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SOCIO-ECONOMIC PROBLEMS – A CHALLENGE TO THE SCIENCE AND SOCIETY

SHCHEPETOVA SVETLANA (ORCID 0000-0002-1545-7383)¹,
GUNDAROV IGOR (ORCID 0000-0002-5878-3680)²

¹Financial University under the Government of the Russian Federation,

²Academy of Labor and Social Relations

Abstract. Modern society is faced with a huge number of problems in various forms. The negative consequences of their existence threaten human civilization and the environment. Attempts to solve these problems modify their manifestations, but do not eliminate most of them. Furthermore, the use of the results of scientific and technological progress brings more coercion and control into human life than freedom and systemic management that improves the quality of life of every member of society. In Russia, this is manifested most vividly and contrastively. Modern science has not formed a full picture explaining the Genesis of the current problematic situation and suggesting ways to solve it. This is a challenge to the international science and community. Changes for the better can only occur through application and expansion of the practices of operational thinking and systematic intervention (management). This is only possible upon condition that the system archetype is changed.

Keywords: quality of human life, socio-economic formations, personality archetype and pattern, system archetype and pattern.

*Matthew 12:25.
“Every kingdom divided against itself will be
ruined, and every city or household divided
against itself will not stand.”*

restrictions, excessive control and other side effects of external comfort into a person's life. This situation plunges humanity into depression and bitterness, causing extinction, terror, civil and international wars.

INTRODUCTION

At the end of the twentieth century, humanity plunged into a chain of mysterious disturbances. The first was the collapse of socialism. But the return to capitalism led to a decline in birth rates and a rise in mortality, the consequences of which are comparable to the casualties of World War II. The indigenous population of Europe is dying out. The pandemic of international “terrorism” and “color-coded” revolutions is spreading around the planet, sowing pain, fear, enmity and chaos. Distrust and disunity are growing in the society. And as for the scientific and technical progress, not only does it not solve social and economic problems, but also introduces additional

To this day, modern science has neither an explanation for what is happening, nor a vision of how to unravel the tangle of the social and economic problems of our time. The both socio-economic formations (socialism and capitalism), as experience shows, have exhausted their historical potential. In addition, the modern world has reached such a level of complexity at which “guesswork” development becomes extremely dangerous. It is critical to seize the essence and to understand the root causes of social and economic problems and exercise social engineering of the social structure, where not only existence determines consciousness, but consciousness determines existence. The Association of Independent Scientists “Russia XX-XXI”,

which began to substantiate the strategy of humanity development in 1997, formulated a hypothesis about the potential possibility of building a different social system capable of ensuring the universal development and improvement of the quality of life of each person.

THEORY AND METHODOLOGY OF SOCIAL DESIGN

The laws of society development and change of socio-economic formations, patterns of socio-economic processes, and the issues of social design and management continue to attract the attention of scientists in various areas of social sciences [1, 2, 3, 4, etc.]. The understanding of what underlies the evolution of society changes over time, but a holistic picture is yet to be produced. The puzzle of the separate "fragments of the world" is to be assembled relying on the systemic paradigm.

The systemic vision of society implies not only its consideration within the coordinates of "time and space" in the context of the nine quadrants [5], but also an understanding of the contour cause-effect relationships in its existence, among which the mutual influence of the system and the personality development is critical [6]. From this it follows that the statement "existence determines consciousness" that originates from historical materialism sets a one-sided view of the evolution of society, and the relationship of the basis (productive forces and production relations) and the superstructure (various institutions and worldviews) require clarification.

The most important factor influencing the development of society is the mental models of individuals, which leave an imprint both on the interpretation of what is happening and on the justification of individual choice. In the context of the structure of society, the relations of individuals with the system (based on mental models-antipodes "I am part of the whole", "There is me and there is the world, separately") and with each other ("interests are unequal" and "interests are equal") are fundamental. It is they that give

rise to patterns of individual behavior and a certain social structure that are significant for development of the society. Of course, these opposing formulations are practically not found in real life in their pure form, but, despite this, taking them into account makes it possible to determine the direction of individual behavior. If a person considers him-/herself an integral part of the system, then doing something for the system, he/she does it for him-/herself. Otherwise, the person considers the system to be a source of satisfaction of his/her requirements. In the extremes, it is the intention to give and take, respectively.

