

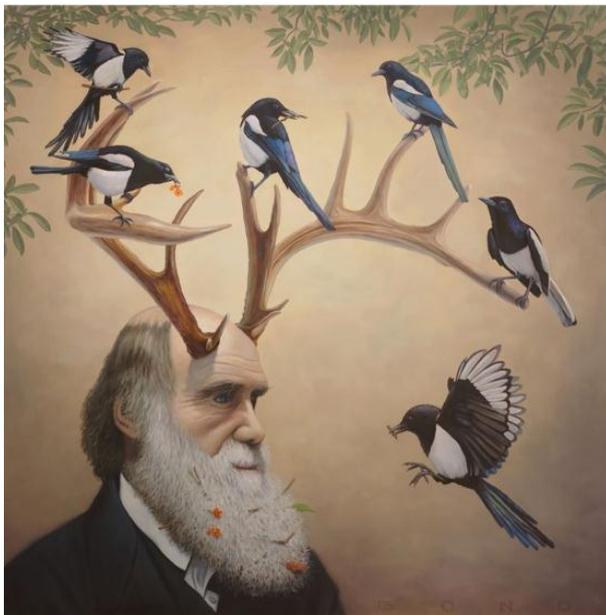
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Religious values in the formation of human capital in Russia

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Abstract

The article discusses the role of religious values in the formation of human capital -the main indicators of which are the level of education, life expectancy, as well as the average level of wages - on the example of various regions of the Russian Federation via the average multidimensional method. As a result, the state provides access to education for everyone, which implies an increase in the value of human capital. In conclusion, no significant differences were found in health, education or culture indicators for the population dominated by Christianity, Islam or Buddhism.

Keywords: Human Capital, Religious, Spiritual, Values.

Valores religiosos en la formación de capital humano en Rusia

Resumen

El artículo analiza el papel de los valores religiosos en la formación del capital humano, cuyos principales indicadores son el nivel de educación, la esperanza de vida y el nivel promedio de los

salarios, en el ejemplo de varias regiones de la Federación de Rusia a través de método multidimensional medio. Como resultado, el estado proporciona acceso a la educación para todos, lo que implica un aumento en el valor del capital humano. En conclusión, no se encontraron diferencias significativas en los indicadores de salud, educación o cultura para la población dominada por el cristianismo, el islam o el budismo.

Palabras clave: Capital Humano, Religioso, Espiritual, Valores.

1. INTRODUCTION

At the present stage of development of society, the influence of social and humanitarian factors on economic relations has increased. At the same time, the development models of socially and economically successful countries are different; therefore it is impossible to extend their experience to other countries. The specifics of the functioning of the economy and its social results are determined by the peculiarities of the national economic mentality, the system of norms, values, beliefs and other institutional factors that determine specific mechanisms and networks of interconnections between economic entities, their common interests, action orientation. Despite the fact that the basic research in this area dates back to the middle of the last century and is related to the works of SHULTZ (1968) and BECKER (1964), this problem is relevant in connection with the socialization of the modern economy and the increasing importance of the human factor as a factor of development economy.

The above studies were conducted on the example of developed countries, where the prevailing population, professing Christianity. However, the modern multicultural world is characterized by the interpenetration of cultures and religions, in connection with which it is difficult to single out a developed mono-religious country; therefore, direct transfer of the ideas of Max Weber is hardly possible. In connection with this, a study that considers the role of religious values in the formation of human capital is relevant (MAMBILE & MACHUVE, 2018: MORINA, TAHIRAJ, BAHTIRI, ELEZI, & HADZIC, 2018: MUYAMBIRI & CHABAEFE, 2018).

2. LITERATURE REVIEW

The issues of the influence of religious values on human capital and its components have been the subject of extensive research only in the last few decades. The study of income distribution in countries with high and low religiosity established NAVARRO & SKIRBEKK (2018) that in less religious societies there is a more even distribution of income. It also describes the distribution of income within religious groups, with Christian and Jewish societies, as a rule, being the most unequal in income distribution. Societies consisting of the Muslim, Hindu and atheistic population are characterized by a more equal distribution of income. Muslim societies have the highest income inequality among all religions. At the same time, increasing inequality was accompanied by economic growth in the countries under consideration.

The work FILIPOVA & BEDNARIK (2009) shows that education and economic development are influenced by the political regime and religion, which determines the institutional environment. The political regime and religiosity of the population create a demand for education, in turn, education is a factor determining the value of human capital. It has been established that the highest educational and economic level has been reached in countries with full democracy. The democratic regime has a positive effect on ensuring freedom and property rights that support business and competition and, therefore, ensure economic development.

