

UDC 17:330.111.4
DOI: <https://doi.org/10.17721/2523-4064.2025/13-13/14>

Liudmyla SEVERYN-MRACHKOVSKA, PhD, Assoc. Prof.
ORCID ID: 0000-0002-1650-214X
e-mail: liudmyla.severynmrachkovska@kneu.ua
Kyiv National Economic University by Vadym Hetman, Kyiv, Ukraine

MORALITY AND ECONOMY IN THE CONTEXT OF DIALOGUE BETWEEN THEORIES OF ENDOGENOUS DEVELOPMENT AND THEORIES OF "MODERNIZATION": ASPECTS OF RELATIONSHIPS

Background. A pressing issue of contemporary economic development is the integration of indigenous (traditional) economies into the modern world. This challenge primarily concerns countries with underdeveloped economies that strive to overcome their economic difficulties by adopting the advanced practices of economically developed nations. In this context, the dialogue between the theories of indigenous economic development and modernization theories becomes particularly relevant. One of the most critical aspects of this dialogue is the exploration of the relationship between morality and economy, which are key spheres for the realization of the essential human capacities.

Methods. The theoretical and methodological basis of the study is the general principles of scientific knowledge, such as dialectics, objectivity, unity of historical and logical principles in the analysis of the relationship between morality and economics in the context of the dialogue between theories of original development and theories of "modernity". The comparative method and methods of analysis and synthesis of information from domestic and foreign scientific literature were also used. The study is characterised by the complementary application of the above methods, as well as the methodological synthesis of integrative and interdisciplinary approaches.

Results. The study has shown that in the modern world, indigenous cultures, while undergoing the modernizing influence of Western society, are capable of maintaining their endogenous character. Accordingly, the dialogue between theories of endogenous development and modernization theories is complex but holds significant promise. At the level of spiritual and economic culture in societies that adhere to tradition, the aspiration toward modernization naturally leads to the assimilation of national culture with, for example, that of Western Europe. Therefore, it is crucial to prevent the modernization process from acquiring a cynically bureaucratic nature, as this would adversely affect the preservation of national culture and societal identity.

Conclusions. Morality and economics are organically interconnected and interdependent phenomena, which creates the need for a moral choice of priorities in the economic life of modern society and influences the formation of economic ethics. The process of modernisation of underdeveloped economies should be clear, transparent and filled with humanistic content.

Keywords: morality, economy, theory of endogenous (homemade) development, "modernity", theory of modernization.

Background

An important aspect of modern economic development is the problem of the entry of original (traditional) economies into the modern world, primarily in the sense of their development of new types of economic activity. This problem concerns, first, the countries with underdeveloped economies, the so-called "third world" countries, which are trying to overcome their own economic problems by mastering the best practices of economically developed countries. In the context of the abovementioned problem, there is growing interest in the place and role of social and cultural factors, especially religious and ethical factors, in the genesis of the economy and the impact of endogenous religious and moral institutions on economic development. The dialogue between the theories of original economic development and the theories of modernization becomes especially acute in this regard; in particular, such an aspect as the research of the relationship between morality and economics, which are important areas of realization of essential forces of humans.

The level of problem exploration. In the process of analysing economic history, it is important to take into account the so-called philosophy of the economy, which is a certain system of assessments, norms, ideals and axiological attitudes and guidelines for human economic life. Therefore, it is not surprising that recently, an increasing number of scientific studies have shown the influence of social and cultural factors on the behaviour of the "economic human" (*Homoeconomicus*), which in one way or another is reflected in a person's attitude towards work and his or her propensity for certain forms of business activities (Shapero, & Sokol, 1982; Kornai, 1990; Brown, & Ulijn, 2004; Freytag, & Thurik, 2010; Radziszewska, 2014).

The problems of labor, competition, unemployment and impoverishment have developed, particularly in the works of Hayek (2002, 2022). The questions of entrepreneurial culture are at the center of the attention of Dubina and Carayannis (2016), Dubina and Ramos (2013). Hofstede, Hofstede and Minkov (Hofstede et al., 2010), House (House et al., 2002), McGrath, MacMillan and Scheinberg (McGrath et al., 1992), Mitchel, Smith, Seawright and Morse (Mitchel et al., 2000), Schwartz and Sagiv (1995), Steensma, Marino and Weaver (Steensma et al., 2000), Swierczek and Quang (2004), Trompenaars and Hampden-Turner (1998). The value aspect of organizational culture was studied by Drucker (2001), Kvedaravičius (2006), Thompson (2007), Ridderstrale and Wilcox (2008), McFarland (2009), Borisova (2009) and Vveinhardt (2007).

Weber (1922, 1923) was the first to develop a methodology for researching the influence of spiritual values, especially religious values, on the emergence of preconditions for rational economic activity. Later, Eisenstadt (1968) attempted to explore the problems of structural and synthetic modernization in the creative use of Weber's theoretical legacy. The peculiar analysis of Weber's theory through the prism of the influence of social and cultural factors on economic development was quite successfully carried out by Tubadji. In this way, she combines the ideas of M. Weber with the concept of cultural capital by Bourdieu (Tubadji, 2025; Bourdieu, 1983). Tubadji's research emphasises the role of cultural attitudes and values in shaping economic outcomes, offering a nuanced view of the interaction between culture and economic development (Tubadji, 2014; Tubadji, Magnus, & Webber, 2023).

