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Intercultural Communications as a Tool of Formation of the Global Axiological System in the Conditions of Establishment of the Entrepreneurial Type of Thinking of the Russian Society

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Abstract

The article is devoted to the influence of intercultural communications on society in the conditions of establishment of the entrepreneurial type of thinking in Russia. The authors note standardization of entrepreneurial culture and increase of priority of global market's values with bearers of the entrepreneurial type of thinking, who represent the most active and independent part of the Russian society – which stimulates socio-cultural contradictions in the modern society. The conclusion is made on intercultural communications in the conditions of establishment of the entrepreneurial type of thinking in Russia as a tool of formation of the global axiological system.

Keywords: Intercultural communications, Globalization, Entrepreneurial thinking, Entrepreneurial activities, Culture, Ethics, Motivation, Values, Acculturation.

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Introduction

At a certain historical moment, Russian society faced the capitalistic mode of economy and related special mode of thinking of a certain social layer – entrepreneurial thinking. Due to this, formation of entrepreneurial thinking and entrepreneurial class began in Russia.

Economic relations pierce every human's life. As a form of social interrelations, they dominate in society, binding together such different social entities and families, organizations, companies, regions, nations, and states. In a certain sense, economic interrelations are a blood circulatory system of any society, ensuring transfer and distribution of finance and material values. A new class of entrepreneurs plays an important role in this process by means of creation of jobs, trade networks, companies, and transport schemes, as well as by means of generation of new business ideas that prevent economic stagnation that is peculiar for the socialist systems of economy. In the process of entrepreneurial activities a so called culture of entrepreneurship, entrepreneurial ethics, is formed, related to certain value landmarks. Culture and ethics of entrepreneurship is based on the values to which an entrepreneur appeals when solving the problems of various characters and scales in the changing economy (Vodenko et al., 2017; Vodenko et al., 2018; Rodionova et al., 2017).

At that, socio-economic changes that take place in Russia overlapped the process of globalization that lead to creation of an integrated global market and economic and socio-cultural changes. Russia participates in them in the process of economic activities. Despite cultural and institutional peculiarities, the Russian entrepreneurial class is a part of the integrated civilizational environment. Its value systems, despite a certain autonomous character, are not closed. Economic activities – especially, in the conditions of forming global market – supposes constant connection and communication between representatives of various cultures, in the form of direct contacts between people and certain societies, which leads to exchange of value settings, ethical principles, and culture of business and legal interrelations.

However, according to the Polish political expert A. Pszevorsky (1999), the strategy of reforms does not always consider the social price that should be paid. The system of values and behavior of a separate “class” eventually influences the life of the whole society. Thus, the issues “related to description of the set of professional and personal qualities of Russian entrepreneurs and their value orientations and motivations, come to the foreground and become very topical.” (Korneyko, 2017).

The purpose of the research is to determine the influence of intercultural communications on the Russian society in the conditions of formation of the entrepreneurial type of thinking.

The hypothesis of the research is that intercultural communications in the conditions of formation of entrepreneurial thinking in Russia are a means of acculturation of the most active and productive part of the Russian society to the axiological system of the global world.

Literature Review

Let us view the problem with the usage of the culture-based approach that is seen in the works of Kant, Hegel, Rickert, etc., in which specifics of society comes from moral values – i.e., ideas, goals, and ideals, which determine the life of separate individuals and the whole society. Also, the sociological approach of E. Durkheim is used – it assigns legal and moral rules, beliefs, financial systems, group's customs, etc. to social facts. The work uses general scientific methods – analysis, synthesis, reifying, etc.

Intercultural communications were first studied at the end of the 19th – beginning of the 20th century within American ethnography and cultural anthropology. W. H. Holmes used the term “acculturation” for denoting the process of assimilation and transfer of the elements of one culture to another. Such researchers as

Bruce Philip Dohrenwend and Robert J. Smith described the types of results of acculturation for individual during contact of ethnic group in the article "Acculturation: an exploratory formulation" (1962).

The most well-known typology of corporate cultures was offered by the Dutch sociologist Geert Hofstede in early 1980's (Hofstede, 1964). Other classifications of cultures were offered by such researchers as Edward T. Hall (classifying cultures depending on their usage of space and time) (Hall, 1990).