The conviction of unequal interests creates competition and the desire for power (the "one man's victory is another man's defeat" model), while in the opposite case the basis for mutually beneficial agreements and cooperation (the "we do it together, we win together") is created.

The limited rationality and organic irrationality [7] (including the mental and cognitive processes generating them) of an individual must also be considered in explaining his/her behavior and contribution to the functioning of society. The most important are the "person to person", "person - good", and "person - information" relations.

It's worth noting that almost any technology and technical means can be used both for the benefit of society and an individual, and to the detriment, depending on the intentions of the actor. Intentions are determined, in turn, by the worldview and interests of individuals.

The level of awareness (knowledge) of individuals and their spirituality also have their effect.

In general, the explanation of socio-economic dynamics should be disclosed as a contour influence in the following sequence: personality archetypes - personality patterns - system archetypes - system structure - system patterns - personality archetypes.

This means that the classification of socio-economic formations should be formed at the cross of several characteristics, reflecting the reference points in the material, informational and spiritual spaces.

DISSOCIATION OF ACTORS AS A MAIN CAUSE OF SOCIO-ECONOMIC PROBLEMS

The functioning of the system as a coordinated mechanism can be ensured only under the condition that each of its elements will perform a useful function (or a set of functions) in a system of a higher order. People's misunderstanding of their connectedness in society leads to many problems.

In the behavior of individuals, the following patterns are observed. If a person is driven by an inner impulse - a desire to do something (motivated), then he/she strives to get the best result (effect) under the existing limitations. If a person is forced to do something even to ensure a related attractive outcome (stimulated), he/she minimizes costs to produce an acceptable (not the best) result. These patterns appear in all life situations. They are observed in the behavior of enterprises, government agencies, authorities, countries and even international organizations, depending on the perceptions of the individuals engaged in them.

The greater the dissociation of actors, the more deception, fraud, indifference, mistrust, attempts to profit at the expense of others, formalism and restrictions flourish in a society. The greater the dissociation of actors, the greater the transaction costs that arise as the cost of distrust. This generates an even greater dissociation. A strengthening contour is observed accompanied by an increase in socio-economic problems.

Attempts to solve these problems, giving rise to competition, finding and punishing the "appointed" originators of problems, introducing massive control, and constantly restructuring activities in the search for new forms, are doomed to failure. The structure of a system built on coercion (overt, covert or concealed) creates only mirages of management, pushing people into a rut of endless problems and technical slavery. There is no point in looking for the guilty. Each one plays an important role here. No technology can solve modern social and economic problems.

ASSOCIATION OF ACTORS AS A BASIC PRINCIPLE OF PROBLEM-SOLVING

Institutions play an important role in the structure of socio-economic systems, streamlining relations between actors in society and shaping the possibilities and limitations of their activities. Arising in response to the needs and interests of individuals, whose implementation in society faces various threats, institutions reduce uncertainty by establishing stable patterns of interaction between individuals.

It should be noted that the genesis of formal and informal institutions is different.

Formal institutions (the attributes of which are mandatory norms, controlling organizations and the existing mechanism of coercion) are based on the principle of coercion of those who do not share the established norms of certain behavior regardless of their opinion. However, the basic human need to be free leads to the fact that, other things being equal, one subconsciously prefers the norms that he/she recognizes in comparison with the mandatory norms of formal institutions differing from them. Therefore, great efforts and considerable expenses are required for the existence of organizations that monitor compliance with the norms and ensure the launch and operation of the mechanism of coercion. We also would like to note that formal institutions are not always effective, therefore, in recent times, the phrase (with respect to various problems) has been heard more and more often: "the punishment must be very drastic and, most importantly, inevitable" to ensure compliance with the norms. This path leads to total control and forced right behavior.

