

## Cultural values in the formation of economic relations

**Olga Nosova**

V.N. Karazin Kharkiv National University  
olgano59@gmail.com  
<https://orcid.org/0000-0002-5638-6294>

**Volodymyr Lypov**

Institute for Economics and Forecasting, NAS of Ukraine  
Lipovv17@gmail.com  
<https://orcid.org/0000-0003-3215-0612>

### Abstract

The paper identifies the role of culture in the organization of human economic activity, clarifies the cultural context of the relationship between the concepts of ensuring the existence and economics, the study the mechanism and tools of the regulatory influence of culture on the process of organizing human economic activity during the evolution of historical forms of development. **The methodology of the study** is dialectical, logical-historical, comparative economics, institutional, and complementary methods. **The scientific novelty of the work** deals with broadening the perceptions of the culture's effects on the evolution of management forms. **Results.** The formation of the model of glamorous capitalism reflects the growth of the role and significance of the cultural values in the course of the formation, development, and heterogenization of modern forms of economic and post-economic relations.

**Keywords:** culture, economic culture, economy, institution, values.

## 1. Introduction

The devastating consequences of transformational transformations in the post-Soviet space have clearly demonstrated the limitations and shortcomings of the neoclassical conception of the economic man. The range of methods used in the study of economic development is expanding. The institutional direction of economic research is being developed. The achievements of other sciences are increasingly involved. A number of related scientific disciplines are being formed. The study of the peculiarities of economic behavior involves the achievements of such sciences as a philosophy of economy, social economics, economic sociology, institutional economics, economic psychology, and behavioral economics. The culturological approach has a significant potential for identifying and studying the factors that stimulate or inhibit economic growth.

**Analysis of recent research and publications.** Criticism of the mainstream modern economic theory has led to the appearance of a significant number of works devoted to the study of the influence of cultural factors on the organization of human economic activity. Among the works that caused a wide resonance can be called a collective study prepared under the direction of L. Harrison and S. Huntington "Culture matters. How values contribute to social progress ", L. Harrison's personal works " Who prospers. How cultural values contribute to success in culture and politics ", " The main truth of liberalism. How politics can change the culture and save it from itself ", the collective monograph " Multifaceted globalization. Cultural Diversity in the Modern World " edited by P. Berger and S. Huntington, comparative studies of cultures by R. Inglehart, F. Trompenaars, G. Hofstede, S. Schwartz, F. Fukuyama. Much attention is paid to the problems of organizing cross-cultural interaction. It is worth noting the works of R. Gesteland, R. Lewis, G. Triandis, N. Holden, A. Putting, M. Seagall, and P. Dasen. This type of publication has become widespread as practical recommendations-guides on the organization of interaction with representatives of other cultures. Among this type of work are the works of M. Bosrock, T. Morrison, and W. Conway. A special place among the studies of the influence of culture on human economic activity is occupied by a thorough review by S. Begelsdeik and R. Maseland "Culture in economics: history, methodological reflections and areas of practical application in modern times." Attention to the history and methodology of relevant research is combined with the analysis of areas of the practical application of knowledge about the impact of cultural features on entrepreneurship, corporate governance, international business, and the distance of trust.

**Identify previously unresolved parts of the overall problem.** Researchers focus on the comparison of economic cultures, and the organization of cross-cultural interaction. However, the issues related to the theoretical substantiation of the influence of the cultural context on the evolution of economic forms remain out of sight, which acquires special significance both in the process of transformational transformations in the post-Soviet space and in the course of changes in the global economic system.

**The work** aims to identify the role of culture and cultural values in the organization of human economic activity, clarify the culturological context of the relationship between management and economics, and study the mechanism and tools of regulatory influence of culture on the organization of human economic activity in the evolution of forms of

management. In the process of work dialectical logical-historical, comparative, institutional, and complementary analyses were used.

