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INFLUENCE OF ETHNIC AND RELIGIOUS CHARACTERISTICS ON THE ECONOMIC BEHAVIOUR OF THE POPULATION

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Population, people have always had certain national, ethnic, historical characteristics, traditions, as well as the style of life and work formed over centuries by climatic conditions, according to which the economic mentality is shaped. The mentality formed historically over centuries determines the national model of economic and social behaviour. Based on the analysis of works of leading academic economists, historians, sociologists, ecologists and philosophers we attempted to describe the influence of living conditions of the Eurasian peoples on their economic behaviour taking into account ethnic and confessional characteristics.

Keywords: models of economic behaviour, living conditions, behavioural motives, values.

Introduction

The subject of economics is human behaviour, and not only individual behaviour but also unintended consequences of individuals' interaction, as well as institutions which embodied the behaviour of individuals in the past. In any situation, a person seeks to maximize the usefulness (interest), but if there is a severe limitation in the choice of a behavioural model, the interest is replaced by coercion. The feeling of fear is one of the basic human mental states and the basis of a motive under coercion.

Within the framework of the institutional theory, all restrictions and rules of behaviour form the institutional environment, consisting of two large groups of institutions — formal and informal that interact with each other in a certain way (Shcherbakov, 2003). Undoubtedly, the formal institutions play a significant role in the modern society, determining the course of development of economic processes. However, even in the most developed economies, formal rules represent an important but small part of the set of restrictions that shape the situation of choice; it is easy to see that informal rules permeate our whole life.

In daily communication with other people, our behaviour is largely determined by the unwritten codes, norms and conventions. It should be noted that most of these rules are not enshrined in law. People comply with formal rules, as their violation may be followed by a formal punishment by the state. The following question arises: "What makes people respect the informal rules of behaviour?" The suggested answer is that it is impossible to explain certain economic phenomena and processes, when ignoring restrictions in the form of, for example, established ethical norms.

In our opinion, the current economic theory does not fully take into account core inner values and ethno-confessional peculiarities, formed in the process of historical development, which largely determine the behaviour stereotypes of indi-

viduals. The citizens of each country have typical national traits — in traditions, customs, behaviour that are due to a common history of their country. At the same time, representatives of each ethnic community inside this multi-ethnic country have their own traditional characteristics in different models of economic behaviour that are associated with the peculiarities of their ethnic origin and development. Besides, natural and climatic, ecological conditions of peoples' lives have a significant impact. Thus, in the analysis of economic behaviour models the ethnic economy becomes more and more important.

The ethnic economy is a science about the mutual influence of traditions, customs, culture, psychology, ideology, religious beliefs of different ethnic groups and the development level of their economies. In other words, this is the science about the interrelationship between economic and ethnic processes with the economic processes at a slight priority. The soviet ethnography developed a theory of cultural and economic types, according to which the formation of traditional labour skills, methods and techniques of economic activity served an important means to adapt to the natural and climatic conditions of the environment, means of survival for individuals themselves. This way, many generations that lived in hot and arid or cold subarctic world regions, etc. accumulated the experience in adjusting to extreme climatic conditions. Traditional clothing, special housing, a way of life and mode of work developed over centuries allow living and working successfully in adverse conditions. Existing various characteristics of ethnic groups are usually the result of a long evolution, the result of external factors.

The more pronounced the similarity of the national behavioural characteristics of individuals of different ethnic origin the higher the number of their generations that belongs to this country. World experience shows that the country succeeds in such sectors of the economy that are best suited to the historically established values and national mentality. The methods used in the neoclassical school (principles of rational behaviour, stability of preferences, methodological individualism) are not fully able to reflect national processes and phenomena occurring in the country and the world in view of civilization characteristics.

