

экономического прогнозирования, модернизации политической системы, оптимизации социальных и экономических отношений, учета и блокирования рисков глобализации.

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*Presnyakov V.A., 3rd year student of the specialty «Political management»,  
Belarusian State University of Economics.*

*Ponezhanka V.D., 1st year student of the specialty « World economy»,  
Belarusian State University of Economics*

*Sciences director: Naumov D.I., Ph. D. sciences,  
associate professor of the Department of economic sociology,  
Belarusian State University of Economics*

**SOCIAL DEVELOPMENT OF SOCIETY THROUGH THE PRISM OF  
ASSESSMENTS OF THE ROC**

**СОЦИАЛЬНОЕ РАЗВИТИЕ ОБЩЕСТВО ЧЕРЕЗ ПРИЗМУ ОЦЕНОК РПЦ**

**Annotation.** This article discusses the transformation of the ideological components of religion in modern society. The article reveals what elements of the religious system of Orthodoxy determine a person's attitude to the processes in Russian society, form his value orientations, develop motives and attitudes, develop character and morals, base spiritual needs and preferences. The subject of the study is the Epistles of the Patriarch of the Russian Orthodox Church – Kirill. This choice is due to the fact that the ROC is the largest and most influential religious organization in the post-Soviet territory. The method of research was content analysis, that is, processing of text information with subsequent translation into quantitative indicators. The article deals with the main

spheres that are the sphere of activity of Russian Orthodoxy, as well as their problematization in the official discourse of the ROC.

**Keywords:** content analysis, ROC, Patriarch Kirill, modern society, religion.

**Аннотация.** В данной статье рассмотрена трансформация идейных компонентов религии в условиях современного общества. В статье выявляется то, какие элементы религиозной системы православия определяют отношение человека к процессам в российском обществе, формируют его ценностные ориентации, вырабатывают мотивы и установки, развивают характер и нравы, основывают духовные потребности и предпочтения. Предметом исследования являются послания Патриарха Русской православной церкви – Кирилла. Такой выбор связан с тем, что РПЦ является самой крупной и влиятельной религиозной организацией на постсоветской территории. Методом исследования выступил контент-анализ, то есть обработка текстовой информации с последующим переводом в количественные показатели. В статье рассматриваются основные сферы, которые являются сферой деятельности российского православия, а также их проблематизация в официальном дискурсе РПЦ.

**Ключевые слова:** контент-анализ, РПЦ, Патриарх Кирилл, современное общество, религия.

*Problem statement.* Religion has arisen since the appearance of humankind and has been evolving in parallel with it. Human beings have always needed to believe in some supernatural force to explain natural phenomena. Thus, primitive religions testified to the unity of humans and nature, while nature was dominant. Later, since the Karnak Temple in Ancient Egypt and the Parthenon in Ancient Greece, religion has become sacral and gained the status of the greatest sanctity and holiness. Like any other phenomenon, religion has undergone stagnation and crisis, and for now we have a varied picture of the true status of religion in our being. On the one hand, clericalism has not disappeared from our lives, and has even strengthened in some social groups. On the other hand, modern society is undergoing secularization, the processes of which lead to the establishment of rational norms in society replacing religious ones.

At the same time, there is a stereotype of this process, which sounds as follows: a religious system is based on several fundamental beliefs, and, if they were uprooted or undermined, faith would lose its significant position in the minds of people and finally get sanctioned by the same society. This is a false picture of the reality, because people do not give up their faith and religion in an instant finding that their fundamental beliefs are wrong and false. That means socialization in or out of religion does not pass through fundamental beliefs. It is important to understand that the main strength of religion is based mainly on faith as a belief in something, and the faith itself is ideological in nature. For instance, Erich Fromm described faith as “a basic attitude of a person, a character trait which pervades all his experiences, which enables a man to face reality without illusions and yet to live by his faith. It is difficult to think of faith not primarily as faith in something, but of faith as an inner attitude the specific object of which is of secondary importance” [7, p. 516]. Thus, faith was a platform on which convictions, beliefs, principles, values, etc. were based.