More and more researchers are currently delving into the study of the role of religion in the financial decision-making process (KUMAR, PAGE, & SPALT, 2011; NOUSSAIR, TRAUTMANN, VAN DE KUILEN & VELLEKOOP, 2013), or for making management decisions (FILISTRUCCHI & PRÜFER, 2018), and a distinction is made between several religions or even between subgroups of the same faith (AUTIERO & VINCI, 2016).

The purpose of this work is to determine human capital for the regions of compact residence of the population, professing different beliefs, in a society characterized by the separation of religion from the state. The scientific novelty of the article consists in comparing the results of human capital indicators for the regions of the Russian Federation, where the population that professes Christianity and Islam prevails.

3. RESEARCH METHODS

For our study, we assume that the main components of human capital are education capital, health capital, and cultural capital. This choice of the main components of human capital for the Russian Federation is due to the fact that its formation and development depend on many factors: different abilities, knowledge, health status, access to information, professional mobility, needs, desires to acquire and use knowledge, the level of culture of the population, etc. To assess the human capital of the Russian Federation by region, we use the average multidimensional method.

The multidimensional average is a derived quantity, which is calculated for a statistical population of N units with sequence numbers ($i, 1 \dots 3$), which are characterized by k features with sequence numbers ($j, 1 \dots 3$). First, we determine the ratio P_{ij} of the value of each indicator x of each value of the population to its average value using the formula:

$$P_{ij} = x_{ij} / x_j \quad (1)$$

where x_{ij} is the value of the j -th assessment indicator in the i -th unit of the aggregate.

x_j - the average value of the j -th assessment indicator.

After that, we determine the average value for each unit of the population, which is called the average multidimensional.

$$\bar{p}_i = \frac{\sum_{i=1}^n P_{ij}}{k} \quad (2)$$

We evaluate the human capital of the regions of the Russian Federation using the multidimensional average method in terms of its main structural components, where:

N is the region of the Russian Federation, n is the number of regions, i is the sequence number of the region (i = 1,2 ... n), X is the indicator of evaluation of a certain component, k is the number of indicators of evaluation (so, according to the indicator of education capital, health - 3, for culture - 2).

4. RESEARCH RESULTS

For the education capital indicator, the following indicators are highlighted:

- The number of university students of all levels of accreditation per 10 thousand of population, people;

- The number of teaching staff, have a scientific degree, per one university, person;

- The number of people with higher education per 1000 people.

These indicators are determined based on data from the website of the state statistics of the Russian Federation.

Thus, based on the results obtained, it can be concluded that human capital indicators do not differ in regions where the population professing a particular faith prevails. Thus, there are no significant differences in health, education, or culture indicators for a population dominated by Christianity, Islam, or Buddhism. At the same time, it is possible to make a false conclusion that cultural, educational and public health facilities are a Soviet legacy, but since the collapse of the USSR, a significant number of such facilities have been commissioned and modernized in all regions of the country following regional policy. That is, the regional policy of the authorities is similar for the regions where the population professes a different faith. Since the regional policy is part of a nationwide, it can be concluded that a nationwide approach to the formation of spiritual values, a policy in the sphere of culture, education, and health care is a primary factor in the formation of human capital. The summarized results of calculations by the district are presented in table 1.

Table 1. The summarized results of calculations by district

| Federal District | Health capital | Education capital | Capital of Culture | Generalized human assessment | Average salary per district | The predominant religion of District inhabitants |
|---------------------------------|----------------|-------------------|--------------------|------------------------------|-----------------------------|--|
| Central Federal District | 0.94 | 0.98 | 0.93 | 2.84 | 47358 | Christianity (Orthodoxy), 68% |
| Northwestern Federal District | 1.03 | 0.97 | 1.00 | 3.00 | 46775 | Christianity (Orthodoxy), 62% |
| Southern Federal District | 0.77 | 1.06 | 1.10 | 2.93 | 28686 | Christianity (Orthodoxy), 45% |
| North Caucasus Federal District | 0.81 | 0.99 | 0.90 | 2.69 | 24389 | Islam, 65% |
| Volga Federal District | 0.94 | 1.00 | 1.06 | 3.01 | 28758 | Christianity (Orthodoxy), 54% |
| Ural federal District | 0.85 | 0.96 | 0.64 | 2.46 | 43581 | Christianity (Orthodoxy), 72% |
| Siberian federal District | 0.99 | 0.98 | 0.77 | 2.74 | 33910 | Christianity (Orthodoxy), 65% |
| Far Eastern Federal District | 0.81 | 1.01 | 0.90 | 2.72 | 49341 | Christianity (Orthodoxy), 6% |

Consider the dynamics of the indicator real incomes of the population (table 2) for the period of 2013-2017 according to (Materials of state statistics of the Russian Federation, 2019).

