

The influence of ideology on the development of entrepreneurship

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Introduction

Recent changes in Ukraine are similar to those important changes in European countries that happened several hundred years ago. These are the formation of democratic values, human rights, entrepreneurship principles and others.

In the history of humankind, there were several important events that, in a decisive way, influenced changes in society, in the economy, played an important role in the development of entrepreneurial activity.

Significant changes that took place in the world at different times, could have different contents, but were equally powerful in terms of consequences for a country, society, one of its institutions, or globally, can be arbitrarily called revolutions. Starting with the Neolithic revolution, which was innovative in nature, the most striking “revolutions” in the history of humankind were the Great Geographical Discoveries, the Reformation, and later there was an industrial revolution, which entailed a transition to an industrial society. No less vivid was the event that made us think about the shortcomings of the economic system that was established in the 19th century due to the dominance of the ideology of liberalism, which led to the Great Depression of the early 20th century.

Each “revolution”, scientists of the appropriate time tried to give a justification. They explained why this happened, whether it could have happened at another time, in another territory, what factors influenced this process, etc. As a rule, scientists explained an accomplished fact. The same it was in this case.

Analysis of the recent research and publications. Many scientists in the world from different points of view have studied the problem of the influence of religion, ideology on society, entrepreneurship, and the economy. In particular, M. Weber, W. Zombart, R. Lachmann, O.N. Barkhatova, L.V. Spitz, E.E. Cairns, Sung-Jung Kim etc.

Only at the beginning of the 20th century, one of the representatives of business philosophy, scientist M. Weber, analyzed the influence of the ideology of the Reformation on the system of economic relations and found a direct connection between the ideology of J. Calvin and changed the economic situation in England in those years. In this connection, M. Weber formulated the concept of “the spirit of capitalism”.

However, there is another view of the modern researcher R. Lachmann on the events that took place in Europe in the 15-18th centuries. He gave a short answer to a question that worries many “What happened?” at that time in Europe. According to the researcher, first of all, there were changes that led to the intellectual, spiritual and material changes of Europeans.

Therefore, the intellectual awakening of Europe began with the Renaissance. Its pace has accelerated in connection with the invention of printing machines. Spiritual – is connected with the Reformation. Material – with an industrial revolution. In fact, if we summarize all these processes, we can say that at that time “the origins of the modern world” were laid (Lachmann, 2010, p. 27), including the creation of conditions for the development of entrepreneurship, since entrepreneurship is inextricably linked with democracy and democratic values.

Theorists explain the reasons for these changes in different ways, although they do not deny the existence of significant changes in all areas of public life.

For M. Weber, for example, these were new Protestant concepts of God and salvation. Therefore, according to the theory of M. Weber, it was the Reformation that became the driving force of social change, which directly led to the development of entrepreneurship. Although, a modern researcher R. Lachmann, lends this point of view to criticism (Lachmann, 2010).

The purpose of the research. In the article, we examine the role and influence of Protestantism on the formation of entrepreneurial activity skills. We characterize the activity of J. Calvin, one of the representatives of the Reformation. We analyze Calvin`s theory, which, according to many researchers, has made a significant impact on the development of entrepreneurship in England. We also characterize the views of the followers of J. Calvin, who embodied the ideas of Calvinism. We analyze the ideology of the Puritans and the consequences of the English revolution.

Presenting the main material. In our view, for medieval Europe, the reformation was more than a serious ideological foundation that called into question the entire system of feudal relations, giving way to criticism of the Catholic religion, which was the basis of feudalism.

The reformation began in Germany, from where it spread throughout Europe. In 14 – first half 15th centuries in Germany revived the development of the industry, but this process was short-lived. Already in the end of 15 – 16th centuries Guild is in decline. Together with the Great geographic discoveries, there is a change of the main trade routes. At this time, the territorial fragmentation of Germany hindered the development of capitalism. The feudal lords had strong positions in all spheres of society and the bourgeoisie did not play a significant role in the changing economic conditions. In fact, at that time there was no force that would protect industry from the competition of foreign goods. Thus, the feudal lords began to adapt to changing conditions with commodity-money relations. Therefore, on the one hand there was entrepreneurship, on the other hand – acquisitiveness.