However, since the French revolution (1789—1799), humankind has begun to put forward skeptical theses and statements, as well as criticism towards religion, advocating the supremacy of human reason in society. Thus, with the advent of scientific and technological progress, religion and

faith started losing their dominant position in public life, as evidenced by the spread of atheistic ideas and views as well as the demand for non-religious needs. This raised a dilemma: on the one hand, it is less dangerous to have no religion at all than to have a bad religion. On the other hand, religion is the firmest support for a human. That is, what role does religion play in a man's life or is it just a belief in an unconscious attribute? Of course, for each person religion has its own meaning, and it is impossible to assess what contribution it makes to the development of society, because for some religion is the meaning of life, holiness and hope, and for others it is just fantasy and something archaic, which has no place in the information society.

At the same time, for certain segments of the population, religion plays an accumulating role rather than acting as a belief in the sacred. For instance, Montesquieu stated that even if religion could prove to be useless to subjects, it would remain useful to the sovereigns, for whom it is the only barrier, as they do not fear human law [2, p. 33]. In other words, religion serves the function of restraint. For people who are fanatical about religion, belief in something heavenly or holy is a stronger deterrent than the legislation or judicial system of the state. For example, Islamic fundamentalism, based on Sharia and the principles of the prophet Muhammad and his companions, contradicts the ideas of a secular and democratic state. Another example is Christian fundamentalism, which emerged as a reaction to cultural modernism and contemporary art. In particular, Orthodox fundamentalism stands out since it understands the Bible in the literal word of God. Its adherents consider the Bible infallible and perceive it as a coded message from God without any attempt to question its meaning. Examples of such fundamental organizations were the "Black hundred", "Orthodoxy or death", "Slavic world", "Union of Orthodox citizens" and others. Thus, for some people, religious values have priority, because in some legal systems, religious norms (principles) and Scriptures act as a normative legal act. American sociologist Talcott Parsons wrote that the values of society are rooted in religion, and one of the possible consequences of the pluralization of religion is the destruction of moral or value consensus [5, p. 132]. It is important to understand that human is a product of nature and society, so all the properties of the individual were created by nature, whereas language, morality, culture, religion, value orientation were created by the society. Therefore, it is not religion that forms a diverse picture of values, but society based on its motives and needs. For example, in the middle Ages, religion was at its peak, then it was replaced by philosophy, and in modern realities, science and technology dominate. Thus, there is a tendency in society to partially replace religion and its values with other institutions and their value preferences.

Religion is a private matter concerning any person. Peter Struve wrote that in religion, man leaves the sphere of limited, personal existence and joins a wider, superindividual being [6, p. 68]. This superindividual being determines the viewpoint of a person on the phenomena of society, forms their value orientation, develops motives, attitudes, character and morals, bases new needs and preferences. All this creates a certain behavior in society.

If we proceed from the statement that religion is a product of society, then we can talk about the pervasive function of religion. Religion encompasses all the connections and relationships that exist in social life. The German philosopher Georg Simmel wrote about the pervasive function of the religious system as follows. The attitude of a reverent child to his parents; of an enthusiastic patriot to his country, or of the equally cosmopolitan man to mankind; of the worker to his developing class, or of the feudal Lord infected with the arrogance of the nobility to his estate; of the subject under the spell of that ruler to his sovereign, or of the gallant soldier to his — all these

relations, with such infinitely varied contents, may yet have, from the point of view of the form of their psychic side, a general tone, which may be designated as religious [3, p. 120-121].

*Formulation of goals and objectives.* Since the religious tone (context) is present in all relationships and institutions of society, it is interesting to find out what is the role of the main spheres of society in religion, what problems are most often affected by this institution. To solve this problem, the Epistles of the Patriarch of the Russian Orthodox Church (hereinafter – the ROC) Kirill will be used as the subject of the study. This choice is due to the fact that the ROC is the largest and most influential religious organization in the former Soviet Union.

*Presentation of the main research material.* For the study of text information, the method of content analysis is often used, which in a general sense is understood as the processing of text information with further translation into quantitative indicators. Since the purpose of our study is to correlate the total volume of the text and the volume of material about the studied subject (i.e., of each sphere of social life), it is better to use structural (qualitative) content analysis. As a rule, content analysis is carried out on an annual sample. The research examined 14 Epistles of Patriarch Kirill for 2018. To achieve our goal, we identified 6 main categories (political, economic, social, spiritual and cultural, military, law enforcement) as well as several subcategories (some keywords that specify the categories). Each category characterizes a particular sphere of public life.

In the political sphere of society its main institution was included – the state, under which the countries mentioned in the Patriarch's letters were coded (as a rule, they were Russia, Ukraine, in rare cases the United States). Also included in this sphere were the subcategories of foreign policy and authority. Foreign policy includes concepts that reflect the external activities of the state, activities in the international arena: diplomacy, political process, international relations, etc. Under the subcategory of authority we included not only the phrases in which the word was used, but also events that reflect the relations of politics and power.