An attempt at a comparative analysis of M. Weber's theoretical heritage and the content of modern theories of

© Severyn-Mrachkovska Liudmyla, 2025

modernisation was made by the American sociologist Lipset (1959). He analysed the influence of Weber's ideas, in particular, the concepts of Protestant ethics, rationalisation and bureaucracy, on the development of modernisation theories, especially in the context of democracy, economic development and social stratification. The American political scientist Inglehart (1977) also refers to Weber's ideas when studying cultural modernisation, while the American sociologist and publicist Bell (1976) explored the social and cultural features of modern capitalism.

Scharpf (1999) and Giddens (2007) were among the key researchers of the European model of the economy, which was the result of the unification of Western European countries in the context of globalization and is a vivid expression of the culture of "modernity". The Asian business model, mostly from an economic point of view, has been studied by Li Minji (2012), Stadwell (2007, 2014) and others. Voitovych (2010) analysed the essence and criteria of the formation of the European innovative model of social development and the problem of Ukraine's accession to it.

Recent research shows that the issues of moral and labor values of the modern capitalist system of the economy are at the center of attention, particularly those of Bozkurt and Yesilada (2017) and Žukauskas, Vveinhardt and Andriukaitiene (2018). The social, moral and psychological aspects of modern economic development were researched by Şansel and Necdet (2012), Morselli (2014), Konecki (2017) and Berdinesen (2018).

The Object of Research. The relationship between morality and the economy is an area of realization of the essential forces of humans in the context of dialogue between the theories of original economic development and the theories of modernization.

The Aim of Research. Based on the analysis of theoretical studies in domestic and foreign scientific literature, a social and philosophical analysis of the relationship between morality and economics in the context of dialogue between theories of endogenous economic development and theories of modernization; shows that moral values are an important factor in the economic development of humanity throughout its evolution.

Methods

The realization of the research goal led to a methodological synthesis of integrative and interdisciplinary approaches in the process of analysing the relationship between morality and economy in the context of dialogue between the theories of original economic development and the theories of modernization.

First, the general principles of scientific cognition, such as the objectivity and the unity of the historical and logical principles in the analysis of the relationship between morality and economy in the context of dialogue of the theories of original development and the theories of "modernity", are the theoretical and methodological basis of the research. The principle of development is also important in this social and philosophical research. It is used to analyse, first, the genesis of the subject of the research and, second, the contradictory interrelation of the theories of original economic development and the theories of modernization. Comparative methods and methods for the analysis and synthesis of information from domestic and foreign scientific literature were also used. The social and philosophical analysis of the relationship between morality and economy in the context of the dialogue between the theories of endogenous development and the theories of modernization was carried out within the complementary application of the abovementioned methods.

Results

This article uses a comprehensive approach to defining the notion of morality based on the complementarity of its existing definitions. On the one hand, morality is interpreted as a complex of the norms, rules, principles and prescriptions of human behavior that are built in accordance with higher moral values and are generally accepted in society. On the other hand, people experience real relationships. Of all the variety of definitions of the notion of an economy, the most acceptable is the following: "the aggregate economy and the social relations that a form in the process of its reproduction" (Dediaeva, & Severyn-Mrachkovska, 2019, p. 315).

The concept of modernity is interpreted as a complex characteristic of the culture of a developed Western capitalist society. Modernity means the commitment to the European rationalism and scientism, the desire to increase of material wealth and technical progress, the attitude to a nature as the object of application of their forces and knowledge. It is also the idea of social equality and personal freedom, individualism, human readiness for constant change in industry, consumption, lifestyle, political institutions, moral norms and values, the desire to initiate such changes, and the desire to "be modern". Such radical changes at the level of social and individual consciousness serve as an impetus for the development of innovation and entrepreneurship.

Modernization is the modernity "in the action", the transition from traditional to modern. In the social and historical context, modernization is usually interpreted as a macroprocess of the complete or partial "reconstruction" of the social system to accelerate its development, the transition from traditional society (one that reproduces itself on the basis of tradition) to modern (or contemporary) society. It appears as a system of economic and political structure, ideology and culture, characterized by the industrialization and the technological principle of social organization. After the Second World War, the process of modernisation covered most countries of the world, which indicates the global nature of their modernisation efforts (Wu, 2024). Gradually, the need for a theoretical understanding of the modernisation process arose, and as a result, several theories of modernisation have emerged over time:

1. Organic, primary or endogenous modernisation, which is based on the material and subjective preconditions that developed in Western countries in the XVII–XVIII centuries. Smith (1776), Weber (1930) and (Marx, & Engels, 1978, S. 5–7), carried out their theoretical interpretations.

