

Problematisation of the Phenomenon of Economic Culture

Tatiana Nikolayevna Dukhina

Department of Pedagogy, Psychology and Sociology
Stavropol State Agrarian University
Stavropol, Russia

Svetlana Ivanovna Tarasova

Department of Pedagogy, Psychology and Sociology
Stavropol State Agrarian University
Stavropol, Russia

Evgeniya Vladimirovna Taranova

Department of Pedagogy, Psychology and Sociology
Stavropol State Agrarian University
Stavropol, Russia

Roza Vladimirovna Chvalun

Department of Foreign Languages
Stavropol State Agrarian University
Stavropol, Russia
E-mail: vfvfgfgf-53@yandex.ru

Abstract—The article deals with the role of economic culture in the process of Russian modernization, which affect the development of the economy. The problem of economic culture is very relevant at any time and in any era. The place of economic culture in the life of society is largely determined by the role that economic actors play in social development. Today, in the twenty-first century, questions of economic education are more relevant than ever for Russia, since the role and place of our state in the international arena and on the planet as a whole will largely depend on it.

Keywords—*economic culture; modernization; economic development; education*

I. INTRODUCTION

The significance and role of economic culture in modern Russian modernization processes are relevant and determined by the need to identify the main trends that are inherent in both the Russian economy and the global economy as a whole. The problem of economic culture is very relevant at any time and in any era. The place of economic culture in the life of society is largely determined by the role that economic actors play in social development. Knowledge of people, their experience, skills, abilities, and development opportunities, professional and personal qualities are the key to an effectively developing economy.

Many scientific publications on this issue confirm the relevance of studying the issues of economic culture and its impact on the economic development of society. Researchers pay special attention to the subject of consideration: transformations of the structures and functions of economic culture, functions and dysfunctions of the modern Russian economy [1]; problems of vocational education [2], additional education [3], and virtualization of education [4] and a number of other issues.

The basic and unchanging foundations of all human existence, as well as the conditions for the prosperity of any

state, are the moral component of any nation and the quality of the human resource. Therefore, the development and formation of economic culture in Russia today are important and relevant.

II. HISTORICAL BACKGROUND TO THE ISSUE OF ECONOMIC CULTURE

After many experiments, ups and downs, today Russia is building market relations, wants to bring society to prosperity, and many problems and contradictions arise on this path. As a result of the processes of preservation and renewal of culture they observe contradictions and dysfunctions. At the first stages, there is a loss of the previous culture, its values and carriers, there is a break in relations between generations and an attempt to start everything from scratch, and sometimes a complete and not always necessary reassessment of values.

The reality is that in the Russian economy there was a rupture in the connection between times and generations, which led to the destruction of many cultural traditions and their carriers, since on the one hand the natural processes of renewal (reproduction) of culture were disrupted; on the other hand we need time in order to artificially replace destroyed values and traditions. Throughout the life of many generations, certain elements of culture (in particular, economic) remain at the level of the subconscious of the people. In other words, in order for changes in social relations to take place, it is required not to renew, but to radically change cultural values, which is immeasurably more difficult and longer. This is exactly what is happening in the modern Russian economy and culture. These changes in values are associated primarily with the emergence and development of a new economic system, which is based on market relations and entrepreneurial activity, which is fundamentally different from the previous, planned system. It should be said that all phenomena occurring both in the economic and in the spiritual sphere are directly related to

each other, as they affect the social and spiritual values of various groups of the population. Changes in society are also influenced by the level of cultural development.

An economic culture is the ensemble of social norms and values that regulate the economic behavior of individuals, and play the role of social memory of economic development, which transmits, selects and updates the values, norms, needs that function in the field of economics and orient its subjects to other forms of economic activity. The authors of this definition are well-known Russian researchers in the field of economic sociology T.I. Zaslavskaya and R.V. Ryvkina [5], [6]. Scientists emphasize that economic culture should not be considered separately, as an independent part, but in the context of a general culture. Economic culture is a projection of culture in a broad sense and has an impact on the entire system of socio-economic relations.

In the analysis of the economic system, the main attention is paid to the analysis of the economic culture through which the regulation of economic behavior is carried out. In economic culture, there are several levels:

- connected with values and morals;
- scientific and experimental knowledge (professional and specialized);
- determined by norms and regulatory behavior.