The first to draw attention to this disparity were humanists, namely R. Agricola, S. Brant, E. Rotterdam, G. Bebel, and others. The one of them is E. Rotterdam. Moreover, his most famous work is “Praise of stupidity”, in which he described the order of late medieval society in the form of a parody. Humanism had an elitist character and affected a small part of the intelligentsia. To attract the attention of the masses, it was necessary to appeal not only to the mind, but also to the senses. Religion could touch people`s feelings. Thus, the humanists became the harbingers of the reformation. The most prominent representatives of the latter were M. Luther and J. Calvin.

In general, the reformation is an anti-feudal opposition of the late middle Ages. The purpose of the reformation is to strengthen the faith, not to refute it, and to educate the personality of a new Christian who will possess the “true” virtues and piety of the apostolic times and the Christian fathers of the Church.

Thus, the new teaching called for a return to the ideals of early Christianity. That meant the ideologists of the reformation. In the history of Christianity, which originated in the territory of the Roman Empire, there are two main stages. The first is the Apostolic Church, which existed for the first two centuries. The second is the Episcopal Church, which began its existence in the middle of the second century. There was a fundamental difference between them. Thus, the Apostolic Church was based on the Christian community. Christians were waiting for the coming of Christ, who, in their opinion, should establish justice. In anticipation of the Messiah, humility and non-resistance to evil by violence were preached. In anticipation of the imminent coming, they sought to separate themselves from the Kingdom of evil (Roman Empire) in their communities. They were organized on a democratic basis, and there were no clergy, religious items, or rites. Believers gave their property to the community and organized public meals at the general expense. Itinerant preachers who were called apostles and who did not have privileges maintained communication between the communities. Thus, in the Christian teaching, universal values, elementary norms of morality and justice were expressed in a religious form. Gradually, the number of supporters of the new religion increased, and a network of Christian communities were established throughout the Roman Empire. From the middle of the second century, when wealthy Romans began to appear among the first Christians, the main attention was paid to the mystical side of Christian teaching. A separate Church apparatus was created from the mass of believers. The leadership of the communities passed into the hands of bishops, presbyters, and deacons, who eventually created the clergy. Thus, the universal Church was created. It appropriated the monopoly right to preach and interpret Christian teaching. Over time, the clergy developed a complex system of rites, services, and dogmas. Communion replaced the common meal, the apostles became servants and messengers of the bishops, and the opposition between the clergy and the laity replaced the equality of the faithful. These changes have been firmly established for many years. From time to time, there were movements that called for a return to the original Christianity, they were called heretics, and church representatives mercilessly fought heretics, defending their monopoly. The greatest movement against the monopoly of the clergy was the reformation, which called for a return to the ideals of early Christianity.

J. Calvin (1509-1564) was born in France in the family of a representative of the third estate, was raised in the aristocratic house of Mommors. First, he studied theology, and then he studied law.

The figure of J. Calvin in the history of the teachings is very noticeable. He was one of those who had a great influence on the development of Western history and the formation of the image of Western man, as well as indirectly influenced the development of entrepreneurship in different countries of the world.

Thus, the British writer Lord Morley wrote: “to exclude Calvin from the figures of Western civilization is equivalent to looking at history with one eye closed” (Spits, 2003, p. 68).

J. Calvin had a difficult life. He was a hard worker, an ascetic who despised all the joys of life, intolerant of the weakness of others, pedantic, morbid, and irritable. His appearance inspired both respect and fear (Porozovskaya).

Calvin had been on the road since the autumn of 1533. For most of his life, he lived in Geneva as an emigrant, and at the same time reached a high level. By 1555, the position of Calvin and the reformers in Geneva had significantly strengthened. The city became one of the European centers of Protestantism and a powerful cultural center. Many printing houses and bookstores were founded, and the College of Geneva was transformed into an Academy. Geneva became a major center of the missionary movement. Calvin tried to establish links with England, Scotland, the Netherlands, Germany, Poland, Sweden, and Denmark. This indicated that Calvinism was gradually becoming an international ideology, and Calvin was one of the major international figures (Sun-Chon Kim).

It should be noted that Calvin was not only a scientist, theorist, but was a major politician and organizer. Thus, in Geneva, Calvin did not limit himself only to the reform of the Church system, but at the same time developed a project of civil reforms. He created a clear management system, outlined the responsibilities of all officials, transformed the judicial system, and generally delved into all public affairs (Porozovskaya).

By the middle of the 16th century, when the Catholic Church was slowly recovering from the blow inflicted by the reformation, representatives of Calvinism, unlike other Protestants, were ready to develop in new conditions. First of all, thanks to a special organizational structure – the Church structure in the Republican form, this was easily transferred to political life.