## 2. Literature Review

By culture, we mean a complex homeostatic system of non-biological nature, which contains the aggregate experience of species existence of man and provides the accumulation, reproduction, development, and use of this experience, in parallel with the reproduction of species of the man himself (Culturology, T. 1, c. 1042). It includes man-made artificial objects and orders, learned forms of human behavior and activity, knowledge, patterns of self-knowledge, and symbolic representation of the world around us. Culture performs the functions of adaptation, communication, integration, socialization of members of society, and preservation and inheritance of knowledge accumulated by society. Researchers distinguish cognitive, expressive, and evaluative components of culture, constructive (categories, scenarios, concepts, methods), and mainly regulatory (values, customs, norms) forms. Culture determines the features of relationships between people, social strategies used, style and lifestyle. It is for this reason that the study of culture acquires special significance in the context of the growing integration of the national economy into the world economy. It allows us to answer the question of why the elements of culture that have ensured the success of the most developed countries, inhibit the development of the lagging behind.

In the Cultural Economics approach Guiso, Sapienza, and Zingales (2006) consider the dependence on impatience and our respect for laws degree as a cultural phenomenon. All economic decisions have cultural components. The authors compound personal preferences, expectation formations, and perception of risk. Such an approach influences the essence of the majority of concepts analyzing the relationship between economics and culture. The economy and culture are inseparable (Nosova, 2020 a).

Important features of culture that determine the possibility of its transformation, borrowing, and transplantation of elements of other cultures are systemic integrity, synergy, body complexity, proportionality, expediency, ability to self-reproduction, and self-regulation (Lypov, 2011).

*The dialectical integrity* of culture is given by the presence of its two opposite but inseparable facets - material and spiritual. In turn, the very material side of human culture is dualistic in nature, because its carrier is a substance of natural origin, transformed by man in the process of life. It ensures the physical survival of society. But its very existence, reproduction in a usable form is impossible without the accumulation, transmission, and use of spiritual experience. After all, it concentrates knowledge about the world around us, ways to adapt to it, and the means of its transformation.

A special aspect of spiritual culture is the *values and norms of social interaction*. The complementarity of different elements of culture integrates it into a single whole. It provides the possibility of the existence of culture as a specific phenomenon that has emerged from the natural environment and performs reproductive and adaptive functions. Complementarity is determined by the evolutionary nature of the selection of its elements, which provides the possibility of including in it only those components that meet the objective needs, able to fit

into it as integral components. This association ensures the acquisition of culture, as a holistic systemic phenomenon, with new properties that are not reduced to the properties of its individual parts. Culture has such systemically complementary characteristics as multidimensionality, variety of possible forms of communication, multicriteria, diversity of elements, heterogeneity of circulating information, and variability of the state of structure and composition.

*The complementarity* of the elements of culture is ensured by the evolutionary selection of those options, the combination of which leads to improvement at the level of the system as a whole, and is not inherent in individual elements, the formation of integral properties, and qualities. Preservation of any element of culture in the process of evolutionary selection indicates its importance in the process of life support of the system. It can be manifested both directly in the functions they perform, and indirectly. This occurs when, for any reason, even at the cost of losing their primary functions, the element of culture acquires the significance of a catalyst for vital processes, the implementation of which without its participation is threatened.

*The dialectic of culture* as a holistic social phenomenon is manifested not only in the confrontation of its material and spiritual facets. *First*, the specifics of the physiology of human thinking are embodied in two opposite mechanisms of human orientation in the environment and their derivatives of two opposite types of cultural experience - rational-logical and emotional-sensory. As the presence of two complementary principles of information processing based on complementary principles of the brain is a prerequisite for the formation of human thinking, and the differentiation of types of cultural experience provides the formation of a holistic human culture. *Secondly*, it can be traced to the simultaneous existence in the subjective (reality of consciousness of a particular carrier of culture) and objective (social materialization of cultural experience) forms. The subjective form is inseparable from the objective, because, on the one hand, the very perception of personal phenomena of the world as cultural phenomena is impossible without prior socialization of the subject, their assimilation, and "objectification" of the achievements of human culture. On the other hand, the objectification of cultural experience is possible only as a result of combining cultural experience that exists in a subjective form. And it is manifested in the minds of specific actors. *Third*, the dialectic of the opposition of objective and subjective in human culture is the basis of another form of contradiction. Each cultural phenomenon has an independent existence. It is what distinguishes it from the boundless sea of other cultural phenomena. But independence is always limited by its inclusion in the world of culture (part/whole). It is defined by the form and functions performed by them. As part of the system, it is involved in a variety of connections and relationships, the complementarity of which is the starting point for the existence of any cultural phenomenon.