The researchers differ in evaluations of consequences of intercultural communications but view them as a means of formation of a new global culture (E.E. Anisimova, T.G. Grushevitskaya, V.D. Popkov, A.P. Sadokhin, et al.) (Sadokhin, 2005).

Entrepreneurial activity, as a factor of movement to balance, was viewed by F. Hayek (1992). Thoughts on special personal qualities of the subject of entrepreneurship were presented by J. Schumpeter and F. Hayek (Schumpeter, 1995).

Results

Entrepreneurship is a special type of activities that requires from entrepreneur special qualities of character, the skill to organize his time, and good health, which stimulates the necessary business activity.

Entrepreneurs – as a social group – are peculiar for a special type of thinking and special qualities that allow achieving success in business. First of all, it is independence – i.e., the capability to perform actions voluntarily, not under external coercion. Independence of entrepreneurs is combined with the skill to orient in a quickly changing situation, make quick decisions, survive in the conditions of free competition, change the sphere of activities and start other projects, etc.

Independence is based on freedom of rational choice, as spheres of useful and popular activities instead of hired labor, as well as the object, goals, resources, business processes, and means of organization of activities and business communications. Entrepreneur is also characterized by such important qualities as initiative, rationality (capability to use the resource and actions that ensure the largest correspondence of the result to the set goals), and responsibility. Entrepreneur acknowledges the necessity for good business reputation for success – for in the conditions of competition he has to be more useful, responsible, and effective participant of the market than his rivals.

It is also necessary to note such important quality of entrepreneurial thinking as openness to everything new, striving for new information, and striving for learning. It is possible to systematize peculiarities of entrepreneurial thinking as a sum of qualities of thinking, products of quality of independence – which ensure independence of activities.

Entrepreneurial activities have a large social character. Entrepreneurial decisions, apart from materials aspects, take into account moral & cultural, socio-cultural, and other aspects (Korneyko, 2017).

In the process of formation of entrepreneurial thinking in Russia and the practice of entrepreneurial activities, the entrepreneurial class forms a special entrepreneurial culture and entrepreneurial ethics. Any culture is basically the system of ideologies, values, norms (primarily, behavioral), beliefs, customs, traditions, and knowledge, peculiar for a certain community (Guzikova & Fofanov, 2015).

The course of formation of the entrepreneurial culture is determined by a lot of factors: national and state mentality; laws that determine rights and responsibilities of entrepreneurs; culture and personal qualities of entrepreneurs. A very important role in the list of factors that influence the formation of entrepreneurial culture belongs to the influence of external civilized entrepreneurial environment.

The culture of entrepreneurship covers relations with the state and society on the whole, as well as separate relations with consumers, co-workers, partners, and other economic subjects, as well as observation of effective laws. Thus, Russian laws limit monopolization and unfair competition, and entrepreneurs have to pay the set taxes and levies. Also, there are fines and penalties for illegal entrepreneurship; laws determine the legal norms of interrelations between participants of business and the measure of responsibility before each other (Guzikova & Fofanov, 2015).

In this work, we study the variant of legal entrepreneurial activities, ignoring such means of doing business that envisage violation of law in any form.

In the conditions of legal entrepreneurial activities, the main role belongs to such factor of entrepreneurial culture as entrepreneurial ethics – an important component of civilized entrepreneurship. Entrepreneurial ethics determines the practice of behavior of entrepreneurs in the process of economic activities according to the moral norms, ideas on proper and improper, human's goal, and sense of human's life. Entrepreneurial ethics is closely connected to such notions as fairness, consciousness, authority, nobility, politeness, ambition, ego, impudence, hypocrisy, malevolence, slander, revenge, and treachery, and is based on moral principles relating to customs, character, spirit, and desires of entrepreneurs.

The economic theory has an opinion according to which the spirit of capitalism and economic development as such is historically predetermined by development of Protestantism. That's why ethics of entrepreneurship is based on the ethics of Protestantism. In particular, this idea is expressed by M. Weber in "The Protestant Ethic and the Spirit of Capitalism". Not all researchers share this opinion, but it is obvious that civilized entrepreneurship is based on general human principles and values – so called basic values. Basic values are an important factor of socio-moral regulation of behavior.

