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RESEARCH OF THE STRUCTURE OF NONECONOMIC INSTITUTES

Annotation. In the article the basic structural elements of noneconomic institutes are considered, their essence and content are revealed.

Keywords: institute, economic institutions; noneconomic institutions; the structure of noneconomic institutions.

I. Introduction.

Effective development of any state objectively depends on the solution of problems, connected with research of economic, political and legal and ideological processes. Different economic and noneconomic institutes, their interconnections, their relationships with the state are the objects of such research/

Theoretical bases of evolution of institutional structure are explained in papers of such scientists: V.Geyec, Yu. Zayceva, G.Zborovskiy, M.Ivaschenko, T.Krichevskaya, L. Alekseenko, Z. Atamanyuk, V. Bazilevich, V. Savchuk, R.Kapelyushnikov, V. Yakubenko, V. Tambovcev, A. Shastitko, U. Gamilton, O.Vilyamson, D. Nort, L. Harris et al.

II. Posedness.

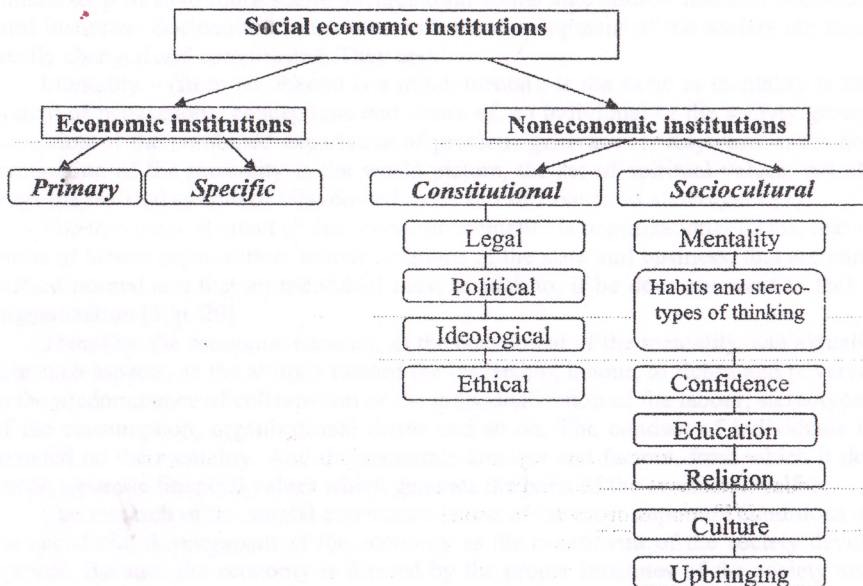
To investigate and strukturize noneconomic institutes.

III. Results

In the process of the society development economic and noneconomic institutes were formed facilitating high-quality changes in the development of the country. They are labour, property, power, a capital, a family... The institutional environment is the important component of the social and economic improvement in the national economy and raising of its competitiveness level.

The institutional system consists of the collection of institutes and the structure of institutions in their interconnection and interaction.

Let's examine consider the structure of social and economic institutes (see scheme. 1). Economic and noneconomic institutes are complied with each other.



Scheme 1. Structure of social and economic institutes

In this period an economy is examined by scientists as the evolutionary open system which undergoes the constant influence of the external environment (culture, political conditions, nature, and so on) and reacts on them. Therefore institutionalism gives up the most important postulate of neoclassic theory – aspiration of economy for the balance, which is interpreted as the atypical and the very short-term state. Actions of factors which help to bring the system closer to the balance are overpowered by more powerful external influence, and also internal (endogenous) forces, which create the tension in the system endless process of changes and development [4, p. 92].

In any country the development of the economic system is adjusted by the peculiarities features of all components of the social development and the most dominant are basic which noneconomic factors (education, religion, culture, mentality, moral and spiritual education, habits and stereotypes, and so on).

Economic and noneconomic institutes are placed under each other. Noneconomic institutes consist of constitutional and sociocultural. Constitutional noneconomic institutes can be:

Legal institutes. In papers of John Commons: «Distribution of riches» (1893), «Legal bases of capitalism» (1924), «Institutional economy, its place, in a political economy» (1934), «Economic theory of collective actions» (1950) noneconomic institutes underlie analysis namely: legal, principles of law. In these research he showed us the social and legal variety of institutionalism. For his views there was characteristic about the assertion about the primacy of the law above the economy. J. Commons considered that through legal procedure, through courts economic relations are regulated in the society and namely legal procedures are effective for clearing off conflicts in the society and setting up the social peace.