The dialectic of the relationship between the subjective and the objective in culture is embodied in value orientations and institutions as elements of culture, their formation from individual to specific and general. As a result of the formation and consolidation in the collective consciousness of the most effective forms of social interaction, they reflect the objective side of social relations. At the same time, the condition of their existence is the acceptance by specific individuals as subjective knowledge, the knowledge that is embodied in the daily activities of people. This is one of the differences between institutions and the

norms and rules of peoples and civilizations that have long since departed from the historical arena.

The study of culture in the context of its impact on the organization of human activity, and social interaction, allows us to identify several levels of regulation (Table 1)

**Table 1. Regulators of social interaction and culture**

<b>Level</b>	<b>Elements of regulation</b>
<i>Unconscious</i>	needs ( <b>what move us</b> ), instincts, collective unconscious, archetypes, ethos values, ways of thinking ( <b>how we act</b> )
<i>Conscious</i>	needs, interests ( <b>what</b> ), knowledge, skills, thinking techniques ( <b>how</b> )
<i>Subconscious</i>	needs, values ( <b>what</b> ), thinking styles, skills ( <b>how</b> )
<i>Superconscious</i>	institutions, national, professional styles of thinking, the predominant value orientations of national cultures ( <b>what, how</b> ),

Tools for regulating human activity and interaction are divided into two groups and four levels. The first group includes those that act as a stimulus or motivator (what moves us), and the second – those that actually determine the order of activities (how we act). The two-way movement between conscious and superconscious levels of regulation is of key importance in the process of culture formation. It is connected, on the one hand, with the objectification in the public consciousness of individual subjective experience (formation of culture), and on the other – with the assimilation (subjectivization) by individuals in the process of socialization of objective cultural experience accumulated by previous generations. (inheritance of culture).

As a rule, institutionalization, consolidation as elements of culture, and certain algorithms of social interaction involve their mastery to the level of skill (subconscious), and automatic application in certain situations (Lypov, 2014). A person, guided by any norm of social interaction, as a rule, does not think about the norm itself. Moreover, most norms we learn involuntarily, following the behavior of others. Only a small part of the norms, usually related to professional activities, we learn through targeted training. And those, in the case of constant reproduction, as skills, are transferred to the subconscious level. Getting a person into a certain situation, the institutional context, which acts as a psychological trigger, triggers a corresponding institutionalized reaction. At the same time, the assimilation of such a rule means connecting a person to the supra-individual, social level of regulation. The paradox of the situation is that the fewer members of society are aware of the existence of a particular institution, and norms of behavior, the more effective it is. Effective institutions are institutions that fall into the realm of implicit, tacit knowledge. We know the norm so well, we follow it, that we have already “forgotten” what we know. We do it automatically. It is even more difficult to deal with the unconscious level. Instincts, collective archetypes, the collective unconscious – those elements of the nanoscale that form the basis of civilizational identity, its stability, and heredity. This level of regulation of human activity, influencing it, generally remains inaccessible to human consciousness. The bulk of cultural evolutionary

models is human-centric and certain processes such as cumulative culture seen to be unique to humans (Creanza et al. 2017).

The initial prerequisite for the formation of national and cultural specifics of the organization of human economic activity is the material and technological environment. Peculiarities of its influence, remaining relatively stable and unchanged over thousands of years of the economic existence of human communities, have a decisive influence on the formation of the dominant style of thinking, social values, worldview, and through the institutions and institutions (Table 2).