Two subcategories were included in the economic sphere of the society: property relations (ownership of natural resources, labor, means of production, results of intellectual activity, as well as money, securities, jewelry) and production relations (production, distribution, exchange and consumption of goods and services).

The social sphere of society is represented by such subcategories as social groups (ethnicity, tribe, class, nation, nationality, ethnicity, etc.) and social well-being (life, education, health, leisure).

Spiritual and cultural sphere is the most significant for religion. In our analysis, it includes 3 main subcategories. The first is spiritual values: morality, love, peace, good and evil, truth, justice, being, life, love, beauty, God, faith, etc. The subcategory of Church not only includes the names of churches (ROC, Ukrainian Orthodox Church (hereinafter – UOC)), but also refers to various Church offices and districts (diocese, Archbishop, Bishop). The third subcategory is culture (literature, art, architecture, music, etc.).

In the military sphere, two main subcategories were identified: military actions and disasters (war, armed attack, armed conflict, etc.) and the military component (national security, sovereignty, territorial integrity of the state).

In the sphere of law enforcement, we have also included two main subcategories: law enforcement agencies (police, internal affairs, customs control, etc.) and criminals (bandits, terrorists, etc.).

It should be noted that the data dictionary was compiled on the basis of the Epistles that were studied in this research. After compiling the dictionary, a coding form is created, in which observations are made. For qualitative content analysis with elements of quantitative analysis we

used the QDA MINER program, which conducted the calculation according to the categories selected by us. In each subcategory, we coded words, phrases, or sentences, which were entered in columns (count). The Cases column shows the cases we have reviewed. Thus, we have identified 7 cases. They should be understood as months (January, February, April, May, July, September and December), in which Patriarch Kirill sent or expressed his Epistles. The Epistles were taken from the official website of the ROC [4] and its archive.

Data on the number of mentions of each sphere is presented in the form of a “tree” in figure 1.

	Count	% Codes	Cases	% Cases
Political sphere				
• States	13	4,2%	3	42,9%
• Foreign policy	13	4,2%	4	57,1%
• Authority	24	7,8%	3	42,9%
Economic sphere				
• Property relations	2	0,7%	2	28,6%
• Production relations				
Social sphere				
• Social groups	32	10,4%	6	85,7%
• Social well-being	4	1,3%	2	28,6%
Spiritual and cultural sphere				
• Spiritual values	99	32,2%	7	100,0%
• the Church	85	27,7%	6	85,7%
• Culture	9	2,9%	2	28,6%
Military sphere				
• Military actions and disasters	12	3,9%	6	85,7%
• Military component	8	2,6%	5	71,4%
Law enforcement				
• Enforcement authorities	1	0,3%	1	14,3%
• Criminals	5	1,6%	4	57,1%

Fig. 1 Distribution of the number of references to certain spheres of society in Patriarch Kirill's Epistles for 2018. Source: author's calculations by: Официальный сайт Русской православной церкви // patriarchia.ru – Русская православная церковь [Электронный ресурс]: <http://www.patriarchia.ru/> – Дата доступа: 08.11.2019

Based on the data provided for each category and subcategory, the following conclusions can be drawn. In the subcategory of states, 13 counts (25 words) were identified. In foreign policy, there were also 13 counts, but the number of words was 135. Subcategory “authority” contained 24 counts (521 words). Thus, the category "political sphere" includes 681 words of the total number of units of analysis.

According to the category of economic sphere, following conclusions may be drawn. In the subcategory of property relations, 2 counts (32 words) were identified. The subcategory of production relations was never mentioned during the study period. Therefore, the category of economic sector consists of 32 words.

The category of social sphere has a total of 87 words. Social groups and social well-being have 32 counts (80 words) and 4 counts (7 words) respectively.

99 counts (300 words) were found in the spiritual values subcategory, 85 counts (686 words) in the Church subcategory and 9 counts (49 words) in the culture subcategory. Thus, the category of spiritual and cultural sphere includes 1035 words.

The variable of military actions and disasters included 12 counts (117 words), and the variable of military component had 8 counts (79). In total, the entire category includes 196 words.

The last and, as can be seen in figure 1, barely influential category of law enforcement sphere has a total of 34 words, including 2 variables: enforcement authorities (1 count, 20 words) and criminals (5 counts, 14 words).