Methods

The economic theory, like any social science, must reflect a certain type of culture, mentality and other civilization characteristics, as well as features of economic behaviour and mentality. To identify these features it is necessary to move away from the rational behaviour model adopted in the neo-classics. Another serious claim in respect to the prerequisites of the neoclassical theory of consumer behaviour is the definition of an individual's role. In order to be able to formulate the optimization problem, the individual implements a certain useful function that depends on the amount of consumed goods, meanwhile they abstract from the relation between its components. The individual's behavioural model becomes quantitative, not qualitative. The individual maximizes the abstract target function of usefulness and is a consumer or worker, or a head of the family at any given time, but the interdependence of decisions made by the same individual in different guises, is not considered (Shastitko, 2002). The consumer is presented not like a

person, but as a consistent set of preferences. In the research on real economic human behaviour, the multi-disciplinary approach seems the most appropriate; this approach is also based on the methodology of anthropological, ecological, cultural and sociological research. When preparing this article, the authors analysed the works of theorists and economists of different schools that study economic behaviour (Weber, 1990; Bell, 1999; Galbraith, 1999; Marshall, 1993; North, 1997; Inozemtsev, 1999). Following an interdisciplinary approach, the authors turned their attention to the writings of historians (Klyuchevsky, 1904; Hanharaev, 2000), sociologists (Radaev, 1994), philosophers (Berdyayev, 1990, etc.), economists-ecologists (Costanza, 1997; Lyzhin 2014) as well as literary figures (Titutchev, 1987, etc.), which in one way or another were engaged in the description of people's living conditions. Based on the conducted analysis by the authors of this article an attempt was made to link the living conditions of Russian and Buryat ethnic groups (history, religion, customs, traditions, and environment) with the models of their economic behaviour.

Results and discussion

By a national character, modern researchers mean something acquired, resulting in the process of contacts within a specific community of people throughout their life over centuries. It is a set of the most important ways to regulate communication that are formed on the basis of the society's value system. These ways of communication are assimilated both at the conscious and subconscious levels. A type of community where people live influences on the national character; language, dominating religion, psychological and physiological nature of the nation, environment.

Population, people have always had certain national, ethnic, historical characteristics, traditions, as well as the style of life and work formed over centuries, according to which the economic mentality is shaped, the corresponding economic views emerge. The following types of economic thinking are distinguished depending on the priorities in national traditions:

- traditions of individualism and market principles are strong. This type of thinking is adequate to the inner value characteristics of the population of the US, Canada, UK, Australia, and that is why it benefits them.
- traditions of national community, that is why the economic thinking of the population of the continental Europe (Germany, Austria, Switzerland, France) and Japan is not individualistic, but institutional, primarily social that best meets the national interests.
- a situation when the nation-wide interest is of high priority is characteristic of such economically less developed countries as India, China, Russia.

Mentality is a core level of collective and individual consciousness that also includes the subconscious as well; it is a set of the individual and social group's attitudes to act, think, feel and percept the world in a certain way. Mentality is formed depending on traditions, environment; and primarily it forms them itself. As mentality is formed historically, over centuries, it determines the national model of

economic and social behaviour, i.e. the culture of consumption, production and the corresponding motivation.

World experience shows that the country succeeds in such sectors of the economy that are best suited to the historically established values and national mentality.

At the modern stage, it is more important than ever to achieve a shift in the public consciousness, recover the significance of basic values and historic traditions of the economic behaviour and people's behaviour (Ryazanov, 2012).

Next, let us present the analysis of factors and conditions that have influence on the mentality and economic behaviour of the Eurasian ethnic groups' representatives taking into account the environmental conditions.

Like for any other ethnic group, for Russians we can trace the connection between their ethnic features and climatic environmental conditions. A huge territory, extreme conditions of economic activity with around 70 percent of the territory referring to the Northern zone, objectively and always contributed to the consolidation of the authorities' role in the society's life. For this reason, the state economic thinking is the basis of Russian mentality; this type of thinking has such features as dependence from the state, hierarchic pattern, intolerance to the deviations from behavioural norms, as well as paternalism that implies the hope that the state will solve all the problems (Knyazev, 2011).

Russian philosopher N. Berdyaev wrote that the Russian soul matches the scenery of Russian land: the same boundlessness, aspiration to infinity, and the typical social-psychological characteristics of the Russian people are generosity, great heartedness, range, no pettiness and prudence. Reliefs of the Russian plains also match the sense of universal humanity, compassion for all people on Earth, responsibility for the whole world, thirst for social justice that are characteristic for the representatives of the Russian ethnic group (Maslova, 2012). This is what the Russian poet M. Svetlov was referring to: "He left his hut, went to war to give land to the peasants in Grenada."