The specificity of national cultures is laid down at the level of thinking styles (the priority of the left hemisphere, logical or right hemisphere spatial and figurative perception of the world – the unconscious). Types of mental activity determine the specifics of human perception and understanding of the surrounding reality. On the contrary, they themselves are due to this reality, the result of the long-term impact of the material and technological environment of human habitation. In the process of learning the individual learns many techniques for rationalizing mental activity (conscious). Sharpened to automatism, the level of experience, they become the basis of individual style of thinking (subconscious). However, this individualism, specifically, is limited to the context of the cultural experience of the social community to which a person belongs and determines the commonality of national, professional styles of thinking (universal, general, superconscious).

**Table 2. Business environment, thinking, economic values, and culture**

<b><i>Social properties of the material and technological environment:</i></b>	
Marginality/middle of the location; access to the sea, navigable rivers; the nature of borders; character, distance, partners; landscape; availability of reproducible and mineral resources; climate	
<i>Separation of use</i>	<i>Inseparability of use</i>
<b>Thinking styles</b>	
<i>The left hemisphere, logical</i>	<i>The right hemisphere, intuitive</i>
<b>Culture (by R. Benedict)</b>	
<i>Guilt</i>	<i>Shame</i>
<b>Cultural mentality (according to P. Sorokin)</b>	
<i>Sensual</i>	<i>Ideational</i>
<b>Values</b>	
<i>Ethnic, religious, ideological, legal, political, economic</i>	

<b>Social orientations of the value system (according to S. Kirdina)</b>	
<i>Subsidiarity of the Western Institutional Matrix, Religious Values of Protestantism</i>	<i>Communitarianism of the Eastern Institutional Matrix, Values of Traditional Religions</i>
<b>Predominant value orientations of national culture (according to G. Hofstede)</b>	
<i>Mostly individualism, a short distance of power, short-term orientation, positive attitude to uncertainty</i>	<i>Mostly collectivism, long distance of power, negative attitude to uncertainty, the priority of long-term orientation</i>

Culture can also affect behavior and outcomes through its effect on political preferences of individuals about what governments should do: for example, how much government should interfere in economic life. Competition, market regulation, income redistribute, social security program, nationalization of certain industries and businesses relate to the government's regulation functions of economy (Guiso et al., 2006).

In the process of economic modernization, there is a transition from the dominance of the right-hemisphere spatial-image characteristic of traditional society to the left hemisphere, a logical type of thinking. If the first, mostly Eastern type of thinking, involves a holistic perception of the world based on an intuitive understanding of the relationships and relationships of its elements, the second, mostly Western type of thinking, involves modeling systematic relationships based on unconditional provisions. Features of the dominant type of thinking determine the specifics of perception of the world, its understanding, choice of goals, tools and social interaction, and national culture in general (Naisbitt, 2012).

The specificity of the dominant type of mental activity has a decisive influence on the formation of the national mentality. The national mentality is a set of generally accepted socio-political or ethnic community algorithms of cognitive (mental) activity, generally accepted socio-psychological concepts (ideas, characteristics, values) in the field of social interaction, and patterns of economic activity (institutions).

**R. Benedict** distinguishes the **culture of guilt and the culture of shame**. The culture of guilt – is a set of socio-ethical views, according to which a personal conscious attitude to others, behavior, and relationships with them are governed by internal moral norms and the threat of punishment for their violation. The culture of guilt is characteristic of Western societies. The origins are contained in the Christian worldview. In turn, the culture of shame is proposed to understand a set of socio-ethical beliefs, according to which a person's attitude to others, behavior, and relationships with them, consciously or unconsciously, are governed by attitudes about the place, responsibilities, and roles of man in the environment, responsibility in front of others, assimilated at a non-critical level in the process of socialization. This type of culture is characteristic of the peoples of the East (Benedict, 2006).