2. Inorganic, exogenous or catching-up modernization, which is stimulated by the awareness of technological, economic and cultural backwardness and predicts orientation, sometimes involves the tracing of institutional and cultural patterns in "advanced" European societies (Gerschenkron, 1962). It took place after World War II under the conditions of the increasing economic and political influence of the two superpowers—the United States and the Soviet Union—on the countries that freed themselves from colonial dependence.

3. Alternative modernization theory, which results from the lack of a generally sufficient level of interaction between traditional and modernized, endogenous and borrowed types of social institutions and value systems, which provides the viability and functionality of modern societies (Parsons, 1971). Its theorists (Abdel-Malek, 1963; Eisenstadt, 1967, 1973; Braudel, 1984) were focused on finding the possibility of fundamentally different, non-Eurocentric (non-Western) types of modernization.

4. "Reflective" modernization, which was formed at the turn of the XX–XXI centuries in connection with the tendency toward cosmopolitanism and the spread of new information technologies. Its theorists (Beck, Giddens, & Lash, 1994; Beck, & Williams, 2004) note that, on the one hand, there is a process of detraditionalization that reduces the role of social expectations; people are currently forced to live in an uncertain and fragmented social order, tracking complex dynamics. On the other hand, changes also allow people to reflect, that is, not to perceive institutions and social practices as immutable, to choose reference social groups and to change their identities and to pass from a complex structured world to a flexible and free world of any bounds and conditions (Bauman, 2001).

It becomes obvious that the choice of the type of modernization is determined not only by material factors but also by the realization of historically formed desires, people's dreams, and people's ideas of just social order, that is, by the moral and psychological factors in which moral values and orientations are crucial.

The theories of original development, with their idea of fundamental unsuitability for East and Asia of the culture of "modernity", and the Western path of economic development, in general, are the opponents of the theories of modernization. The theories of social and cultural identity in the area of the economy include, in particular, the "Buddhist economy", the Islamic economy, the Confucian model of the economy and the so-called "Russian way" and others. They are characterized by the need to find their own way based on endogenous spiritual values. The idea that social and economic development is based on specific, original (unique) spiritual values, norms, and ideals, which, for the most part, were formed over a long period of time on the basis of religious consciousness, is a common feature of theories of social and cultural identity. Therefore, the analysis of the religious consciousness of endogenous cultures makes it possible to understand the specifics of economic ethics and the spiritual preconditions of economic development. In this regard, it is appropriate to analyse the concept of salvation, which is the essence of most world religions. Let us analyse some of them from this point of view.

As you know, in Buddhism, the earthly, obvious being (Samsara) is full of suffering. The existence after death is also full of suffering and is determined by the law of Karma on rebirth. The path to salvation for a human is the complete overcoming of feelings and desires, the attainment of eternal bliss and absolute peace and the state of merging with the deity (Nirvana) (Weber, 1923, p. 370).

Therefore, the Buddhist concept of religious salvation tends to passively depart from worldly activity. Rigid asceticism, contemplation and reflection, rather than the active subject and transforming activity of people, become the main way of mastering the world. Thus, the professions related to entrepreneurship (trade) and productive labor (craft, agriculture) are not highly valued because any manifestation of worldly activity hinders the realization of soteriological goals according to the general concept of mystical salvation,

Therefore, traditional Buddhism, with its demand to move away from all worldliness, the delve into contemplation and the extreme disinterest in worldly affairs, does not create a spiritual basis for the legitimization of entrepreneurial activity or incentives for production accumulation and investment. The main obstacle to the development of the spiritual preconditions of capitalism in India is not only some individual provisions of the religious and ritual complex but also the "spirit of individualism" in

general (Weber, 1923, p. 110). This is the main contradiction of the "Buddhist economy" with the culture of "modernity". Another significant obstacle to the development of capitalist production in the "Buddhist economy" is the stability of the caste structure and the corresponding worldview principles, guidelines and stereotypes of behaviour that do not contribute to the creation of attitudes toward endless capital growth and production development.

In Confucianism, society is part of the eternal cosmic order (heaven) and obeys its uniform laws and eternal harmony. All social and interpersonal troubles are the result of people's violation of this established order, disobedience and violation of laws (Weber, 1922, pp. 441, 516). Thus, the "sin" in Confucian culture is interpreted as a manifestation of disrespect for authorities, who are the parents, ancestors and officials occupying the higher levels in the social hierarchy, as well as the established traditions, customs, ceremonies and the stability of social order. Accordingly, in practice, the law was a norm that was external to the individual and did not affect the internal sense of responsibility, justice, or concepts of an evil and a good. As a result, a specific attitude of a human toward his activity is formed. It is evaluated not from the standpoint of its internal content and essence but from the standpoint of legality, the relationship with traditional rules and adaptation to the existing conditions of material and social life.

The self-goal of Confucian culture is a harmonious and comprehensively developed human who must combine the "tendency to create a good" with "energy", "knowledge" with "justice"; all this is within the limits of a "caution", without which it is impossible to reach a "golden mean" (Weber, 1922, p. 451). Material well-being is a necessary condition for achieving such perfection. However, it should not interfere with harmony, becoming an end in itself. Professional specialization should not undermine the diversity of individuals, and the inevitable risk of the pursuit of profit should not destroy peace of mind.

