and social development of society, which is extremely important in the political and economic format of the welfare state of the first half of the XXI century (Kolot, Herasimenko, 2021, p. 340-382).

To empirically compare countries in terms of social optimism, we propose to use 2 unique global indices – the Happy Planet Index and the Happiness Index (Table 1).

Table 1. Ranking of countries in the world by subjective and objective social optimism, source:NEF (2016); WHR (2020)

Global index	The first 20 countries	The last 20 countries
Happy Planet Index	Costa Rica (44.7), Mexico (40.7), Colombia (40.7), Vanuatu (40.6), Vietnam (40.3), Panama (39.5), Nicaragua (38.7), Bangladesh (38.4), Thailand (37.3), Ecuador (37.0), Jamaica (36.9), Norway (36.8), Albania (36.8), Uruguay (36.1), Spain (36.0), Indonesia (35.7), El Salvador (35.6), Netherlands (35.3), Argentina (35.2), Philippines (35.0)	Latvia (17.1), Niger (16.8), Hong Kong (16.8), Cameroon (16.7), Lesotho (16.7), Botswana (16.6), Djibouti (16.4), South Africa (15.9), Guinea (15.9), Trinidad and Tobago (15.7), Burundi (15.6), Swaziland (15.5), Sierra Leone (15.3), Turkmenistan (14.6), Ivory Coast (14.4), Mongolia (14.3), Benin (13.4), Togo (13.2), Luxembourg (13.2), Chad (12.8)
Happiness index	Finland (7.809), Denmark (7.646), Switzerland (7.560), Iceland (7.504), Norway (7.488), Netherlands (7.488), Netherlands (7.449), Sweden (7.353), New Zealand (7.353), Austria (7.30), Austria (7.223), Luxembourg (7.238), Canada (7.232), Australia (7.223), United Kingdom (7.165), Israel (7.129), Costa Rica (7.121), Ireland (7.094), Germany (7.094), Germany (7.076), USA (6.940), Czech Republic (6.911), Belgium (6.864)	Comoro Islands (4.289), Togo (4.187), Ethiopia (4.186), Madagascar (4.166), Egypt (4.151), Sierra Leone (3.926), Burundi (3.775), Zambia (3.759), Haiti (3.721), Lesotho (3.653), India (3.573), Malawi (3.538), Yemen (3.527), Botswana (3.479), Tanzania (3.476), Central African Republic (3.476), Rwanda (3.312), Zimbabwe (3.299), South Sudan (2.817), Afghanistan (2.567)

The Happy Planet Index (HPI) is calculated on the basis of 4 components (well-being, life expectancy, income inequality, ecology) and is subjective, as people self-assess their level of life satisfaction. This global index is led by developing countries Costa Rica (44.7), Mexico (40.7), Colombia (40.7), Vanuatu (40.6), Vietnam (40.3), Panama (39.5), Nicaragua (38.7), Bangladesh (38.4), Thailand (37.3), Ecuador (37.0).

At first glance, it seems paradoxical, but it is quite obvious that a high standard of living by international standards is not a guarantee of happiness and social optimism, given the arguments of in-depth socio-psychological and psychological research (Stephen, 2019, pp. 269-294). At the same time, the universal constants of happiness are life itself, better health (with a steady income), freedom to dispose of one's life at one's own discretion, education, social support, and the environment (Stephen, 2019, p. 271, 277).

The Happiness Index is an indicator of objective social optimism when it takes into account: GDP per capita, social support, life expectancy, level of freedom to choose life, generosity, perception of corruption, level of trust. For three years in a row, Finland tops the list, and the top ten also includes Denmark, Switzerland, Iceland, Norway, the Netherlands, Sweden, New Zealand, Austria and Luxembourg. The most unfortunate countries are Afghanistan, South Sudan, Zimbabwe, Rwanda, the Central African Republic, Tanzania, Botswana, Yemen, Malawi and India.

The high level of subjective and objective social optimism coincided with only 3 countries - Norway, the Netherlands and Costa Rica, and the lowest is in African countries such as Sierra Leone, Burundi, Lesotho, Botswana. Geographically, mostly Latin American and Asia-Pacific countries consider themselves happy, while developed countries in Europe and America are objectively socially optimistic.

In the broader context of socialization of the economy, cluster modeling was conducted according to 7 global indices: human development, social progress, economic freedom, well-being of the elderly, happy planet, happiness and gender gap (Fig. 3).