**P. Sorokin's** concept of sociocultural dynamics allows us to trace the connection between the peculiarities of the evolution of cultural mentality and the nature of economic activity in a 7<sup>th</sup> & 8<sup>th</sup> London International Conference (Hybrid), June 02-04, 2022, in Istanbul by UKEY Consulting and Publishing, and Atlantik Akademi

given society, and the dynamics of their development in the process of historical evolution. The scientist distinguishes two oppositional (**active-sensual and ascetic-ideational**) and a number of intermediate (active-idealistic, idealistic, passive-sensual, cynical-sensual, pseudo-ideational) types of cultural mentality (Sorokin, 2000).

At the level of values, we also find a connection with the dominant style of thinking. The priority of a holistic, spatial, and figurative perception of the world – is an objective prerequisite for the dominance of collectivist values. The priority of the logical is individualistic.

**Religious values**, in particular, play a special role in shaping the specifics of national economic cultures and institutional systems. **Judaism and Christianity** aim at the transformation of the world, and individual responsibility for their destiny. **Islam** focuses on the transformation of the world, but human activity is limited by the precepts of the Qur'an. **Buddhism, Hinduism** - a departure from the material world through a focus on individual spiritual experiences while maintaining social obligations. **Confucianism** (honed to the level of the religious-philosophical system) - pragmatism based on adaptation to the world and ritualization of all aspects of life. In fact, in the case of the evolution of religious worldview systems, we face a gradual heterogenization of worldview through a combination of two styles of thinking - Western, analytical, which separates man from the world and aims to actively transform it, and Eastern, intuitive, aimed at integrating man into the environment. and focused on following the "natural path". In this case, Islam, Hinduism, and Buddhism are intermediate, hybrid variants that include elements of both approaches.

Economic activities appear as elements of culture (Fig. 1).

**Ensuring the existence** - human activity aimed at ensuring the reproduction of their own existence as an individual and as part of society, the reproduction of society as a single social organism. **Culture of ensuring the existence** - part of the cultural heritage, which directly ensures the accumulation, preservation, use, and transmission from generation to generation of the most effective algorithms ensuring the existence activity - a form of activity that ensures continuous self-reproduction of society as a social organism. **A culture of ensuring existence** is a system of values, meanings, symbols, knowledge, traditions that provide motivation and regulation of human economic activity and determine the form of its implementation, and at the same time and its perception by society (Zarubina, 1998).