According to the famous historian V. Klyuchevsky, short Russian summer formed in Russians a special trait, which no people in Europe have: the ability to work extremely hard for a short time. This, in turn, gave rise to such behaviours of Russian as preparedness to extreme efforts that replace prudent regularity, the ability to string oneself and quickly achieve a goal.

Consider also the system of labourbehaviour referred to by some authors as the "rice culture."

Formation of the characteristic features of the economic, labourbehaviour of the representatives of the East Asian ethnic groups like of any other countries is associated with the features of the natural and climatic environmental conditions, with the processes of historic and cultural development of these countries. It is generally known that the labourbehaviour of the population of China, Taiwan, North and South Korea, Japan, Vietnam, Singapore, Macau, Indonesia, Malaysia, Thailand is characterized by the pronounced work ethic, a penchant for patient, painstaking, systematic, collective work and discipline.

Researchers attribute these features of labourbehaviour primarily to the fact that since ancient times the main crop in East Asia has been rice. The cultivation of rice

has given rise to an entire system of traditional relations, called the "rice culture". Throughout its long history, the people of East Asian countries has always been incredibly numerous, representing almost a quarter of the world's population. At the same time, it should be noted that these millions of people were forced to live on relatively confined spaces, where they could engage in agriculture, because most of the territory was occupied by mountains, plateaus, deserts. In these circumstances, during many centuries, people fancied the crop of rice probably through trial and error; rice seeds appeared to have the highest calorific value, which opened up opportunities for the survival and development of the East Asian ethnic groups.

Rice fields are located not only on plains, but also on artificial terraces on gentle mountain slopes, the construction of which at that time required enormous manual labour input. During planting each rice sprout is planted individually into soil flooded with water, i.e. peasants stay in an inclined position all day long, standing in the water, under the scorching sun; the whole field is sown in this manner. Harvesting is just as hard. In the climatic conditions of that part of the Asian continent, the whole cycle of rice cultivation is repeated several times a year. In other words, rice is a very labour intensive culture that requires diligent, patient, monotonous work in a hot, humid climate.

For more than two thousand years, the population of the rice culture had lived in the environment where to harvest grains meant to have food to sustain life, but it was possible only with constant, persistent and systematic hard work in rice fields. As a result, such labour has become habitual for the population of these countries, on a subconscious level people have developed the association "work is life," "working is breathing."

Thus, in these countries a special work ethic, characteristic for the "rice culture" had been developed for thousands of years; this ethic includes commitment to persistent, patient work for long hours and strict discipline. Such attitude to work was enshrined in the Confucian philosophical doctrine, which has a strong influence on society even today. Therefore, the ability and desire of the Japanese to work a lot, even excessively is well known; that is why in this country even a special ministry was created, dedicated exclusively to the questions of the nation's leisure to stimulate "workaholics" to rest.

Let us consider the living conditions and formation factors of economic behaviour of one of the Russian ethnic groups — the Buryats.

Historically, the Buryat population occupies a spatial position on the habitat border of the Russian habitat and the Mongolian super ethnoses for centuries. This situation inevitably has had and has an impact on all aspects of the Russian Buryats' existence, including their economic behaviour. On the one hand, for around three centuries they have been a part of the Russian super-ethnos, occupying the territory that belongs to the Russian state. On the other hand, by their ethnic origin the Buryats are a part of the Mongolian super ethnoses. In these rather difficult conditions the formation of Buryats' mentality and models of economic behaviour occurred (Khabaeva, 2014).

Historical traditions of the economic culture suggest that it is necessary to revive the ethnic economy that has been adapting local climatic and environmental conditions for thousands of years.

For the Buryats — local Aboriginal people — migratory livestock production, and for the Russian old-timers — agriculture and livestock production. The common folk crafts includes gathering of ready gifts of nature, with which the fauna and flora of Inner Asia is still rich. The functionality of ethnic economy is multifaceted.