An educated Confucian refers to economic activity from the standpoint of an official, not an entrepreneur. Therefore, there is a rich literature on economic management, which studies and provides recommendations on the problems of supply, demand, rent, and consumption but not production in the Confucian tradition. The occupation of not only direct production labor but also entrepreneurship was considered not as prestigious as civil service. Of course, a merchant, especially a successful one, was considered superior to a simple craftsman or peasant, but his profession still did not correspond to the Confucian ideal of an educated man.

The reason for this is not in the condemnation of wealth as such, as it was in early Christianity. In contrast, wealth and stable income were quite desirable and even necessary for education, providing the material conditions for the preparation and passing of exams and for the constant self-improvement of a comprehensively developed personality. However, the pursuit of wealth and the lust for profit embodied in the active activities of the entrepreneur were a source of social tension and were condemned not from a moral but rather from a political standpoint, from the point of view of Confucian morality (Weber, 1922, p. 448). The activities of an entrepreneur or merchant were undesirable for those who sought the perfection of an educated human. The reason for this is not that the entrepreneurial activity was contrary to any moral norms or restrictions, such as the prohibition of usury in Christianity and Islam, but because it was associated with constant risk and hindered the acquisition of mental balance and harmony necessary for self-improvement. From the point of

view of the Confucian personal ideal, the most acceptable occupation was civil service, which provided a stable income. At the same time, wealth and enlightenment were perceived as the functions of prudent and charitable government, which confirms the famous statement of Confucius that "with a good ruler it is a shame to be poor, and with a bad one to be rich" (The Analects of Confucius, ca. 350 B.C.E./1861, chapter 8, article 13).

For the same reason, Confucianism does not encourage professional specialization: it does not correspond to the ideal of a comprehensively educated human. A respected human strives for harmonious and comprehensive development, which is provided only by education (in the Confucian sense) and public service. In general, as M. Weber notes, "there is nothing more contrary to the professional specialization than the Confucian ideal of a gentleman" (Weber, 1968, p. 12).

According to Weber (1922, p. 523), people are united by external ritual norms and precepts, which are not based on internal spiritual and moral unity in Confucian culture. Connections and relationships in Confucian China were always based on personal and personalized commitments to specific people (e.g., parents, family members, officials or ancestors). This personification of social relations had a negative impact on economic development, as it hindered "objectified rationalization", in other words, it focused the individual on interpersonal... relationships, relatives and other "close" people rather than impersonal, "entrepreneurial".

Therefore, Confucianism, while acknowledging the usefulness, even the necessity, of wealth, does not create spiritual guidelines for the endless development of production and investment, without which modern capitalist entrepreneurship is impossible.

The "Russian way", as a model of economic development is based primarily on the Christian idea about the meaning of life and God as an absolutely transcendent and personified Creator of the world, which determines the laws of its existence and the moral rules of human communication. The service to God and the submission of life to the norms set forth by him in the Sermon on the Mount is proclaimed the meaning of human life. This wise source condemns the accumulation, pursuit of wealth and other human defects, which are considered a great evil for a person. In contrast, there is a call for spiritual growth and moral self-improvement because they are key to human salvation. "Do not store up for yourselves treasures on earth ... Gather up for yourselves treasures in heaven ... " (The New Covenant of our Lord Jesus Christ, 1988, Matthew 6:19–20).

At the same time, Christianity highly values human labor. "Come unto me, all that are labor and are heavy laden, and I will give you rest," says Jesus (The New Covenant of our Lord Jesus Christ, 1988, Matthew 11:28). However, it should be noted that the concept of labor has evolved over time in Christian doctrine, from the view of work as a human's penance for original sin to understanding work as a necessary aspect of human life and the condition of personal moral and of the economic prosperity of society (Weber, 1930).

It is worth noting that the Christian religion condemns a theft, thus respecting human rights to private property (The New Covenant of our Lord Jesus Christ, 1988, Matthew 15:19–20; 19:18). However, only he who is willing to share his wealth and "to love his neighbor as himself" will be able to get to paradise in heavenly life. Preaching the love for a neighbor, Christianity urges a human not to turn his material help to others into a means of personal self-affirmation in the eyes of others. "Beware of a

presenting your alms to people so that they will see you; ... Therefore, when you do alms, do not blow the trumpet in front of you, as these hypocrites do ... so that people will praise them ... In addition, as you do alms, let not your left hand know what your right hand does, that your alms was secret" (The New Covenant of our Lord Jesus Christ, 1988, Matthew 6:1–4). Therefore, Christianity sees a charity as a necessary duty of the rich to help the poor. In the past, many entrepreneurs were deeply religious people and sought to implement the Christian ethic of charity and compassion for poor people to establish a reasonable relationship between personal and social wealth and to be useful to their homeland (Severyn-Mrachkovska, 2012). Despite the similar religious and moral attitudes and requirements of the Christian ethic, its practical application is still relevant today, as it largely determines the "code" of modern entrepreneurs' economic behavior.