The leading place among the value characteristics of the economic culture is occupied by the values of labor and work ethic. Work ethic is the attitude of people to work, on the basis of certain values and norms that take place in a given society and at a given time, represented in categories and standards of culture and realized in labor activity.

In the USSR was ambivalence about work ethic. On the one hand, ideological concepts considered labor as a “matter of honor and glory,” while using the system of forced labor in all spheres of the national economy. And on the other hand, planned economy, the alienation of workers from the means of production, the monopolization of these funds by the state, did not contribute to economic motivation, formed the desire to shirk individuals from the workings and dependency attitude among the masses. Therefore, after the collapse of the Soviet Union, and the loss of the old moral and cultural norms, a crisis occurred in matters of work ethic. The main reason for this is the lack of market ideology among the majority of the population, in other words, our people are simply not ready to live and work in the conditions of market relations due to the lack of market consciousness, ideas of economic efficiency, freedom and private property. The economy will work effectively only if the majority of the population accepts and assimilates the above listed values. Only a market economic culture will create an opportunity for a new economic motivation for all labor activities.

Private property can also be attributed to other values of economic culture, since it has a powerful influence on the economic behavior of individuals.

We should consult one of the arguments why market relations in Russia are so difficult to realize, for this we observe our history. Traditionally in Russia it was believed (at the turn of the 19th and 20th centuries) that wealth was “vicious” and “pernicious”, therefore the principles of the “holiness” of private property were not rooted in the consciousness of our people. This was further promoted by the activity of the radical Russian intelligentsia, which instilled in the minds of the masses the thought that the bourgeoisie was the main enemy of the peasant. Most of whose representatives were from the lower strata of society, proletarians who had no property. The radical intelligentsia was the “spiritual leader of the Russian revolution.”

A well-known historian S.S. Oldenberg presents evidence convincingly confirming the fact that Russians are opposed to private property and entrepreneurship [7]. A researcher writes that it is better for a Russian to be an agronomist and serve in the Zemstvo than to be a landowner.

Another researcher S.L. Frank believes that the amazing moment is that people who own property do not have a “proprietary world view” [8]. They are characterized by disinterested and super-personal faith in the holiness of the principle of private property.

The Russian philosopher N. A. Berdyaev believed that the Russians had never been bourgeois, had never had bourgeois features, and had not confessed bourgeois norms and virtues [9].

P.P. Ryabushkinsky says that entrepreneurial life in Russia had dawn in 1913 due to private entrepreneurship, but was considered by Russians as the work of a gang of speculators who profit from the people’s grief [10]. Therefore, a disrespectful attitude towards the institution of private property could not defend it after the 1917 revolution. The entire petty bourgeoisie was liquidated.

All the above studies say about the peculiarities of our Russian economic culture and that it is impossible to ignore these circumstances to approach the formation of a modern market space.

Speaking of economic culture, one should say about its next component: instrumental and scientific-theoretical knowledge. This component belongs to the rational type of action and regulates the value-normative behavior of actors of economic relations. It is characterized by a number of features, as it regulates the status-role behavior of various socio-professional groups. They include professional standards and professional ethics, role prescriptions, characteristic of different types of economic behavior and market mechanism.

Russian scientists N.N. Zarubina identified various structural levels of economic culture. They include personal, institutional, specialized, middle and everyday levels [11].

The composition of the personal level, as the author believes, includes values, norms, motives that determine the economic activities of the individual at the individual level.

The institutional level of the norm of economic culture is implemented in various documents: charters and codes of

organizations, declarations, codes of rules of workers and business principles. While the institutional culture is characterized by a system of sanctions for violating the norms, the personal level is characterized by the consciousness of what corresponds or does not correspond to the value model. In this case, the individual either feels guilty or a sense of being right.

Personal and institutional levels are closely related. The basis of the specialized economic culture is a high professional culture. It possesses high-level specialists. In turn, these specialists have a specific mentality, traditions and value orientations.

Broad masses share the so-called median economic culture. And it is a specialized and mobilized form of sustainable and consistent value orientations, which is shared by the majority of the population.