But is it good and safe? The existence of formal institutions is often accompanied by the phenomenon of shifting of goals and functions, which manifests itself in significant side effects of the existence of these institutions for society and the individual. Succeeding in one aspect (regulating the behavior of the individual), we have much more serious negative consequences for the development of the individual and society. Depriving a person of freedom of choice, we hinder the development of those

discriminative qualities that distinguish man in the living world. He/she turns into a cunning creature inventing ways (often infringing on the interests of others) of realizing his needs, unwilling to think and internally irresponsible for what is happening in society.

If formal institutions and the consequences of their existence are due to the fact that the majority of the population supports their existence by their choice (behavior), despite the acceptance or rejection of basic and related institutional norms, informal institutions, on the contrary, are a direct consequence of the fact that individuals share these norms and rules, and are guided by them in their behavior. No expenses for coercion are required, and in this sense, it is a more efficient form of society organization.

Considering that the threats to the realization of individual needs increase as disunity in all its manifestations grows in society, it is important not to argue about what institutional norms should be, but to ensure voluntary (not forced) acceptance of these norms by each member of society due to the awareness their objective dependence on the environment and understanding of the impact of long-term, non-obvious systemic consequences on the life of a particular person.

Only the freedom of a person against the background of his spiritual and intellectual development can save humanity from degradation and problems.

CHARACTERISTIC FEATURES OF SOCIO-HUMANISM

Comparison of social formations should be carried out by the seven basic points: 1) the historical driving force, 2) the goal of development and progress, 3) social relations, 4) economic relations, 5) the government control mechanism, 6) social control of the goal achievement, 7) social policy.

1. The driving historical force. In former centuries, humanity developed according to the laws of economic determinism, subject to the action of "blind" material elements and the influence of productive forces. But man is dual in nature, being an

individual and collective being, material and spiritual. Capitalism prioritizes one side, communism – the opposite. To unite the interests of society and the individual, a dual social structure is required – "social humanism". It is more difficult to manage, as it requires the harmony of opposites. But the integration of the opposites energies gives a cumulative creative effect. In the modern world, the impulse for development, along with material factors and constraints, can and should be the conscious desire of individuals to unite, mutually beneficial cooperation and harmonious coexistence. The basis of this is the spiritual development of each person, an understanding of coherence with each other through systems of a higher order (socio-economic, environmental, etc.) and respect for the human dignity of all members of society. The theory of society development should be based on the principle of historical dualism as a balanced interaction of historical materialism and historical idealism.

2. The goal of development and progress. Previously, the goal was to increase material wealth and ensure superiority. As it turned out, putting the financial and economic targets at the head of the table led to large distortions in the life of society. Therefore, in addition to economic benchmarks, in which there was and is no man himself, the concept of "quality of life" (QL) should be adopted. In contrast to the standard of living (the totality of goods and services consumed), QL shows how good or bad people are, whether they are happy or suffer under specific conditions of existence.

To assess QL, it is advisable to use three groups of statistical indicators [8]:

- physical health: mortality, duration of creative life, fertility, and others;
- social health: the presence of the meaning of life (an indicator of hopelessness – suicide), strength of family ties (the proportion of preserved families), social optimism of the youth (weddings), care for children (social orphans), creative work (discoveries and inventions);
- spiritual health: kindness in relations between people (extreme inhumanity – murder), justice of distribution of property (an indicator of injustice – robbery), relevance to society (employment), social polarization (the ratio of incomes of the richest / poorest families).

Together with the blocks of indicators of living standards, investments in the future and the potential of the state, they form the Index of Good Life of the Population (IGLP). Another important characteristic of the quality of life is the case when a person is engaged in creative activities based on internal motives, and not because of external coercion in all its forms.

3. Social relations. Previously, the state was always owned by a part of the population represented by the ruling class. Now an increasing number of people feel the need to "be masters" of their own lives. The people must be the main source of will and power. The organization of society should promote harmonious coexistence and personal development.

4. Economic relations. The abilities and needs of people differ: some prefer work in public state-owned enterprises, others – in self-governing groups, and others – in private production companies. Economic activity itself, servicing cycles of different length and complexity, requires a diversified structure. For appropriate niches, optimal forms should be justified, productive forces should be freed from ideological chains. As a result, economic relations should be built on the basis of common sense. What is considered to be a healthy thing is what contributes to the development of the productive forces in man and society. Any form of ownership must be sacred: state, cooperative, private. Their proportions should be determined not rigidly (by class dogmas), but flexibly (by production needs). The adopted plan, the market and the contract should serve as regulators.