The solution of cluster analysis is a breakdown that satisfies the criterion of optimality. It can be an intergroup sum of squares of deviations:

$$W = \sum_j (X_j - \bar{X})^2$$

where X_j – vector of measuring of the j-th country, \bar{X} – middle vector; j- 1, ..., number of countries.

As a result, 4 clusters were obtained, which can be classified as countries of high (2 cluster), satisfactory (3 cluster), medium (1 cluster) and low (4 cluster) level of social optimism (Tables 2–6).

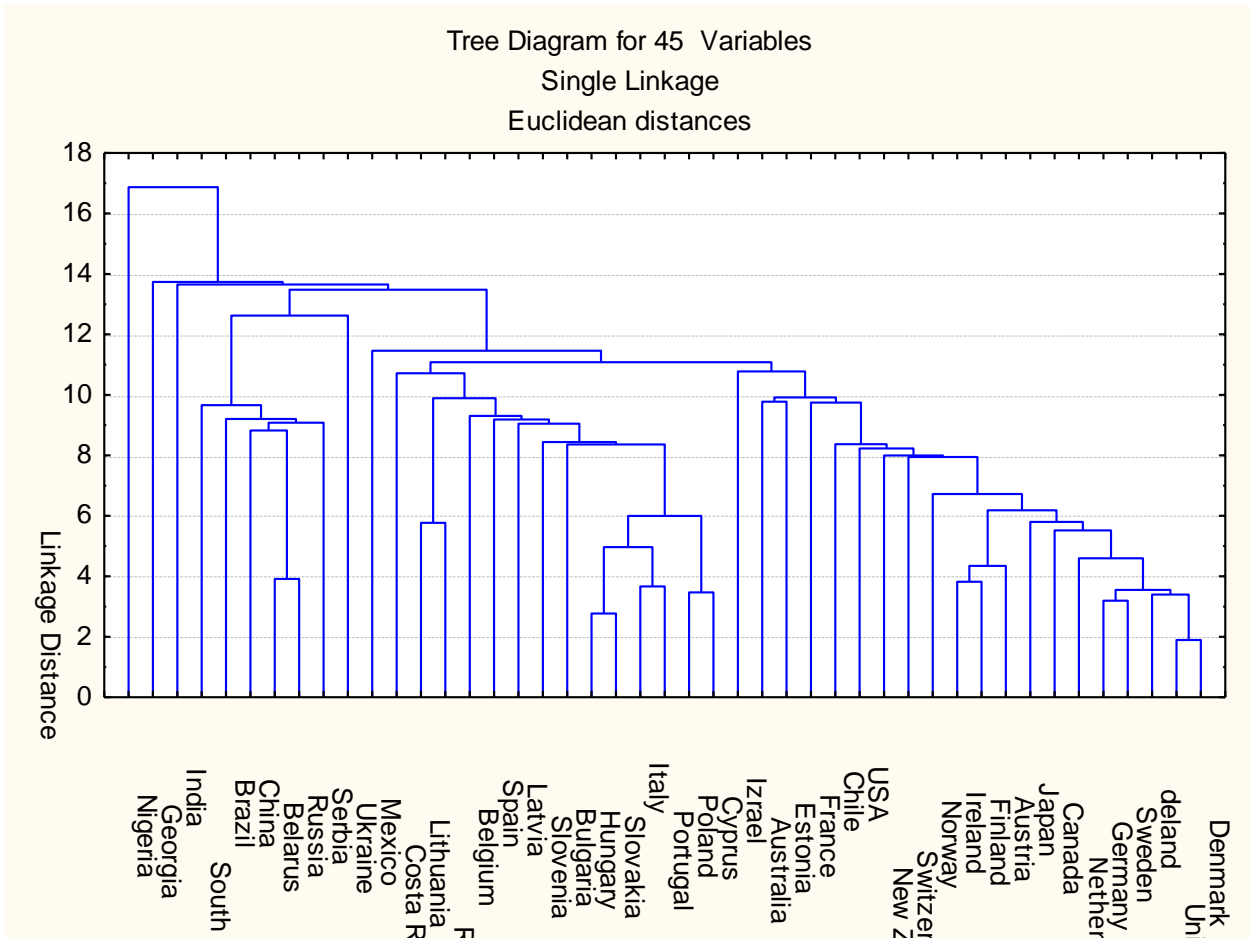


Figure 3. Dendrogram of grouping of 45 countries of the world according to global social indicators