III. DISCUSSION

What are the features of economic culture as a process that regulates the economic behavior of subjects of economic relations? The process of formation of economic culture is influenced by:

- firstly, the needs of the economy, and they can be both positive and negative, and social norms that, arising in society, acquire their specific meaning;
- secondly, the connection between economic consciousness and economic thinking is carried out and regulated. If social patterns and social stereotypes are conservative, then economic behavior is less active. Conversely, if these social patterns are more rational, creative and active, then in this case economic behavior will be carried out more freely and consistently;
- thirdly, an economic culture, more than any other, implements the management of the economic behavior of subjects of economic relations and regulates the relationship of economic consciousness and economic behavior [12].

Since the mid-70s of the twentieth century, there has been a discussion that considered the nature of economic relations in culture. We give them in our study.

In the first point of view, since economic culture does not produce any material benefits, therefore, there can be no economic relations in this sphere.

In the second point of view, economic relations are “secondary” and “second-rate”, since culture consumes products created in the sphere of material production.

At the turn of the 80s and 90s of the twentieth century, when perestroika began in Russia and with it began the search for new economic mechanisms in the field of culture.

We agree with the opinion of the majority of researchers in the field of economic culture that the process of cultural activities contributes to the formation of full-fledged economic relations that are directly related to the

preservation, multiplication, and creation, dissemination of relevant cultural values. Cultural values are based on material and spiritual values. Structures with and without the status of historical and cultural monuments, all kinds of objects and technologies are usually considered material values. Moral ideals and norms, language, traditions, folklore, art crafts and crafts are usually attributed to spiritual values.

Cultural benefits are the conditions and service that organization and individuals provide, designed to satisfy their cultural needs by citizens. Cultural values are the basis for cultural goods. Cultural benefits are created by:

- “free artists”; individuals who carry out individual labour activity;
- structures that have an institutionalized structure, i.e. which are legal entities;

As researches show, a high level of culture, in particular economic culture is simply necessary for the progressive development of society. Therefore, it becomes obvious that the higher the proportion of the population with full and secondary education, the less differentiation is in income, and, consequently, the lower is social tensions in society. And again on the agenda is the issue of training senior and middle managers who have a high economic culture. It is important to note that Russia’s economic growth and the educational system are closely interrelated. The quality of education affects the quality of work of future specialists, and hence, the country’s economy. This issue is currently very relevant and requires further solutions in the field of education [13].

The task of economic culture is the formation of universal norms, rules and values that would correspond to common humanitarian values. Hence, the main task that economic culture solves is to educate moral and responsible citizens working in the field of market relations, which could combine their personal interests with the interests of society and the means of their realization. It is a person with such qualities who is able to achieve success in market conditions. The market requires society to form a moral-professional culture from the subjects of market relations, that is, combining both economic and moral interests together. Only under such conditions we can get an active, creative, enterprising participant in economic relations, i.e. to give impetus to an effectively developing Russian economy. That is why morality should be the cornerstone of all the activities of the subject of economic relations [14].

Speaking about the features of economic values and norms of behavior, one should consult the issues of mentality. The national economic mentality is a social informal institution that determines the nature of socio-economic norms in society and influences the formation and development of the economic activities of a given nation. The Russian national mentality has a number of its features, which were first discussed in the early 90s of the twentieth century. Such researchers include the Russian P. Shiryayev and the American R. Anderson [15]. In their book, entitled “Sharks” and “Dolphins”, the authors reflected on the phenomenon of the economic mentality of Russians and

Americans. Researchers have built their work on the comparative characteristics of many foreign studies, comparing Russians and Americans.

Today, Russia is turning from a passive object of research into an active and full participant in various international projects, for example, the project CLOBE - "Research program on the study of global leadership and the effectiveness of organizational behavior". Such projects contribute to the exclusion of a biased attitude towards the study of the Russian economic mentality.

IV. CONCLUSION

The economic efficiency will depend on the activity of all subjects of economic relations. Therefore, an important condition for a real and progressively developing economy will be the level of economic culture of subjects of economic relations.

Russian economic culture has its own characteristics and its long history. Giving a description of Russian culture, it can be argued that today it is rather contradictory. These characteristics are connected with the fact that the former economic space has been destroyed, the values and ideals of the socialist state have been lost, and the new ones are only being formed and connected with capitalism, the market system of relations. Today's difficulties are connected with the fact that the new economic culture is only at the stage of formation. That is why the improvement of the new mechanisms of formation of modern economic culture is important and mandatory. With further improvement of economic culture, it is necessary to return to the old, well-known forms of economic training of specialists, which were carried out through labour collectives, family and educational institutions.