Thus, the total number of units of analysis for all studied messages is 1989 words.

For visual representation of the collected data, a chart is provided (Figure 2).

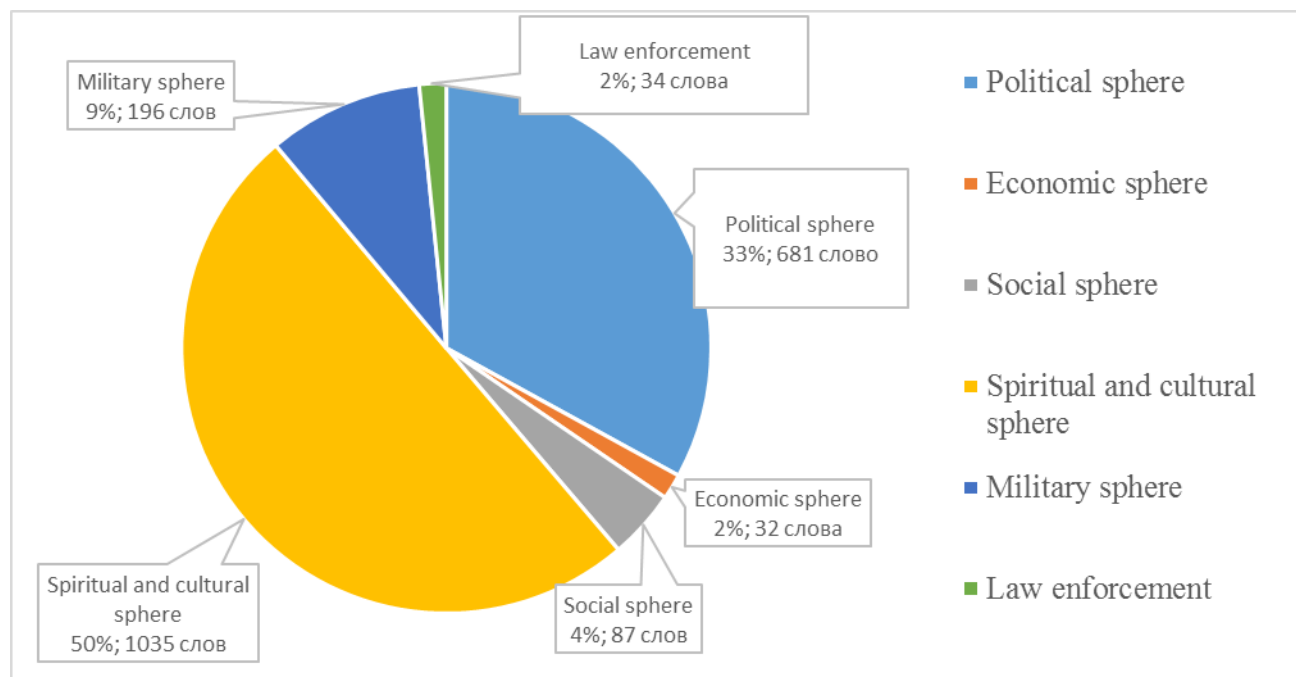


Fig. 2 Distribution of the number of references to certain spheres of society in Patriarch Kirill's Epistles for 2018 (%). Source: author's calculations by: Официальный сайт Русской православной церкви // patriarchia.ru – Русская православная церковь [Электронный ресурс]: <http://www.patriarchia.ru/> – Дата доступа: 08.11.2019

At first glance, it seems that the categories of spiritual-cultural and political spheres occupy a dominant position. However, to obtain more accurate and empirical results, we will use a formula that calculates the "proportion" of semantic categories. The most common in the calculation of this indicator is the formula proposed by the Russian sociologist A. N. Alekseev, which is often quoted in textbooks. The Belarusian political scientist N. A. Antonovich offers the most simplified version (based on the formula of A. N. Alekseev) in her textbook:

$$\text{PoSC} = \frac{\text{the number of analysis units that capture the category}}{\text{total number of analysis units (amount of texts analyzed)'}}$$

PoSC stands for proportion of semantic categories [1, p. 117].

Using this formula, we calculate the proportion of each category. Thus, for the category of political sphere the number of units of analysis is 681 words, while the total number of units of analysis is 1989 words. The obtained value of the proportion of the semantic category is counted in the range from + 1 to – 1. As a result of simple mathematical calculations, the proportion of the semantic category of political sphere was 0.34 (34% of the total volume of the analyzed texts). Since the formula used in the calculation is the same, all calculations were made in table 1 for better visual presentation.