Political institutes – are states, parties, trade unions and different, public organizations, which direct the political goals to the establishment and maintenance of the certain form of the political power, judicial and administrative bodies, institutes of lawmaking, association, legal education, institutes of law and order and social control, human rights, the solution of legal conflicts and other. These political and legal institutes carry out the certain type of the social activity through a management and adjusting of public relations.

Political institutes are stabilize dominating social and class structures in the society, provide a recreation and stable keeping of ideological values.

The state is the most important political and legal institute of the modern society, and also the basic source of laws and other legal acts, that are called for organization of the society life.

Ideological institutes. The main position between the whole institutional factors of the economic policy belongs the ideology as means of coordination of institutes. Ideas and ideologies form mental structures, which individuals use for interpreting out world and make a choice. Moreover, strukturizing the interaction of people, formal institutes intentionally or by chance «reduce the price» of the activity according to somebody's ideas and that is why promote the value of mental structures and ideological stereotypes in the process of choice [4, p.94].

Ideology is the system of political, legal, ethics, artistic, religious, philosophical view; public consciousness [1].

The important function of the organized ideologies is the agreement of economic interests, the achievement of the satisfactory level of the homogeneity of conceptions, as to relations between people in one of the society both in a positive and in a normative plan. It means not only the similarity of conceptions about the essence of the economic policy but also the homogeneity, in understanding of interconnections between the elements of the economic system, that provides the existence of the economic mechanism appropriate to the ideology [4, p.94].

Ethics institutes. On this stage of social development the ethics culture helps to realize the values of human life, especially in the conditions of social-economic crisis.

Institutional researches are based on the study about a man (existentialism), his conduct, morals and so on and are connected with the problems of the ethics in the economy. The ethics conduct is a product of such institutes, as religion, the system of education, upbringing. [4, p.90].

Sociocultural institutes are closely connected with the innovative processes, as a result – assisting the development, or braking. The economic development and innovations help to save more stable sociocultural forms and destroy unstable sociocultural institutes. Sociocultural institutes with the development of the society are constantly changed and complicated. They are:

Mentality – (from lat. mental is a mind, mental), is the same as mentality is the system of persuasions, conceptions and views of, an individual or the society group, recreation of the combined experience of previous generations. Keyword in the determination of the mentality is the world picture, the set of spiritual values, not always the realized system of vital co-ordinates and subconscious stereotypes [1].

The important element of the economic mentality is organizational forms, that is forms of labour organization, mutual relations of the state and business, that are considered normal and that an individual must stick to, if he does not want to feel a stigmatization [3, p. 29].

Therefore the economic conduct, as the constituent of the mentality, can actualize such aspects, as the attitude toward the leadership, labour, to riches and poverty, to the predominance of collectivism or the individualization of the labour, stereotypes of the consumption, organizational forms and so on. The conduct of individuals is founded on the mentality. And the economic conduct and factors, from which it depends, generate financial values which generate the basis of the economic welfare.

The research of the mental experience is one of the most important conditions of the successful development of the economy as the constituent of the society development. Because the economy is formed by the proper institutes of the society and they substantially influence on the social thought of subjects of economic relations and their conduct.

Habits and stereotypes of thought. The workday world is the world of axioms of life, stereotypes of thought, customs and habits.

The institutional economy examines such factors, as the aggregate of norms and rules (institutes) with the help of which relations and the cooperation between economic subjects are structured and simplified. According to this theory a man is inclined to act under the self supported sociocultural norms (habits, stereotypes) and the common practice – various «routines». They become the guideline in the very complicated and changeable world, which a man is unable to get to know [4, p. 93].

Habits and stereotypes of thought, that they are divided by most members of the society, are called an institute. Institutes at first appear on the base of human instincts and the simplest needs, conducting their satisfaction; they acquire the selfsupported character and in according to the principle of the reverse connection form the stereotypes of thought [2, p. 93].

Hamilton W. wrote: «Institutes the verbal symbol for the best description of the chain of public customs. They mean the predominant and permanent way of thinking, which became the habit for a group or the custom for the people... The world of customs and habits, that we adjust our life to it, is the connection and continuous basis of institutes» [7].

A trust is assertion about that something is unknown, but it has some authenticity to happen. The absolute trust is often identified with a faith, because the mechanism of such trust is not already based on rational principles that is on the experience and on the prediction, and on the previous knowledge of one side by the other and includes irrational reasons of mutual relations [1].