Speaking of economic culture, we should also touch upon the issues of modernization. Modernization is the transition of countries that had a traditional way to an industrial society. It may be inorganic or organic. Inorganic modernization is carried out "from above," that is, politics and economics. Organic, on the contrary, is carried out through culture. Russia belongs to countries with inorganic modernization and has a number of its own characteristics, which does not allow drawing analogies with other countries and civilizations. This can explain the fact that many seemingly, at first glance, effective laws and regulations in Russia are not being implemented, since modernization is carried out "from above," through politics and the economy.

Summing up, we can draw the following conclusions:

- Traditionally in Russia it was believed that wealth was "vicious" and "pernicious," therefore the principles of the "holiness" of private property were not rooted in the minds of our people.
- According to historical tradition Russians are opposed to private property and entrepreneurship.
- In Russia even the people who owned the property did not have a "possessive world view".

- Russians never were bourgeois, never had bourgeois traits, and did not profess bourgeois norms and virtues.
- Russian modernization has its own characteristics.

Speaking about the formation of economic culture, we constantly turn to issues of development, formation, education. Actually these tasks need to be solved by the entire Russian educational system. Today, the Russian education system should train highly qualified specialists with deep knowledge of economics, psychology, organization and stimulation of labor, who have an economic culture and know how to work in a team. In addition, a specialist must be proactive, must have professional dedication, be self-esteem, and be able to realize professional and personal capabilities.

Based on the foregoing, it can be said that Russia is a unique country with its historical and cultural traditions, so the principles of Western economic culture can be used only taking into account our national circumstances and with certain limitations, and the most important task is to find our own way and our own vision, realization of this significant issue.

The Russian people today, more than ever, should take the best from the rich world experience, enrich it with their own examples and their thousand years of experience and make a powerful breakthrough, become a prosperous state, proving once again to the whole world their power and strength.

REFERENCES

- [1] Zaslavskaya T.I. Russian society on a social break: a view from the inside. - M., 1997.
- [2] V. Fomin, V. Sevostyanov. Additional professional education // Human resources. 2003. No.3. The concept of long-term socio-economic development of the Russian Federation for 2008-2020 // www.government.ru.
- [3] Gradov I.A. Virtualization of vocational education: social order // Collection of scientific works. Nizhni Novgorod, 2012. P.4-11.
- [4] Zaslavskaya T.I. Sociology of economic life: theory essays (in collaboration with R. V. Ryvkina), Novosibirsk, Science, 1991
- [5] Ryvkina R.V. Economic sociology of transition Russia. The drama of change. Tutorial. M.: Delo, 2002. - 432 p.
- [6] Shanyavsky A.I. Short biography of Sergey Sergeevich Oldenburg (1888-1940) // Scientific journal "Young scientist". - Kazan, 2016. - № 27 (131). P. 297-302.
- [7] T.A. Bogdanova "Existential Psychology" / - Study Guide Part I. Chelyabinsk Publishing SUSU 2004.P.10-12
- [8] Berdyaev N.A. The origins and meaning of Russian communism.- Publisher: Azbuka Series: Alphabet-Classic.-2016.
- [9] Ryabushkinsky P.P. Moscow merchants // Past, 1991. No. 1-3.
- [10] Zarubina N.N. Business in the mirror of Russian culture. - M.: Ankil, 2004.
- [11] Filonova E.I. The economic culture of modern Russia in the context of postmodern. Abstract of dissertation for the degree of Candidate of Philosophy Rostov-on-Don - 2010. p.28.
- [12] Filonova E.I. Economic thinking of the modern "productive class" in Russia // Social-economic and technical-technological problems of the development of the services sector: Collection of scientific works.

- Vol. 8. - Part 3. - Rostov-on-Don: Publishing house RAS SRSUES, 2009, 0.3 p.

- [13] Filonova E.I. Economic thinking and ethnos of modern Russian owners // Proceedings of the 6th International scientific and practical conference "Statehood and the right of Slavic peoples in the context of globalization" February 7-28, 2009. Rost. State University of Communications - Rostov-on-Don, 2009, 0.33 p.
- [14] Anderson R., Shikhirev P. "Sharks" and "Dolphins": Psychology and ethics of the Russian-American business partnership. M: Delo, 1994. 247 p.