Therefore, culture and original value systems have lasting positive value for the development of society particularly its economic area. If the theories of modernization demonstrate the latest way of manage, the theories of original economic development are based on its traditional forms. If the first ignore and, to some extent, are hostile to endogenous religious ethics, the second have personal character in their social nature, allowing and basing on moral and ethical regulation. Moral values and attitudes are important determinants of economic activity in endogenous societies. At the same time, the modern Western capitalist economy is influenced by morality (for example, the principles of business ethics, the idea of caring for the environment, social care for man, etc.).

Non-Western societies carried out a kind of revision of their own traditional identity under the conditions of catching up modernization in the twentieth century. They were able to form cultural and ethical systems that provided a justification for business in the eyes of the traditional majority from a moral point of view and at the same time, thus creating the existence of mechanisms for the transition to the modern market. Thus, the rapid pace of economic modernization in Japan was achieved through the preservation of cultural identity, which included stable structures of interpersonal relations, group solidarity and diligence. The combination of success orientations through the fulfillment of the obligation to one's own family, firm, and, ultimately, the state with the system of interpersonal relations (Hierarchy) that has developed in Japanese society at the mass level has become an important prerequisite of Japanese success (Bellag, 1957, p. 110, 116). Asia's economic rise today can also be explained by the significant influence of Confucian ideas (in particular, the idea of tolerance and social stability) on the corporate institutions of "Asian Tigers" (Kaplan, 2015).

Therefore, the original cultures are under the modernizing influence of Western society without losing their own endogenousness in the modern world. The dialogue between the theories of endogenous development and the theories of "modernization" is complex but promising. At the level of the spiritual and economic culture of a society committed to traditions, the desire for modernization naturally leads to the assimilation of national culture to the culture of Western Europe, for example. In today's geopolitical development, the United States and European societies are building standards of their activities in accordance with strict and sometimes cynical rules of rationality. That is why it is impossible to allow the process of modernization to become bureaucratic, as it will negatively affect the preservation of society's own national culture (Voitovych, 2010).

Discussion and conclusions

In summary, the following conclusions can be drawn from the results of this study:

1. All phenomena of modern economic life (industrial and business culture, management and marketing systems, advertising, etc.) have certain social and cultural preconditions based on the prevailing system of values and norms in a particular society and its mentality.

The condition for the successful modernization of traditional economies is their positive connection with an identity (in this sense, the opposition of modernization and tradition is erroneous). Humanistic modernization, which is characterized by the construction of a social order focused on human interests, an increase in human capital and the growth of humanistic potential in a society, is a promising model of modernization.

3. It is important that the process of modernization of underdeveloped economies is clear and transparent, both at the level of governments and at the level of specific institutions involved in this process (legislature and executive bodies, courts, state antimonopoly committees, anticorruption bodies, etc.). Otherwise, the process of "infusion" of the "third" world economy into the world economic system may be traumatic for them, largely destructive, as evidenced by the experience of post-Soviet Ukraine, in particular. As a result, the original modernizing economies may transform into "platforms" for international corruption to flourish.

4. The global pandemic due to the spread of COVID-19 and the latest US foreign policy in the world are becoming a significant obstacle to the modernisation of distinctive economic cultures. The recent growing trend in the world toward the localization of countries has intensified, which may lead in the long run to the self-closure of national economies in their development, the emergence of "borders" in a single global economic space, barriers in world trade and trade wars.

5. The problem of the relationship between the economy and morality is relevant in modern Ukraine, which, after the disintegration of the Soviet Union, followed modernization. The disintegration of the spiritual environment and the lack of moral and motivational sources of transformation are the most dangerous for Ukrainian society at the stage of its systemic transformation. Ukrainian society is faced with a situation in which, in the place of the system of previous moral views and beliefs, it forms a state of a kind of worldview "vacuum", spiritual skepticism, disappointment and a certain despair in the positive perspective of the country's development. The way out of such a crisis situation is the revival and adherence to the "eternal" moral values, norms and ideals, the practical expediency of which has not been refuted by anyone to this day. The process of "rationalization" and "modernization" of the world, which Ukraine cannot avoid, should not affect the most elementary and, at the same time, deep level of interpersonal communication, namely, the simple laws of morality; the concept of civilized market relations, which modern Ukraine strives to build, should contain not only material and economic but also social, cultural, psychological and moral components that will smooth out the social contradictions and will give development a moral meaning and will promote the unity of a society.

In general, when analysing the relationship between morality and the economy, there are reasons to affirm that these social phenomena are closely related. Their genesis during human evolution proves that they are able to define each other. For the most part, morality, which is based on

certain religious attitudes, can serve as a value guide in the area of human economic behaviour.

Acknowledgements. The author would like to acknowledge I. V. Boichenko, Doctor of Science (Department of Philosophy of Humanities, Faculty of Philosophy, Taras Shevchenko National University of Kyiv) for his comments on previous versions of this article, and to A. E. Konverskyi, Doctor of Science, Dean of the Faculty of Philosophy (Department of Logic, Faculty of Philosophy, Taras Shevchenko National University of Kyiv) for his moral, psychological and organisational support.