Firstly, it has a life-supporting role and external challenges in the form of crises have little influence on it.

Secondly, it is environmentally friendly and balanced with the laws of nature. Therefore, its products have high nutritional and taste qualities unlike analogues produced according to intensive technologies.

Thirdly, the ethnic economy is based on renewable sources and resources and, therefore, is eternal.

Fourthly, it is low-cost subject to availability of sufficient arable land, hayfields, pastures, forests and ponds.

The only flaw of ethno-economy is its low productivity. However, it is also debatable if we conduct the comparative calculations by the proportion of quality characteristics per unit of mass/weight of products produced by the extensive and intensive technologies.

On the other hand, the trend of scientific and technological progress encourages moving to the post-industrial sixth and seventh technological orders. This is the knowledge economy and its variety — "green" economy that pursues the goal of harmonizing the economy with the social and ecological environment. In this sense, in our opinion, the ethnic economy is the basis of "green" economy, its proto-mother.

The definition of "green economy" is formulated by the UNEP (United Nations Environment Programme), as the economy, leading to "improvements in the well-being of people and social equity while significantly reducing environmental risks and ecological scarcities" (13, 2011). The main objective of the "green economy" is to ensure the growth of economy and investments, while ensuring the improvement of the environmental quality and social integration (13, 2011).

From all variety of the "green economy" structure, we have considered only those core activities that are based on renewable natural resources: agriculture and processing industries, aqua economy, including healing natural mineral springs and wellness, integrative medicine and oriental pharmaceuticals, forestry and forest industries, as well as general, ecological, knowledge and health tourism. Although the actual importance of activity types based on renewable resources is much wider.

Filling the ethno-economy with biological, information, and other modern technology is a framework for future specialization of the Russian Baikal sub region in the inter-regional and international division of labour and, ultimately, in the economic globalization. The importance of the new economic model is also in its consistency and pairing with spiritual and cultural values of the polyethnic Eurasian community that had been partly lost in certain periods of industrialization and

mass collectivization. Therefore, adopting the course for the development of the "green" economy as a brand, driver, driving force of the economic and spiritual revival of the Russian Baikal sub region with a reliance on traditions and cultural values, pragmatism and determination of peoples is justified.

At the UN Conference on Sustainable Development "Rio+20" (2012), the organizers addressed the countries-participants with a call for the development of measures to combat poverty, reduce the damage to biodiversity of the world's ecosystems. In Russia, the transition to the "green" economic development is related to national security issues. "In order to ensure the national security, the Russian Federation ... is focusing its efforts and resources on the following priorities of sustainable development: ... economic growth is achieved primarily through the development of a national innovation system and investments in human capital; ... ecology of living systems and rational environmental management, the maintenance of which is achieved through balanced consumption, development of advanced technologies and appropriate reproduction of the natural-resource potential of the country..." (19, 2015).

We believe tourism to be the leading industry in this endeavour. Tourism is not only the amount of income from domestic and foreign tourists, but also a tool to advertise Buryatia, Trans-Baikal Territory, the Irkutsk region of Russia and Mongolia, to promote pilgrimage of people from around the world, the area for communication of those representatives of the industrial society that seek harmony between technocracy and spirituality, between economic prosperity and environmental sustainability, between selfishness and tolerance, altruism, etc.

The government of Buryatia made the first and basic step to promote the tourism business by creating a free tourist zone called the "Baikal harbour." Despite the fact that the project "Baikal Harbour" is criticized by many and for its different aspects, it boosted the tourism innovation. The experience, whatever it may be, has the inestimable effect as followers compare their actions with a pioneering project, define its vector of promotion and the level of segmentation. There is a fair amount of examples that confirm our version.

The flow of tourists to Buryatia grows rapidly with every year. In 2013, the total number of tourists amounted to 800,000, and according to the National Agency for Tourism, in 2015, it will increase to 990 thousand. A total volume of services provided will grow to 2.3 billion roubles. The most attractive types are wellness, religious and familiarization tourism. The main hopes are connected with the tourist flow from the APR, CIS countries and Russian regions (Montoeva, 2015).