Very profound and ex face, very simple concepts «trust», «friendship», «wisdom», «honesty» again, as well as in early capitalist times, become mover of the economic development.

The concept «trust» is used in different fields. Let's try to find out the presence of the economic content in this word. A trust is based on ability to provide on the knowledge of the object, to forecast or influence on its activity. The economic trust characterizes a hope, or the confidence of people on the consequences of economic processes, in particular in, management, monetary investment and other spheres of the economic activity.

The phenomenon of trust is the object of the research of different sciences – psychology, philosophy, sociology and economy. A trust is a certain substance, the mechanism of human co-operations with out world that is why the intersectoral interest was formed to this phenomenon. It exists and as certain concentrates – institutes of trust, it supports the viability of institutes and at the same time it is supported by institutes. Crisis situations in the society are unique moments for extending the understanding of the life of the people and finding starting points for its improvement. And exactly during the crisis the invisible constituents of trust, cut-in in the public life, become visible and are actualized and concretized for the achievement of the unique purpose [6].

V.M. Geyec considers that the institute of the trust is important mover of social and economic development [2, s. 3-4]. The trust does not appear and disappear suddenly; it is conditioned by national cultural features and the historical memory. Thus, the trust must become the basis of transformations in the economic and political life of the country.

Education is the purposeful cognitive activity of people for getting knowledge, abilities, or as for their perfection [1].

Examining the institute of the education as the sociocultural phenomenon, we will pay attention to such moment, that the institute of the education has its characteristics, general for different epoches but they put together its high-quality definiteness. The institute of the education can progress, to regress, be transformed et cetera.

From positions of the institutional approach the research of the education assumes: the consideration of the education as an element of the system of public relations, which co-operates with other its elements; the study of the education as definite stable and dynamic form of the organization of the public life in the sphere of the education and upbringing; the institutional approach examines the education as the co-operation of social communities, which are organized for the achievement of goals and tasks of the studies, education, socialization and development of the personality; the authority and prestige of the system of the education and its constituents are ap-

peared in this approach; the purpose is the determination of the character of the connection between the elements of the system of education (for example, between higher and secondary education) [5, p. 41-47].

The religion is a faith, a special form of the awareness of the world, which does not need rationalization and proofs. In wide sense, as a public institute, the combination of beliefs and dogmas, existing in the society. It includes the combinations of customs, ceremonies, rules of life and the conduct of people, et cetera [1].

The religion as social institutions helps to satisfy needs, inquiries which are connected with the understanding of that is considered supernatural and sacred, is the system of social norms, spiritual values and commandments which are contained in spiritual phototypography with the help of which the religious activity of people, rituals (cults), standards of conduct are organized is sent and controlled. Examining the religion as a social institute can be overcome its one-sidedness in its interpretation, exposing its content through executing functions in the society.

Such sociocultural factor as the religion can envelop the territory bigger, than one country, that is why we can say about the regional is territorial character of the action of this institution, the religion must go alongside and form in a man culture formed positions for the active development of the high-humane society and to perform the high humanistic content in a company, aesthetically beautiful gap-fillingness.

Culture. From all variety of social processes, relations and facts which existed in the past and exist presently, we select the certain special sphere which is named a culture. Most people are convinced that the culture – is that main, basic, that distinguishes the human and social life from the existence of the wild nature [1].

The culture as social phenomenon is very difficult, polistructural phenomenon. The development of the culture depends on the development of the humanity, because it is integrated in the various spheres of vital activities of a man.

For the development of the world economy and the expansion of globalized processes the level of aesthetically beautiful and spiritual needs of a man is increased. With the development of the society, standard of living of people, their knowledge and education, the necessity for the increasing the level of people scholarship, the level of their culture which in the future will result to the increase of social and economic indexes and appearance of resources grows.

The noneconomic institute of upbringing. Under institutes of training we understand public organizations and structures, which are called to give an educate action on a person. Personality of a man is formed under the influence of many objective and subjective factors. A man is an active creature; he is the subject of his own forming and development.

Sociocultural institutes in particular the noneconomic institutes of educate and have for the purpose: mastering and next recreation of cultural and social values, accumulated in the process of the economic activity; attraction of individuals to the certain economic subculture; the socialization of individuals through mastering stable sociocultural standards of conduct of a man.

IV. Conclusions

Noneconomic institutes – are the hereditary information (mentality, norms, rule (formal and informal), habits and stereotypes, culture, education) which periodically circulates in the society is certain. They are characteristic of all economic systems, but scales of their action depend on existent sociocultural norms and state ideology.

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