An especially important issue of entrepreneurial thinking is the issue of the motive of economic and financial activities and peculiarities of understanding its goals and tasks, which lead to evaluation of the obtained result, satisfaction or dissatisfaction with the result, setting of new goals, and formation of a certain ideal of successfulness or failure of entrepreneurial activities at the ideological level. It is known that any labor, including entrepreneurship, is motivated by the internal system of values. It should be noted that the system of values is a flexible system that can develop and change over a human's life. Accordingly, entrepreneurial ethics and culture "are not a set of ready rules but an intellectual tool the possession of which allows making effective decisions in various situations of society's socio-economic life" (Korneyko, 2017). It should be added that the very understanding of effectiveness or ineffectiveness of a specific decision is largely determined by the existing system of entrepreneur's values.

In the process of formation of entrepreneurial thinking, not only separate personalities but the whole social groups can change their systems of values and identify them with the values of market economy, therefore changing their ethics and culture.

The modern researchers such as V.P. Poznyakov provides a comparative analysis of the data received in different years from the moment of Russia's entering market economy – which allows determining the general peculiarities of the structure of entrepreneurial activities' motives and tracking their dynamics. "While according to the 1992 and 1994 surveys the first positions as to significance belonged to motives of independence and self-realization, starting from 1997 a more attractive motive of entrepreneurial activities has been material well-being. In 1997 and 2003 it was ranked second in the hierarchy of motives, and according to the 2001 survey it was ranked first. At that, the second position – as to significance – in these surveys belongs to the motive of independence, and the motive of self-realizations goes down to the third position. Authority with the surrounding people was ranked fourth since 1997, and usefulness of the work for people goes down to the fifth position" (Poznyakov, 2007).

With establishment of market relations, values and norms related to economy changed – i.e., sustainable ideas of the importance or benefits for people and families, as well as the ideas of preferable economic behavior. These values contradict the peculiarities of historical Russian mentality and type of economic thinking, which leads to deformations and destructive behavior of people and makes the process of selection unpredictable.

Flexibility of the system of values that determine entrepreneurial ethics and entrepreneurial culture on the whole becomes an especially important factor in the conditions of Russia's entering the globalization processes. At the level of financial activities, globalization processes lead to creation of an integrated world market and are peculiar for large increase of intercultural communications. Forms of various cultures become accessible to the most active group of Russians, and direct contacts between various cultural traditions grow. In its turn, intercultural communications lead to the phenomenon of acculturation, in the process of which "human faces two main problems – preservation of cultural identity and the necessity to exist in a new culture" (Guzikova & Fofanov, 2015).

There are four strategies of acculturation: 1. Assimilation – human enters the new culture, losing the connection with his old culture and refusing from it. 2. Separation – refusal from acceptance of the norms of another culture and preservation of identification with his old culture. 3. Marginalization – loss of the primary cultural identity and lack of identification with a new culture. 4. Integration – probably, the best strategy of acculturation. It supposes entering a new culture without losing the primary cultural identity (Guzikova & Fofanov, 2015).

In case with culture of entrepreneurship, only the strategies of assimilation or integration are acceptable variants of acculturation that ensure the possibility to conduct entrepreneurial activities in the global scale. Entrepreneurial ethics and entrepreneurial culture of Russian entrepreneurs who enter the global market, interact with foreign partners, or assimilate or integrate with the foreign entrepreneurial culture. In the aspect of intercultural interaction, the system of values of Russian entrepreneurs "is replenished not by overlapping old elements with new ones but by transformation of existing tendencies, integration of the new and the old – as a result of which a synergetic effect from the results of internal work of consciousness appears" (Guzikova & Fofanov, 2015).

The study by O.V. Korneyko determines the fact that Russian entrepreneurs who interact with cultures with the high level of entrepreneurial ethics have to correspond to this level. Thus, for example, the system of value of Russian manufacturers – fish industrialists from Primorski Krai – was influenced by positive qualities of Japanese businessmen who worked with them (Korneyko, 2017). The result of interaction is seen by O.V. Korneyko in economic activities – not only on the basis of economic profit but under the influence of "basic" values (decency, honesty, responsibility, etc.) and social orientation, in view of the conditions and consequences of these activities. The author suggest introducing into scientific turnover the category "ethical entrepreneurship". Ethical entrepreneurship excludes damaging the environment, violating the conditions of labor, discriminating women, using low-quality ingredients, violating technologies and production standards, etc. (Korneyko, 2017).