In all the variety of types and forms of organization of tourist processes, the problem of brand promotion is the choice of priorities. There is only one reference point — multiplicative increase in visits by the category of tourists that is engaged in science and innovation, environment and natural resources, education and health, creative, public and political figures, i.e. by those experts who develop ideology and practice of the "green" development. In order for the project to be successful a host party needs to thoroughly elaborate the target tourism product and the "road map", form and develop the exhibition and congress activity, increase social attractiveness of the region. The latter is a set of factors that determine the

degree of comfort of staying in these areas. Indicators of social attractiveness are natural and migration population growth; the standard of living and quality of life; the level of human potential development; the level of development of territorial infrastructure and others (Попов, 2014).

Thus, the development of target tourism focused on the promotion of "green" civilization, encourages the local community to improve the qualitative characteristics of the territory both in economic terms and in social and environmental aspects.

Agriculture of the Transbaikal Territory with arid agriculture with less investment offers can be developed mainly by extensive factors with livestock production as a leading sector. The nearest reference point is Mongolia. There are about 50 million head of cattle per 3 million of population, i.e. 17 — per person and 33 head per 1 sq. km of the area. In order to achieve such indicator per person in Buryatia, it is necessary to increase the number of livestock (excluding swine) up to 16 million, with only 760 thousand now, i.e. 21-fold. Per unit of the area (2.17 head per 1 sq. km now) — 15-fold, increasing it up to 11.6 million head. Given the rate of urbanization and the proportion of hard-to-pastor areas in Buryatia, a real reserve of livestock growth is 6-7 million head. It is impossible to accomplish this task in a short time relying only on their own resources. Nevertheless, perhaps it is possible by importing native breeding cattle and small ruminants, horses and camels from Mongolia and the inner Mongolia of China. All the rural community of Buryatia should become the subjects of livestock business starting with farmsteads, peasant (farmer) farms to major industrial organizations and cooperatives. The sectoral strategic plan needs to be elaborated correspondingly. The international integration project with the participation from the Russian side — the Republic of Buryatia, Trans-Baikal Territory, the Irkutsk region, Mongolia and the near-border Inner Mongolia Autonomous Region (IMAR) of China.

Livestock production is not just meat, milk, wool, leather and fur raw materials. Being the basis of life activity of Mongolian peoples, livestock production is a tool to educate the younger generation, an indispensable segment of the economic lifestyle of the nomad civilizations with a branched sectoral structure. Sustainability and revitalizing effect kumis, i.e. mare's milk (from tuberculosis), goat's milk (from oncological diseases) and quilted products from camel, yak, sheep's wool, cashmere jersey made from goat, yak and camel underfur, etc.; they have no competitors in today's global and local markets.

Prospects of the plant growing industry are of less potential than livestock production, but at the same time, its increase to the proper level will satisfy the local needs at the level of rational nutritional standards for such kinds of products of regional specialization as cereals (except for rice), flour, potatoes, and vegetables. For the needs of the rapidly developing tourism, food must be imported from abroad and other regions.

Over the last quarter of the century, the forestry has been subject of the devastating influence of both human activity and natural disasters (fires). Over the past two decades, forest business in Russia has become one of the shadiest and criminal types of business. Continuous perturbations in the system of forest management

only worsen its state instead of leading to positive results. Meanwhile, the Scandinavian countries that have succeeded in forest management rely on the forest legislation of the tsarist Russia (Finland). The following question is relevant: why do we distance our golden past and try to invent a "disposable bicycle" every time?

Assessment of the real state of forestry is available today only by the results of a thorough review and revision. Based on the obtained results it is necessary to plan a large-scale forest recuperation according to the analogy with the 1949-1950 nature transformation plan of Stalin.

The transfer of forest business to a legitimate path does not require titanic efforts of the legislative and regulatory support and adequate reinforcement if it is transferred to the stock exchange trading system, for example, to the St. Petersburg or Shanghai Stock Exchange. However, the problem is not solved for many years, which suggests the idea that not all the parties are interested in it: loggers, exporters, customs, law enforcement, government. Why? The answer is known a priori.