Table 2. Dynamics of real incomes of the population by districts of the Russian Federation

| Federal District | 2013 | 2014 | 2015 | 2016 | 2017 | Predominant religion of District inhabitants |
|---------------------------------|-------|-------|-------|------|------|--|
| Central Federal District | 104.4 | 104.7 | 96.8 | 9.7 | 94.7 | Christianity (Orthodoxy), 68% |
| Northwestern Federal District | 105.9 | 105.3 | 101.4 | 97.2 | 96.1 | Christianity (Orthodoxy), 62% |
| Southern Federal District | 107.0 | 108.7 | 103.3 | 96.4 | 96.7 | Christianity (Orthodoxy), 45% |
| North Caucasus Federal District | 109.0 | 104.1 | 103.6 | 96.1 | 95.8 | Islam, 65% |
| Volga Federal District | 108.0 | 104.1 | 102.1 | 95.4 | 92.4 | Christianity (Orthodoxy), 54% |
| Ural federal District | 105.0 | 103.8 | 98.4 | 94.2 | 92.5 | Christianity (Orthodoxy), 72% |
| Siberian federal District | 105.2 | 103.8 | 98.2 | 96.2 | 94.4 | Christianity (Orthodoxy), 65% |
| Far Eastern Federal District | 104.9 | 106.2 | 102.8 | 98.9 | 93.5 | Christianity (Orthodoxy), 6% |

According to statistics, in Russia, followers of Islam live in almost all regions of the Federation and belong to 40 different ethnic groups. Russian Muslims are very unevenly settled, as historically they were concentrated only in a few regions. Currently, they have spread throughout the country, but did not form new areas of compact residence. The regions of compact settlement of Russian Muslims are

the North Caucasus, the Volga region, the Urals, and Western Siberia. Most of the Muslims of Russia live in nine republics: Adygea, Bashkortostan, Dagestan, Ingushetia, Kabardino-Balkaria, Karachay-Cherkessia, North Ossetia, Tartary, and Chechnya. The rest of the citizens listed as Muslims live on the territory of various regions of the Russian Federation. In the regions of the Central region - about 3.2 million people, in the Volga region - about 1 million people, in Siberia and the Far East - about 0.5 million people.

5. DISCUSSION

Further development of the theory of human capital is due to modern trends in social development. On the one hand, these are progressive changes: an ever wider range of abilities and qualities of the individual is being incorporated into economic activities, a reorientation towards the qualitative development of human activity and the full realization of human creative potential. On the other hand, we observe a significant increase in risks of an ecological, socio-economic, interethnic nature that threaten the preservation of balance in the world economy and even the very existence of humanity on the planet.

Taking into account the contradictions that have accumulated in the relationship between man and the environment and in society itself, it was concluded that it is necessary to reassess values and changes in the outlook of the individual in the direction of understanding the value

of each person's actions and their consequences for the fate of all humanity. There is an actualization of spiritual values in the composition of human capital in comparison with the previous stages and a sharp increase in their importance for the further development of the economy and society.

6. CONCLUSIONS

The analysis allows us to say that modern sociology of religion, after a short period of certainty on global issues of religion's place in modern societies, has returned to a state of uncertainty, when many theories are untenable about their globalist claims, and new theories state rather the uncertainty of both the current state and of the future. That is, today there is no general theory that explained the peculiarities of the processes in the social and religious sphere. Accordingly, reliance on any one theory, or attempts at theorizing, will lead to limited views on the problem of the place of religion in our society. It is necessary to look for a synthesis of existing developments, carried out within the framework of various theoretical approaches.

Scientists estimate that human capital is a major factor in the growth of labor productivity, and the influence of this factor is constantly growing. And now, investment in a person, his creative, scientific, intellectual and innovative potential, which are beneficial both for the individual and for society, acquire a priority strategic importance for the Russian Federation, because they ensure the growth

of labor productivity and production efficiency. It is necessary to create an effective, efficient system of domestic investment, for example, by creating public development funds, which in the future should be transformed into powerful investment institutions and attract citizens' savings. At the same time, complex work with the involvement of religious organizations is needed.

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