Table 2. Results of cluster modeling

For cluster 1 countries				For cluster 2 countries			
Index	Mean	Standard	Variance	Index	Mean	Standard	Variance
C_1	0.83860	0.045036	0.00203	C_1	0.92218	0.013083	0.00017
C_2	78.55267	5.046578	25.46795	C_2	88.39455	1.005916	1.01187
C_3	67.53333	5.360659	28.73667	C_3	76.15455	3.874368	15.01073
C_4	54.16000	5.593593	31.28829	C_4	82.86364	4.285154	18.36255
C_5	28.40667	7.459746	55.64781	C_5	31.21818	3.666556	13.44364
C_6	6.07240	0.574194	0.32970	C_6	7.24036	0.486336	0.23652
C_7	0.73193	0.037980	0.00144	C_7	0.78300	0.058071	0.00337
For cluster 3 countries				For cluster 4 countries			
Index	Mean	Standard	Variance	Index	Mean	Standard	Variance
C_1	0.89740	0.026908	0.00072	C_1	0.71422	0.091554	0.00838
C_2	84.94200	4.260943	18.15564	C_2	63.35111	8.276268	68.49661
C_3	73.55000	5.395935	29.11611	C_3	56.11111	4.223578	17.83861
C_4	70.53000	4.714529	22.22678	C_4	39.52222	6.865817	47.13945
C_5	26.62000	5.187763	26.91289	C_5	24.78889	5.738128	32.92611
C_6	6.92570	0.521877	0.27236	C_6	5.11511	0.815806	0.66554
C_7	0.75920	0.038944	0.00152	C_7	0.70656	0.044453	0.00198

As we can see, in the format of this stratification, the countries of the Scandinavian model of social economy have the highest level of social optimism; countries of liberal and continental models of social economy – satisfactory; countries of the Mediterranean model – medium, and transitive – low level of social optimism.

Table 3. Countries with medium level social optimism (cluster 1) and Distances from Respective Cluster Center

Countries	Distance
Cyprus	1.947639
Spain	5.107687
Slovenia	4.753703
Poland	1.382455
Portugal	3.101616
Slovakia	1.059453
Hungary	1.397898
Bulgaria	4.245986
Republic of Korea	4.894214
Georgia	5.216269
Lithuania	5.927411
Latvia	5.211071
Costa Rica	6.601370
Mexico	5.905731
Italy	2.433955

Table 4. Countries with high level social optimism (cluster 2) and Distances from Respective Cluster Center

Countries	Distance
Denmark	1.798488
Switzerland	3.600892
Norway	3.324892
Sweden	1.437733
Netherlands	1.554557
Germany	1.390999
United Kingdom	1.413600
Iceland	0.784232
Canada	2.965239
New Zealand	3.855553
Japan	2.953653

Table 5. Countries with satisfactory level social optimism (cluster 3) and Distances from Respective Cluster Center

Countries	Distance
Austria	2.219352
Finland	2.780062
Ireland	2.155600
Belgium	3.664278
France	4.138527
Estonia	4.547342
Australia	3.830891
USA	4.043821
Israel	4.006882
Chile	2.948514

Table 6. Countries with low levels of social optimism (cluster 4) and Distances from Respective Cluster Center

Countries	Distance
Ukraine	3.441819
Serbia	3.740129
Russia	2.511067
Belarus	2.089844
China	3.551455
South Africa	4.719513
Nigeria	8.404438
India	4.238446
Brazil	5.563411

Conclusions

Categorically, the conceptual apparatus of the studied problem requires development and logical ordering in the concept of global socialization of the economy as a complex multilevel process of unification of social standards, norms, rules, worldviews and behavioral guidelines.

However, several important circumstances should be taken into account. First, the dualistic nature of global socialization, on the one hand, as an objective trend of evolution of the market economic system, in which new

content and forms acquire motivations and practices of social responsibility, and on the other – the ability of market participants and citizens to adapt to the latest information and digital space of life, when the problems of not only part-time or non-standard work activity, but also free time and active longevity are actualized. Second, there is growing direct or indirect interference in the social sphere and public relations of global actors (TNCs, international organizations, celebrities, expert communities, the creative class, social networks), and in the social culture and politics of influential mass-media. Third, not only the regulatory but also the direct influence of states on social relations and processes in an era of political and economic crisis and, especially, global turbulence is significantly increasing in contrast to the long period of neoliberalization, when their functions have significantly weakened.

In the context of the priorities of inevitable technologicalization and the tasks of sustainable development, the proposed civilization format of socialization of the economy is actualized and becomes practically unalterable under conditions of responsible global thinking in the motivations and actions of world elites and social consolidation.

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