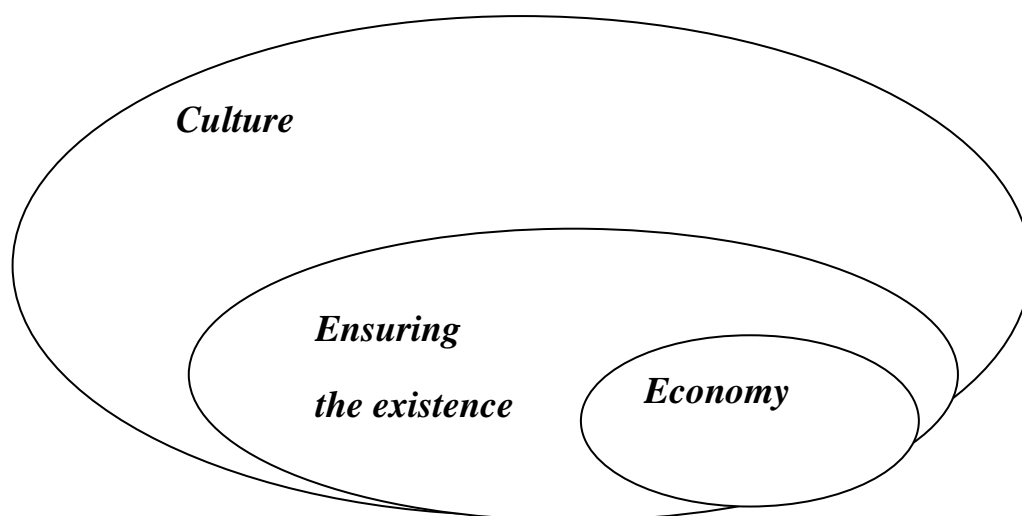


Fig. 1. Ensuring the existence and economy as elements of culture

**The economic form of ensuring existence** is not its only form. Moreover, even in developed countries the consolidation of the market, the economic form ensuring the existence as the dominant appears by historical standards a new phenomenon that has only relatively recently replaced **the natural form of ensuring the existence**. This process was started by the bourgeois revolutions in the Netherlands and England. Moreover, as early as the 1970s, the process of forming a new, **post-economic form of ensuring existence** began in developed countries.

In this case, the evolution of forms of ensuring existence is inextricably linked with the change of forms of economic culture. Complicating this process is the fact that the formation of a new form of ensuring existence does not mean the complete extinction of the old. The dominance of market relations of exchange between independent economic entities does not mean the abandonment of reciprocal relations within households, redistribution within enterprises, and between households, enterprises, and the state. Accordingly, within the economic culture can be identified components inherent in the culture of natural, economic, and post-economic methods of ensuring existence. (Table 3).

Studies of the evolution of ensuring the existence of culture allow us to trace the changes in the basic cultural bases of motivation for the inclusion of the individual in the process of social reproduction. The distinction within the ensuring the existing culture of its varieties associated with specific forms of ensuring the existence allows supplementing the analytical tools for analyzing the interaction of ensuring the existing entities. To characterize the movement of goods in archaic societies (absolute dominance of the natural form of ensuring existence) K. Polanyi proposed the concept of reciprocity (reciprocal). It involves the movement of goods within a social network based on the relationship of reciprocity and symmetry (Polanyi, 1944, 2006).

**Table 3. Evolution of forms of ensuring the existence of culture**

	Forms of culture ensuring the existence			
	<i>Precedes economic</i>	Economic		Post-economic
<i>Type of ensuring the existence</i>	Natural	Economic		Post-economic
<i>Initial basis</i>	Pre values of the genus	Normative and legal institutions of ensuring the existence		The value system of the individual
<i>Nature of activity</i>	Labour, pre-employment activity,	Work	Creative work, entrepreneurship	Creativity
<i>Purpose of activity</i>	Survival of the genus	Survival of the individual, family Profit Self-actualization	Profit	Self-actualization
<i>Relation to the existing environment</i>	Man is a part of and obeys his laws	Use of existing environment	Man over and actively transforms it	Man - his part and interacts with him
<i>The nature of the needs of A. Maslow</i>	Lower level, survival	The trend toward social and personal	The dominance of economic forms of self-affirmation	Self-realization

Source: author's approach is based on the works of Polanyi, K. (2006), Creanze et al (2017), and Lypov (2014).

The tools of reciprocal relations include gifts and trata. The formation of the economic form of ensuring the existence was ensured by the allocation of exchange as the dominant form of economic interaction. His tools are buying and selling. However, within the economic model of ensuring the existence on the periphery of economic life, reciprocal relations are preserved, and redistribution relations retain the importance as a fundamental factor in the social integration of the economic process within the state. Reciprocity is the basis of the movement of goods, primarily within households, and redistribution - between the state and economic entities. The formation of glamorous capitalism at the stage of transition to post-economic formation allows us to trace a kind of expansion of the tools of reciprocal relations in the new economic conditions directly into the sphere of economic relations. The heterogeneity of the institutional foundations of economic culture of individual forms of ensuring the existence is

embodied in the intertwining of forms of movement of goods, inherent in both economic and natural, post-economic forms of ensuring the existence.

The peculiarity of spending as a form and tool for the formation of social relations is the expansion of the social and natural range of subjects of relations while preserving their personal content. *Tratta* is an instrument of establishing mutual obligations between the tribe and its top, friendly tribes, the natural forces surrounding man, and the integration of man into the wider social and natural environment; a tool to turn aggression into a competition in generosity, aimed at meeting the desires and needs of the partner, members of other communities and, through the establishment of mutual obligations, the formation of a social hierarchy.