Geneva remained the center of Calvinism, but the doctrine itself quickly began to spread throughout Europe. While Lutheranism was conquering Scandinavia, Calvinism spread to the Rhine valley in Germany, France, the Netherlands, Scotland, and Northern Ireland. Thus, Calvinism became a kind of buffer between the Lutheran North and the Catholic South (Kearns, 1992).

Calvin had many works, but there was also his main work. This is the “Instructions in the Christian faith”, on which he worked for almost a quarter of a century, many times throughout his life he refined it. Nevertheless, neither the many changes nor the many reissues did not change his theological point.

The essence of Calvinism was as follows: Calvin sought to proclaim the power, glory, and grace of God revealed to man in Christ. Thus, the entire teaching of Calvin was focused on the assertion of the sovereignty of God and the proofs of his glory (Spits, 2003).

This was the quintessence of Calvin’s doctrine of “predestination” or “God’s choice”. According to dogmatic, the basis of predestination is laid in the action of God, who foresees everything, provides for everything, and contributes to everything.

This theory has been developed in Christianity since the time of Patristics with Aurelius Augustine. However, J. Calvin brought the doctrine of predestination to its logical conclusion.

From the point of view of Calvin, predestination is the eternal plan of God, in which he determined what he would do with each person. This means that he intended some to be saved and others to be eternally condemned.

Predestination concerns not only the individual, but also the whole nation. According to his teaching, the human mind cannot understand why some people will be saved and others will be destined for eternal damnation, even though God has determined everything beforehand. This dogma every Christian should accept in humility and hope. People are equal in their sinfulness, Calvin believed, but not equal in the grace of God.

There are two types of eternal election: 1) those chosen for salvation; 2) those chosen for condemnation. Only God knows who is destined for what. In addition, a person cannot change this in any way – neither by desire, nor by effort, nor by deeds. However, a person can learn about the plan of God by certain signs. In such signs, God manifests omnipotence and love. To such signs, Calvin attributed faith, the righteousness of life and good deeds (Barkhatova, 2006). As well as personal success, wealth, inflexibility to opponents.

From the dogma of predestination followed the requirement to devote oneself entirely to the profession with maximum thrift and prudence, with contempt for pleasure (Azarkin, 2003).

Thus, it is possible to form an understanding of entrepreneurship based on the theory of J. Calvin. Namely, this is a special type of economic activity, which in this case was not only different, but also opposed to the feudal.

It was on the basis of Calvinism that Puritanism was formed, which later became the ideology of opponents of absolute monarchy in England and supporters of creating an independent state from England on the territory of North America. Therefore, in fact, Calvinism became the ideology of revolutions, first in the Netherlands, and then in England and the United States.

We will focus on the characteristics of Protestantism in England. Thus, an important step in strengthening absolutism in England was the Church reformation initiated by King Henry VIII.

Evangelical ideas began to spread here in the 20s of the 16th century due to the influence of French and German reformers. Luther was received ambiguously in England. King Henry VIII personally opposed the “German heresy”. However, his attitude to the reformation soon changed, after a conflict with the Pope over the king’s divorce process.

Thus, the so-called “Royal reformation” began in England. At the king’s insistence, the Parliament passed a series of statutes from 1529 to 1536 aimed at creating a national Church in England that was independent of the Pope and subordinate to the king. Thus, Henry VIII became the Supreme head of the Church in England, and Anglicanism became the official religion (Karpov, 2010).

Anglicanism was close to Lutheranism, but with the next change of monarch in England, depending on his preferences, the reformation either continued, or folded in favor of the renewal of Catholicism.

At this time, puritans appear, translated from Latin means pure. They advocated the deepening of the reformation, and the cleansing of the Anglican Church from the remnants of Catholicism.

In contrast to the Anglicans, the theological and political doctrine of the puritans was very close to Calvinism, which was brought to the territory of England by the English who returned from emigration. Puritanism was positively received in England, and began to spread rapidly. The puritans hoped to gain the support of Queen Elizabeth I (1533-1603). However, they did not receive it, and began to act separately, preaching Calvinism. By the end of the 16th century, there were changes in their environment, a split was formed. Among the puritans, the Presbyterians are more moderate, and the independents are more radical.

The relationship between Scotland and England was not easy. Scotland was a country with a Protestant religion in the form of Calvinism, and stubbornly did not want to pass under the authority of the English crown, where there was also Protestantism, but in the form of Anglicanism.