However, in the process of formation of entrepreneurial thinking in Russia, the processes of acculturation might lead to positive and negative consequences. As formation of entrepreneurial thinking and intercultural communications in the financial and economic activities overlapped the globalization processes, there emerged a certain pressure in the sphere of entrepreneurial values from more economically developed countries. Globalization is not mechanical acculturation as a result of natural intercultural communications. Globalization is "accepting norms, values, and institutes of the Western life by humanity as a necessity of law and rule of time". In this strategy, everything "non-Western" and unique

should disappear or take its humble niche in the set system of values. As a result of globalization, researchers distinguish certain standardization in culture and the priority of commercial mass samples.

As globalization is a means of concentration of the global wealth and power in the hands of certain people and groups, a Russian entrepreneur who enters the global culture of entrepreneurship treats any activities in the context and according to the measures of the global exchange. In such conditions, a person who possesses entrepreneurial thinking has to understand motivation and final goal of his financial activities that determines its final result. For example, entrepreneur may set the goal – apart from personal enrichment, self-realization, and creative development – bringing profit for his country. Or, quite on the contrary, thinking with the categories of the global market may focus on striving to unlimited enrichment and the desire to become one of the global tycoons, damaging the economic interests of the country, as well as the desire to use bad business practices.

Unfortunately, the modern social reality reflects the fact that the countries that entered global market relations find out that they are in the tough system of relations in which they have no value, moral, and spiritual directions and no national ideology.

Discussion

Entrepreneurship, as a special form of activities, forms special qualities of entrepreneur, which could be determined as activity of will, activity of goals, activity of actions, and sociality. One of the conditions of successful entrepreneurship is entrepreneurial thinking, which has its peculiarities – especially, in the sphere of creativity, initiative, rationality, openness for new knowledge, flexibility, speed of decision making, etc. Therefore, entrepreneurial thinking is a special type of thinking peculiar for the most active, independence, and initiative social group that determines the development of the country's economy in the conditions of market relations. Totality of entrepreneurial thinking and qualities of successful entrepreneur forms the most active and creative social entity that can transform the life of the whole society. In the process of entrepreneurial activities, special culture and ethics of entrepreneurship is formed.

Motive and specifics of understanding the goals and tasks of financial and economic activities and the values on which is it built, as well as principles and criteria of evaluation of the final result are one of the most important components of entrepreneurial thinking. It should be noted that the system of values is a flexible system that can change under the influence of external and internal factors, which changes ethics and human behavior. Entrepreneurship – as an active form of activities in the conditions of market relations – can change the hierarchy of human values and separate social groups.

At present, in the open world, samples of various cultures become accessible to wide masses of people. Quick acculturation of the most active part of society with the global system of values and preservation of traditional values with another part of society in the Russian society lead to opposition of two worlds: old (traditional) and modern (global). This opposition reaches political and ideological struggle.

Unfortunately, positive influence of certain developed cultures of entrepreneurship on establishment of entrepreneurial thinking in Russia is neutralized by negative consequences of invasion of the global economic values with which a Russian entrepreneur identifies his activities – as they are generally accepted samples. This inevitable forms standardized norms and samples of personal and public culture of entrepreneurs – the world of values and global market in which the dominating and decisive goals, senses, tasks, and criteria of successfulness are market values. In these conditions, intercultural communications in the sphere of entrepreneurship accelerate the process of formation of the global standardized culture and the system of values, in which the value of usefulness of activities for people and the country, as well

as priority of their culture, give way to the values of unlimited profit and personal enrichment, and the world is seen as one global market. That's why, in the conditions of establishment of entrepreneurial thinking, influence on Russian businessmen from the external civilized entrepreneurial environment and intercultural communications in the process of doing business is one of the factors of acceleration of Russia's entering the cultural environment of the global world.

Conclusions

Such consequence of intercultural communications as acculturation influences the most active, creative, initiative, and motivate part of the Russian society, which is capable of forming the way of life and culture of the whole society. Acceptance by the active part of the society of the view of the world as one global market, priority of market values of personal enrichment and pragmatism, motivation to activities aimed at receipt of personal benefits, treating national wealth, nature, and human potential as a means for enrichment, movement of the motivation of labor's value for people to the background, loss of realization of the necessity for observing the country's interests, and entering the global culture form cosmopolitanism as a basis of the ideology of the new global world. Thus, intercultural communications in the conditions of establishment of entrepreneurial thinking are the factor of quick formation of the axiological system of the global world with the active part of the Russian society.

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