The inclusion in the analysis of economic relations of such a tool as *tratta* allows a new approach to the study of the dialectic of economic goals. After all, if they focus on individualized production (K. Marx) / consumption, face a shortage of resources, directs the economic person to minimize costs, the focus on reproduction, continuous development of the human community as part of the universe (J. Bataille) is faced with the problem of infinitely recurring surplus resources and recycled through donation or *tratta* (Bataille, 1949).

The economic form of ensuring the existence, in the theoretical models of the mainstream modern economic theory, assumes the absolute dominance of exchange relations based on rational calculation. The combination of minimizing own costs with the desire to maximize profits finds its original basis in the reliance on the formalization and depersonalization of relations between economic entities. However, a whole layer of literature is devoted to the study of this economic phenomenon, which exists only in the pages of economic treatises. Economists, sociologists, psychologists, anthropologists, and philosophers turn to his research.

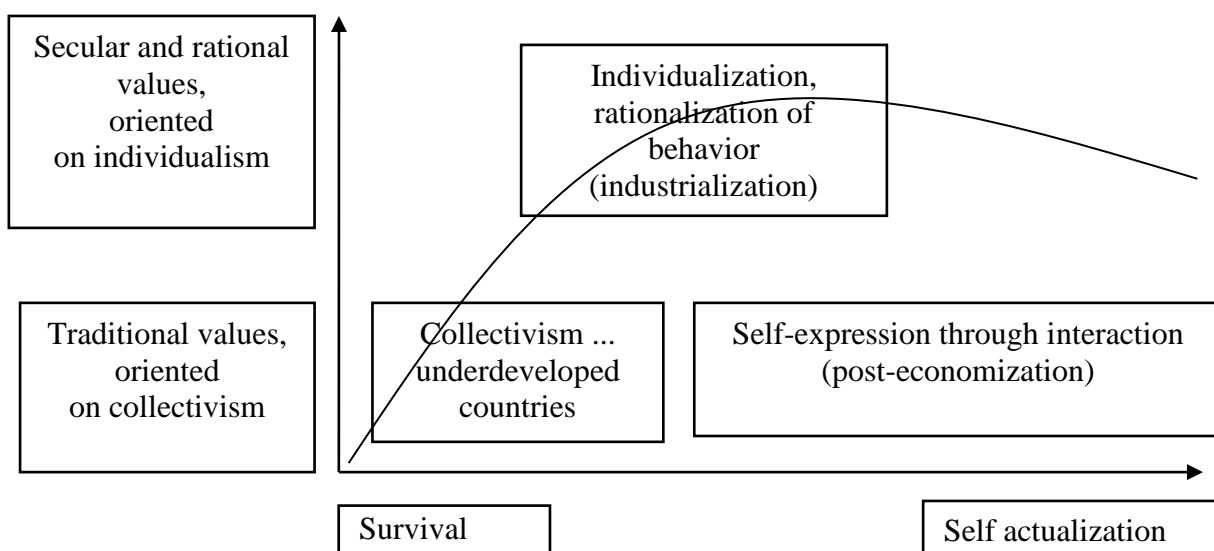
The evolution of the cultural and ethical foundations of capitalism is traced by W. Zombart. "The first forms of capitalist enterprise, - says the scientist, - are these robbery campaigns [residents of Italian coastal cities - VL]" (Zombart, 2005).

Perhaps, in the most pronounced form of the clash of views on the essence and content of the driving forces of human economic activity and economic culture in general, we find in the mythology of the "Invisible Hand". In the metaphor of the founder of classical political economy A. Smith, supporters of various currents of economics seek to justify their views. Who owns the invisible hand that ensures the coordinated interaction of many participants in the social reproduction process? According to supporters of the neoclassical trend - the market.