Sources of funding. This study did not receive any grant from a funding institution in the public, commercial, or non-commercial sectors.

References

- Abdel-Malek, A. (1963). Orientalism in crisis. *Diogenes*, 11(44), 103–140. <https://philpapers.org/rec/AABOIC>
- Bauman, Z. (2001). *The individualized society*. Polity Press. <https://content.e-bookshelf.de/media/reading/L-3887089-9981724c04.pdf>
- Beck, U., & Williams, J. (2004). *Conversations with Ulrich Beck*. Polity Press.
- Beck, U., Giddens, A., & Lash, S. (1994). *Reflexive modernization: Politics, tradition and aesthetics in the modern social order*. Polity Press.
- Bell, D. (1976). *The cultural contradictions of capitalism*. Basic Books.
- Bellah, R. N. (1957). *Tokugawa religion: The values of pre-industrial Japan*. The Free Press.
- Berdinesen, H. (2018). Future generations and concepts of well-being. *Filozofia*, 73(4), 305–317.
- Borisova, L. (2009). Values as a managerial tool. *Organizacijų vadyba: Sisteminių tyrimų žurnalas / Management of Organizations: Systematic Research*, 52, 7–19. <https://www.vdu.lt/cris/handle/20.500.12259/36290>
- Bourdieu, P. (1983). The forms of capital. In J. Richardson (Ed.), *Handbook of theory and research for the sociology of education* (pp. 241–258). Greenwood.
- Bozkurt, V., & Yesilada, B. (2017). Has capitalism lost its puritan spirit? *Economics & Sociology*, 10(2), 125–139. <https://doi.org/10.14254/2071-789X.2017/10-2/9>
- Braudel, F. (1984). *The dynamics of capitalism*. University of California Press.
- Brown, T., & Ulijn, J. (2004). *Innovation, entrepreneurship and culture: The interaction between technology, progress and economic growth*. Edward Elgar. <https://doi.org/10.4337/9781845420550>
- Dediaeva, I. P., & Severyn-Mrachkovska, L. V. (2019). Philosophy of economy. In S. O. Tsybalyuk (Ed.), *Philosophy* (pp. 314–336). KNEU Kyiv National University of Economics named after Vadym Hetman [In Ukrainian]. [Дедяєва, І. П. & Северин-Мрачківська, Л. В. (2019). Філософія економіки. У С. О. Цимбалюк (Ред.). *Філософія* (с. 314–336). Київський національний економічний університет імені Вадима Гетьмана] http://projects.dune-hd.com/bitstream/handle/2010/32404/pos_filos_19.pdf
- Drucker, P. F. (2001). *Management challenges for the 21st century*. Harper Business.
- Dubina, I. N., & Ramos, S. J. (2013). Entrepreneurship and national culture (according to Hofstede's model). In E. G. Carayannis (Ed.), *Encyclopedia of creativity, invention, innovation and entrepreneurship* (pp. 634–638). Springer. <https://surl.it/zsofwf>
- Dubina, I., & Carayannis, E. (2016). *Creativity, innovation, and entrepreneurship across cultures: Theory and practices*. Springer.
- Eisenstadt, S. N. (1967). *Modernization: Protest and change*. Prentice Hall.
- Eisenstadt, S. N. (1968). *Protestant ethic and modernization: A comparative view*. Basic Books.
- Eisenstadt, S. N. (1973). *Tradition, change and modernity*. Wiley.
- Freytag, A., & Thurik, R. (2010). *Entrepreneurship and culture*. Springer.
- Gerschenkron, A. (1962). *Economic backwardness in historical perspective*. Frederick A. Praeger. <https://surl.li/wtvcvt>
- Giddens, A. (2007). *Europe in the global age*. Polity Press.
- Hayek, F. A. (2002). Competition as a discovery procedure. *Quarterly Journal of Austrian Economics*, 5(3), 9–23. https://cdn.mises.org/qjae5_3_3.pdf
- Hayek, F. A. (2022). *The road to serfdom* (S. Rachinsky, Trans.). Nash Format [In Ukrainian]. [Гаєк, Ф. А. (2022). *Шлях до рабства* (С. Рачинський, Пер.). Наш Формат].
- Hofstede, G., Hofstede, G. J., & Minkov, M. (2010). *Cultures and organizations: Software of the mind*. McGraw-Hill.
- House, R., Javidan, M., Hanges, P., & Dorfman, P. (2002). Understanding cultures and implicit leadership theories across the globe: An introduction to Project GLOBE. *Journal of World Business*, 37(1), 3–10. [https://doi.org/10.1016/S1090-9516\(01\)00069-4](https://doi.org/10.1016/S1090-9516(01)00069-4)
- Inglehart, R. (1977). *The silent revolution: Changing values and political styles among Western publics*. Princeton University Press.
- Kaplan, R. D. (2015, February 6). *Asia's rise is rooted in Confucian values*. The Wall Street Journal. <https://surl.li/wdncxi>
- Konecki, K. T. (2017). Contemplation for economists. *Economics & Sociology*, 10(3), 11–24. <https://doi.org/10.14254/2071-789X.2017/10-3/1>