5. The mechanism of government control. For a high quality of life of the population, a strong state is required, expressing the interests of the majority while respecting the opinion of the minority. Bourgeois and party democracy model failed to solve this problem. In addition, they proved unable to resist the rise of authoritarian regimes. A more reliable mechanism is required, which can be the people's democracy and iterative planning of the society's functioning, combining the "bottom to top" and the "top to bottom" schemes and implementing the contours of information feedback.

Mechanisms for the implementation of people's democracy require a systemic justification, but the general scheme is as follows. The citizens themselves delegate the authority to one candidate out of 200-250 permanent local residents exercising current control over them. The elected representatives form a legislative pyramid from the bottom up by the "delegation" method. The first level is formed by local People's Councils. They delegate a third of the team to the Councils of the next level, and so on, up to the Supreme People's Council (SPC). A representative can be withdrawn from any position by the authority of the level that delegated him/her. An elect can be deprived of the mandate by the residents of the territory from which he was elected. In this context, all representatives report to their voters at annual meetings. The implementation of laws is entrusted to the pyramid of the executive branch. It consists of professionals, who are appointed on the top-to-bottom principle. To this end, the SPC approves the prime minister, who forms the Government and presents it to the SPC for approval. The Councils of each level create their own Executive Committees. An executive committee is subordinated vertically to the executive committee of the next level and horizontally controlled by the Council of this level. Transparency of political and economic relations makes mass corruption impossible. The state authorities are compelled to be effective and moral.

6. Social control over achievement of the goal. The people never had control over the actions of the supreme power. As a result, achievement of goals was paid for by great sacrifices, and the functioning of state structures was detached from the needs of the people. In socio-humanism, the management of a country is carried out through feedback on the final result, where the goal is to improve quality of life, and the result is estimated by the dynamics of IGLP. The responsibility of politicians for the results of their work will provide a breakthrough to political governance of a new type. It is based on the principles of social ergonomics. The actions of the state should be ergonomic, that is, consistent with the values, needs and capabilities of a particular people. Monitoring its parameters is provided by the Good Life Monitoring Center. It consists of scientists selected randomly from the national general list of scientists each year. The government

reports annually to the Parliament on the IGLP indicators. When they deviate and cross the “red line”, it triggers corrective and preventive mechanisms.

7. Social policy. No matter what happens in life, no one will end up in degrading poverty. Everyone must be provided with acceptable housing, public services, health care, nursery services, education, public transportation, and summer break recreation for children. Pensions must amount to at least 80% of the previous wage. This is a guarantee of the necessary property equality. At the same time, everyone is given the opportunity to increase personal wealth through their own labor. This is a guarantee of the necessary property differentiation, which stimulates creative activity.

Social justice is ensured by linking wages to the minimum wage. The gap must not exceed the 7-fold value, varying depending on production features. The gap in the incomes of managers and average executives of enterprises, organizations, institutions, and government agencies must not exceed 20%.

The strategic management of social institutions (science, education, health care, culture, sports, media) is implemented by the public councils of relevant specialists chosen from among their members by a rating vote.

VII. CONCLUSION

The universal significance of the social design of the new formation (social humanism) is great. Spreading the ideology of social ergonomics around the world, we will avoid the brutality of social revolutions. They are not eliminated, but become “tender” by means of the built-in control over the authorities. This ensures a non-violent transition from one qualitative stage of history to another as the objective and subjective prerequisites mature. As a result, there is no need for terrorism and wars, the elimination of social injustice, corruption and extinction of the population is ensured, the objective of peaceful development is achieved. At the international level, a self-adjusting political mechanism will emerge that does not force different countries to the same social and economic model, but finds optimal development conditions for each of them. The main optimality criterion is improvement of the life quality and the living standards of the population. The ideology of social ergonomics can become a unifying worldview for the states of the post-industrial society.

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