A promising direction is "green" export of drought-resistant timber into Mongolia and China, where the problem of dealing with the front expansion of the Gobi Desert in the north and south has become particularly acute. The best way to combat desertification area is forest melioration. In this segment, due to the expansion and development of tree nurseries, the Republic of Buryatia could create a new export reserve for the long term.

It is known that the twenty-first century is certainly a century of human health; no task is more important than this one. In this sense, the areas of the Republic of Buryatia, the Irkutsk region of the Trans-Baikal Territory, as well as Mongolia are a natural hospital. Involvement of these regions in the spa and commercial circulation is an important component of the health tourism and aqua economy, the best part of which is Lake Baikal — the "Blue eye" of the planet Earth, the world natural heritage site and Lake Hubsugul.

There are more than 300 natural healing mineral springs in Buryatia and around 300 in the Trans-Baikal Territory. Commercial use is established only on 8-10 deposits. The rest of the springs are used exclusively locally; there are no verified results of the balneological, biological, chemical and physical analysis, balance capacities are not established, there is no infrastructure. The software solution to the development of a health resort business is the key to success in the establishment of a new socially oriented industry of the "green" economy.

Organic pharmaceuticals and oriental medicine have a special place in the "green" economy. Buryatia is the only region of Russia that has incorporated all the experience of traditional medicine of the East: Tibet, China, Mongolia and local peoples. The Buryat Scientific Centre accumulated precious manuscripts of Tibet that are dedicated to the pharmaceutical and medical techniques and technologies that are carefully studied and translated into Russian by scientists, and put into practice. In the Republic, there is an established unique farm-medical facility in the form of Tibetan centres, oriental medicine centres, individual healers-practitioners, etc. Representatives of the Buddhist confession — Lama healers work actively. Nevertheless, this whole system operates separately and is quite mature for unified organizational registration in the biofarm cluster with its own clinical base.

Thanks to the implementation of this project, Buryatia will become a "bridge" of integration between the European traditional medicine with the Eastern traditional medicine. Training of doctors in the integrative medicine is carried out in the Institute of Medicine of the Buryat State University. In other words, the Republic of Buryatia has all the necessary minimum and even sufficient conditions for the creation of the biological and pharmaceutical, and medical clusters. The corresponding project is developed and adopted. Managerial acceleration of its promotion through investment institutions. The expansion of the integrative medicine potential is thought to be carried out by the axis "Ulan-Ude — Ulan Bator — Huh-Hoto", i.e. between Russia, Mongolia and China. The tripartite alliance will allow enhancing not only the innovative potential of the integrative medicine and pharmaceuticals, but also accelerating the formation of the high-tech sports medicine.

These examples show that the potential of "green" development in Buryatia and in the entire Baikal sub region is enormous. It is important to build a strategic axis and consistently apply the ethno economic practices to it in terms of "green" civilization. It is equally important to form the soft technology institutions for implementing the system management of uncoordinated business entities to form mutually beneficial horizontal and diagonal connections throughout Eurasia. The proposed motto "Eurasia is the territory of the "green" civilization" focuses on the development strategy for the entire twenty-first century, as it aimed at quality reproduction of the most valuable resources — human and natural.

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ВЛИЯНИЕ МЕЖЭТНИЧЕСКОЙ И МЕЖРЕЛИГИОЗНОЙ ХАРАКТЕРИСТИКИ
НА ЭКОНОМИЧЕСКОЕ ПОВЕДЕНИЕ НАСЕЛЕНИЯ

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Население, люди всегда имели определенные национальные, этнические, исторические особенности, традиции, а также стиль жизни и работы формировались в течение многих столетий климатических условий, в соответствии с которым экономический менталитет формируется. Менталитет формируется исторически на протяжении столетий определяет национальную модель экономического и социального поведения. На основе анализа работ ведущих ученых-экономистов, историков, социологов, экологов и философов мы попытались описать влияние условий жизни народов Евразии на их экономическое поведение с учетом этнических и конфессиональных характеристик.

Ключевые слова: модели экономического поведения, условия жизни, поведенческие мотивы, ценности.