- Kornai, J. (1990). *The road to a free economy: Shifting from a socialist system – The example of Hungary*. W. W. Norton & Company.
- Kvedaravičius, J. (2006). *Organizacijų plėtros valdymas*. Vytauto Didžiojo universitetas.
- Li, M. (2012). East Asian development model and foreign direct investment in China. *China & World Economy*, 20(6), 1–18.
- Lipset, S. M. (1959). Some social requisites of democracy. *American Political Science Review*, 53(1), 69–105. <https://doi.org/10.2307/1951731>
- Marx, K., Engels, F. (1978). *Werke. Band 03: 1845–1846*. Dietz Verlag. <https://www.twirpx.com/file/3272597/>
- McFarland, K. R. (2009). *The breakthrough company*. Crown Business.
- McGrath, R. G., MacMillan, I. C., & Scheinberg, S. (1992). Cultural differences between entrepreneurs and non-entrepreneurs. *Journal of Business Venturing*, 7, 115–135.
- Mitchel, R. K., Smith, B., Seawright, K. W., & Morse, E. A. (2000). Cross-cultural cognitions and the venture creation decision. *Academy of Management Journal*, 43(5), 974–993. <https://doi.org/10.2307/1556422>
- Morselli, A. (2014). Contemporary capitalism. *Economics & Sociology*, 7(2), 11–19. <https://doi.org/10.14254/2071-789X.2014/7-2>
- Parsons, T. (1971). *The system of modern societies*. Prentice Hall.
- Radziszewska, A. (2014). Intercultural dimensions of entrepreneurship. *Journal of Intercultural Management*, 6(2), 35–47. <https://doi.org/10.2478/joim-2014-0010>
- Ridderstråle, J., & Wilcox, M. (2008). *Re-energizing the corporation*. Jossey-Bass.
- Şansel, Ö., & Necdet, C. A. (2012). Inner voice of capitalism. *Economics & Sociology*, 5(2), 93–102. <https://doi.org/10.14254/2071-789X.2012/5-2/7>
- Scharpf, F. W. (1999). *Governing in Europe: Effective and democratic?* Oxford University Press.
- Schwartz, S. H., & Sagiv, L. (1995). Cultural specifics in values. *Journal of Cross-Cultural Psychology*, 26(1), 92–116. <https://doi.org/10.1177/0022022195261007>
- Severyn-Mrachkovska, L. (2012). Charity and philanthropy as a manifestation of the interaction of morality and economics: A socio-philosophical analysis. *Bulletin of National Academy of Culture and Arts Management*, 1(3), 32–36 [in Ukrainian]. [Северин-Мрачківська, Л. В. (2012). Доброчинність та меценатство як вияв взаємодії моралі та економіки: Соціально-філософський аналіз. *Вісник Національної академії керівних кадрів культури і мистецтв*, 1(3), 32–36]. <https://surf.li/nzwuua>
- Shapiro, A., & Sokol, L. (1982). Social dimensions of entrepreneurship. In C. A. Kent, D. L. Sexton, & K. H. Vesper (Eds.), *Encyclopedia of Entrepreneurship* (pp. 72–90). Prentice Hall. https://archive.org/details/encyclopediaofen000unse_c2f5
- Smith, A. (1776). *An inquiry into the nature and causes of the wealth of nations*. Project Gutenberg. <https://www.gutenberg.org/ebooks/3300>
- Steensma, H. K., Marino, L., & Weaver, K. M. (2000). Cooperative strategies. *Journal of International Business Studies*, 31, 591–609. <https://doi.org/10.1057/palgrave.jibs.8490924>
- Studwell, J. (2007). *Asian model of management*. Palgrave Macmillan.
- Studwell, J. (2014). *How Asia works*. Grove Press.
- Swierczek, F. W., & Quang, T. (2004). Entrepreneurial cultures in Asia. *Journal of Enterprising Culture*, 12(2), 127–145. <https://doi.org/10.1142/S0218495804000075>
- The analects of Confucius* (J. Legge, Trans.). (1861). <https://classics.mit.edu/Confucius/analects.html> (Original work published ca. 500 B.C.E.)
- The New Covenant of our Lord Jesus Christ*. (1988). Exarchate Press [In Ukrainian]. [Новий Завіт Господа нашого Ісуса Христа. (1988). Видавництво Київського Екзархату]. <http://osbm-buchach.org.ua/Bibliya/Matej.html>
- Thompson, V. (2007). *Ignited*. Pearson Education.
- Trompenaars, F., & Hampden-Turner, C. (1998). *Riding the waves of culture*. McGraw-Hill.
- Tubadji, A. (2014). Was Weber right? *International Journal of Manpower*, 35(1/2), 56–88. <https://doi.org/10.1108/IJM-08-2013-0194>
- Tubadji, A. (2025). *Culture based development: Modelling cultural bias in economic choice*. Edward Elgar.
- Tubadji, A., Magnus, G., & Webber, D. J. (2023). Neo-Weberian approaches to China. *Journal of Economic Issues*, 57(1). pp. 1–7. <https://doi.org/10.1080/00213624.2023.2154528>
- Voitovich, R. (2010). European model of social development. *Public Administration: Improvement and Development*, 11. <http://www.dy.nayka.com.ua/?op=1&z=212>
- Vveinhardt, J. (2007). Vertybin e individo, organizacija s ir visuomene s triada: Kongruencija s paieško s organizacijoje. *Ekonomika ir vadyba: Aktualijos ir perspektyvos*, 2(9), 332–338. <https://surf.li/ilhmrn>
- Weber, M. (1922). *Gesammelte Aufsätze zur Religionssoziologie. Vol. I: Die protestantische ethik und der geist des kapitalismus*. Mohr Siebeck. <https://ttu-ir.tdl.org/handle/2346/47112>
- Weber, M. (1923). *Gesammelte Aufsätze zur Religionssoziologie. Vol. II: Hinduismus und Buddhismus*. Mohr Siebeck. <https://ttu-ir.tdl.org/handle/2346/47174>
- Weber, M. (1930). *The protestant ethic and the spirit of capitalism*. Scribner's.
- Weber, M. (1968). *The religion of China*. Free Press. <https://uk.1lib.sk/book/839144/9fc026>
- Wu, Z. (2024). *The theory of Chinese modernization*. Palgrave Macmillan. https://link.springer.com/chapter/10.1007/978-981-97-8066-2_2
- Žukauskas, P., Vveinhardt, J., & Andriukaitiene, R. (2018). *Management culture and corporate social responsibility*. IntechOpen.