From Switzerland, Calvinism penetrates into Scotland in the 40-50 years of the 16th century. The mastermind of the reformation in Scotland was John Knox, an associate of J. Calvin. A former Anglican priest who immigrated during the reign of M. Tudor to Geneva, and returned home in 1559 and led the Scottish Protestants. His theoretical work was related to the development of ideas of Calvinism.

J. Knox and the Scottish Calvinists paid much attention to various socio-political issues. In particular, he expressed the idea of the people's will as a source of civil power, justified the need to limit the powers of the monarch and the legitimacy of resistance to tyranny. It is these ideas of the Calvinist D. Knox that will have a great influence on the radical strata of English puritans.

As a result of a number of events and their legal formalization, Calvinism was introduced in Scotland under the name of the Presbyterian Church. It was the Scottish Church organization that the English puritans called for in England at the beginning of the revolution of 1640-1653. To which they received a firm refusal. Therefore, the Scottish reformation influenced events in England in the first half of the 17th century, and also indirectly influenced America, where Scots, Irish and English who professed Protestantism emigrated from persecution for their views.

The peculiarity of English Puritanism was that it was in contrast to continental Europe, where Protestantism was in opposition to Catholicism. In England, Calvinism was in opposition to the official Anglican Protestant Church.

The concept of entrepreneur, entrepreneurship began to take shape after the English revolution. These concepts were introduced into scientific circulation by an English economist in the end of 17 th. – at the beginning of the 18th century Richard Cantillon. He regarded entrepreneurship as a special economic function, an important feature of which is risk. The scientist defined the entrepreneur as a person who, for a certain price, buys means of production in order to manufacture products and sell them for income.

Classics of political economy A. Smith and D. Ricardo also examined the concept of entrepreneurial activity.

A. Smith believed that an entrepreneur is the owner of capital, which takes risks to realize a commercial idea and make a profit. The entrepreneur himself plans and organizes production, realizes the benefits associated with the division of labor, manages the results of production activities.

D. Ricardo believed that an entrepreneur is only an investor, and he considered his activities as an indispensable element of effective management.

A new understanding of the role and importance of entrepreneurship began at the turn of the 19th and 20th centuries. Researchers realized the value of creative innovative principles of his type of activity for economic growth.

The concepts of “owner” and “entrepreneur” were divided in the leading areas of industrial society.

A. Marshall was the first to add to the three classical factors of production (land, capital, labor) the fourth - organization, or subsequently - entrepreneurial talent. The active role of the entrepreneur himself, the innovative focus of his activities, the use of new machines and technological processes were especially emphasized.

A special place in the development of the theory of entrepreneurship is the work of economist J. Schumpeter. He saw entrepreneurial activity in various innovative processes aimed at achieving high results in industrial and economic activities.

These are major milestones in the development of the concept of entrepreneurship. However, it must be remembered that entrepreneurship can only develop in a democratic society that encourages different views.

Thus, the concept of entrepreneurship, which has “been in the air” for more than a century, has acquired special significance under the influence of Protestantism and the events of the English revolution.

This concept will be further developed and refined in accordance with the views of its era. This may be the subject of another study.

Conclusions. Thus, ideology is a strong factor that can influence social processes. Therefore, the period of the Reformation is the time of the beginning of the formation of early bourgeois relations, in particular, the destruction of social borders, aggravation within the main estate - the nobility, a split in the structure of the urban and rural population. Protestants criticized the system of property that existed earlier, the privileges of the feudal lords, and the estate organization. From this, the Protestant movement gradually began in the 16th century in Western Europe, which led to the collapse of not only the medieval state and law, but also their foundations - Catholicism. In the process of development, the “spirit of capitalism” was created, namely the desire to develop their business, to limit unnecessary expenses.

In general, the ideas of Protestantism were contradictory. On the one hand, the ideas were anti-humanistic, degrading human capabilities, endowing them with sins, and on the other hand,

Protestantism showed the possibility of rebuilding in accordance with the socio-economic and political-legal needs of the new society that was forming in Europe.

However, in general, the principles of Protestantism contributed to the formation of a new type of person. Belief in chosenness made people equal, gave hope for the possibility of salvation. The man himself was responsible for his fate. Now any work was recognized, the desire to achieve success in work contributed to scientific and technological progress, the development of entrepreneurship.

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