Prospects for the formation of the post-economic form of ensuring existence are associated with a radical transformation of the material and technological environment and the corresponding transformation of economic culture. (Inglehart, & Welzel, 2011).). Fig. 2 reflects the dynamics of social orientations in the process of socio-economic development of society. At the initial stage, they are characterized by the strengthening of individualism, as a natural result of the spread during the modernization of society of secular and rational values. However, in the future, as a result of the transition from the values of survival to the values of self-expression, there is a partial return to communitarian social orientations. Social

transformation defines through social changes in institutions, norms, values, and hierarchies, results in the formation of civil society. Thus, managing economic units as well as global business requires balancing forces between homogenization and differentiation (Nosova, 2020 b).

The paradoxical nature of the modern stage of the evolution of the ensuring the existing system is embodied in the formation of a new institutional model of capitalism - its glamorous version (Ivanov, 2011). Glamorous capitalism: the logic of the "super-new" economy. This process marks the turn of the United States and developed European countries from deindustrialization to the formation of large-scale re (neo) industrialization programs. There is an active form of transnational, global in the scope of production and marketing activities of glamorous industrial groups. The most successful among them are Apple, HTC, RIM, Nokia, Intel, HP, and Samsung. The production of real products as a tool to ensure business success is secondary. The profits of corporations of glamorous capitalism are achieved by inflating their prices by purposefully managing consumer behavior through the virtualization of the minds of potential customers.



**Fig. 2. The growing importance of community orientations of the value system in the formation of post-economy**

The tools are the mythologizing of consciousness through the imposition of such standards of consumption as blondness (purposeful formation of appearance as a tool for managing the consciousness of communication partners), luxury (exclusive consumption goes beyond functionality), exotics (creating standards of life, overcoming the limitations of life). (saturation with sexuality), pink (radical color solution). At the same time, through various ratings, hit parades, and competitions, the "Big Ten" of artificially imposed on the consumer hierarchies of priorities is formed, which in turn structure communications, motivations, consumer preferences, turn subjective virtual representations into media and market reality - trend, fashion. It is no longer the creation of a product, brand advertising, but the formation of fashion for it, when consumer behavior is determined not by the objective qualities of the

product but imposed on society, its evaluation as an exclusive becomes an instrument of success in the market. Glamorous capitalism is a reaction to the global financial crises caused by the speculative nature of financial capital, which has taken a dominant position in the world economy. It can be seen as an attempt at a forced partial return to the principles of social justification of the profits derived from productive activity laid down in the Catholic worldview.

There is an expansion of the range of tools that ensure the movement of goods in society. As part of the process of economic activity, their ambivalence is achieved in terms of the attitude of participants involved in economic interaction. What retains value for producers becomes valuable for consumers. Ultimately, what appears to the consumer as a *trata*, from the point of view of the producer is a super-profitable economic exchange (sale). How does such spending differ from the standard act of economic purchase of goods? The consumer agrees to the mismatch of value equivalents of counter-flows of goods and tokens of value. It is justified by the willingness to pay more for the created, thanks to the purchased goods, an exclusive individual image. In turn, this image is used as a tool for forming and maintaining social ties. The producer of glamorous goods in this case assumes the role of supreme mediator between the individual and those "higher powers" that are able to endow or confirm the special social status of the consumer. On the other hand, the costs are the costs of corporations for various marketing activities, which do not involve a direct return of the equivalent value but are aimed at forming the appropriate image of the company, and product. The activities of various non-profit organizations, local communities, charitable foundations, and volunteer structures are carried out on the basis of a gift, the radius of which extends far beyond the immediate environment.

**Conclusions** The study of the influence of culture in the evolution of forms of ensuring the existence of the organization of human economic activity, especially its institutional component, has deepened the understanding of the mechanisms and tools of its implementation. The results form the basis for improving the organization of interaction of elements of the institutional component of the economic system. The formation of the model of glamorous capitalism reflects the growing role and importance of the cultural factor in the formation, development, and heterogenization of modern forms of economic and post-economic relations.

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