Отримано редакцією журналу / Received: 21.10.25
Прорецензовано / Revised: 18.12.25
Схвалено до друку / Accepted: 22.12.25

Людмила СЕВЕРИН-МРАЧКОВСЬКА, канд. філос. наук, доц.
ORCID ID: 0000-0002-1650-214X

e-mail: liudmyla.severynmrachkovska@kneu.ua

Київський національний економічний університет імені Вадима Гетьмана, Київ, Україна

МОРАЛЬ ТА ЕКОНОМІКА В КОНТЕКСТІ ДІАЛОГУ МІЖ ТЕОРІЯМИ ЕНДОГЕННОГО РОЗВИТКУ ТА ТЕОРІЯМИ "МОДЕРНІЗАЦІЇ": АСПЕКТИ ВЗАЄМОВІДНОШЕННЯ

Вступ. Наголошено, що актуальним аспектом сучасного економічного розвитку є проблема входження самобутніх (традиційних) економік у сучасний світ. Ця проблема стосується насамперед країн зі слабо розвиненими економіками, які намагаються подолати власні економічні проблеми через засвоєння передового досвіду економічно розвинутих країн світу. У зв'язку з цим особливою гостротою набуває діалог між теоріями самобутнього розвитку економіки та теоріями модернізації і, зокрема, такий його аспект, як дослідження взаємовідношення моралі та економіки, які є важливими сферами реалізації сутнісних сил людини.

Методи. Як теоретико-методологічну основу астосовано загальні принципи наукового пізнання, такі як діалектика, об'єктивність, єдність історичного і логічного начал в аналізі взаємозв'язку моралі та економіки в контексті діалогу теорій самобутнього розвитку і теорій "модерну". Також використано порівняльний метод та методи аналізу і синтезу інформації з вітчизняної та закордонної наукової літератури. Для дослідження було характерним комплексне застосування зазначених вище методів, а також методологічний синтез інтегративного та міждисциплінарного підходів.

Результати. Показано, що в сучасному світі самобутні культури, зазнаючи модернізаційного впливу західного суспільства, здатні не втрачати власної ендогенності. Отже, виявлено, що діалог між теоріями ендогенного розвитку та теоріями "модернізації" є складним, але перспективним. Аргументовано, що на рівні духовної та економічної культури суспільства, прихильного до традицій, прагнення до модернізації закономірно приводить до уподібнення національної культури до культури, наприклад, Західної Європи. Саме тому не можна допустити, щоб процес модернізації набув цілічно-бюрократичного характеру, оскільки це негативно позначиться на збереженні власної національної культури та ідентичності суспільства.

Висновки. Визначено, що мораль і економіка є органічно взаємопов'язаними і взаємозалежними явищами, що породжує необхідність морального вибору пріоритетів в економічному житті сучасного суспільства і впливає на формування економічної етики. Процес модернізації слаборозвинених економік повинен бути зрозумілим, прозорим і наповненим гуманістичним змістом.

Ключові слова: мораль, економіка, теорії ендогенного розвитку (самобутні), "модернізація", теорії модернізації.

Автор заявляє про відсутність конфлікту інтересів. Спонсори не брали участі в розробленні дослідження; у зборі, аналізі чи інтерпретації даних; у написанні рукопису; в рішенні про публікацію результатів.

The author declares no conflicts of interest. The funders had no role in the design of the study; in the collection, analyses or interpretation of data; in the writing of the manuscript; or in the decision to publish the results.