Table 1 Calculation of proportion of six semantic categories

Category	The number of analysis units that capture this category	The total number of units of analysis (the volume of analyzed texts)	Proportion of semantic category	Proportion of semantic category (%)
Political sphere	681	1989	0,34	34
Economic sphere	32	1989	0,016	1,6
Social sphere	87	1989	0,043	4,3
Spiritual and cultural sphere	1035	1989	0,52	52
Military sphere	196	1989	0,098	9,8
Law enforcement sphere	34	1989	0,017	1,7
Total			1	100*

\*The final value is 103.4 %, because when calculating in some categories, the PoSC result was rounded to thousandths. Source: author's calculations by: Официальный сайт Русской православной церкви // patriarchia.ru – Русская православная церковь [Электронный ресурс]: <http://www.patriarchia.ru/> – Дата доступа: 08.11.2019

Having calculated the proportion of each semantic category, we can say with accuracy that in the Epistles of Patriarch Kirill for 2018, the largest amount of text information is devoted to the spiritual and cultural sphere (52% of the total volume of words). It should be noted that the political sphere also has a significant coefficient (34% of the total volume of words). Other categories in the speeches of the Patriarch are presented in a small volume. We can also see the dynamics of the use of subcategories in messages for 2018. This function is performed by QDA MINER. As can be seen in figure 1, there is a column % Cases, which shows the % of mentions of a particular subcategory for all 7 cases (months), in which there are 14 Epistles. As a result, the following conclusions can be drawn. The most used subcategories in Patriarch Kirill's 2018 Epistles were "spiritual values" (100%), "Church and social groups" (85.7% each), as well as "the military component" (71.4%). The frequency of use of the subcategory "foreign policy" is 57.1%, and "states" and "authority", connected with foreign policy, are mentioned less often (each 42.9%). There is also little use of such subcategories as culture and property relations (28.6% each). It is worth noting that the economic sphere of society is the least used in the Patriarch's letters.

*Summary.* Thus, despite the fact that in many countries relations with religion are independent, regulated on the basis of civil and non-religious norms, the content analysis showed that the main areas that are present in religion are the sphere of spirituality and culture and the sphere of politics. Less affected spheres are economic and law enforcement. The problems most affected in religion and with the frequency of mentions more than 50% are related to spiritual

values, the Church, the military component and foreign policy. Political problems, which are implicitly subordinated to confessional and spiritual-cultural ones, are particularly important. In fact, the ROC creates certain symbolic rules of the game for other political actors, which requires study.

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*Приходько В.О., магістрант 1-го року підготовки спеціальності «Менеджмент»  
Вінницький інститут Університету «Україна»*

## СУТНІСТЬ ТА ВИДИ ЕКОНОМІЧНИХ РИЗИКІВ

### ESSENCE AND TYPES OF ECONOMIC RISKS

**Анотація.** В статті розглядається сутність ризику як неодмінної складової підприємницької діяльності. Виділяється особливість ризику при здійсненні зовнішньоекономічної діяльності, а також наводиться класифікація ризиків.

**Ключові слова:** зовнішньоекономічна діяльність, ризик, види ризиків.

**Abstract.** The article considers the essence of risk as an indispensable component of entrepreneurial activity. There is a specific feature of risk in carrying out foreign economic activity, as well as a classification of risks.

**Keywords:** foreign economic activity, risk, types of risks.

*Постановка проблеми.* Актуальність даної проблематики полягає в тому, що питання ризиковості підприємницької діяльності є вічною проблемою бізнесу. Відомо, що чим вищий ступінь ризику, тим вищі можливі прибутки, але й вища вірогідність збитків. Тому для сучасного бізнесу настільки важливим є усвідомлення ризику, визначення його виду та прийняття його рівня.

*Аналіз останніх досліджень та публікацій.* Питанням вивчення ризику підприємницької діяльності присвячено праці таких науковців, як: Байда Н. [1], Дахно І.І. [3], Івченко І.Ю. [4], Ілляшенко С. М. [5], Рум'янцев А.П. [7], Сухарський В.С. [8], Швед В.В. [9-12] та інші.

*Виклад основного матеріалу.* Ризики притаманні будь-якій сфері людської діяльності, але найбільш актуальною проблема ризиків є у підприємницькій діяльності. Видів