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## **NONECONOMIC INSTITUTES**

The institutional system consists of the collection of institutes and the structure of institutions in their interconnection and interaction. Let's examine consider the structure of social and economic institutes. Economic and noneconomic institutes are complied with each other.

Economic and noneconomic institutes are placed under each other. Noneconomic institutes consist of constitutional and sociocultural. Constitutional noneconomic institutes can be:

Legal institutes. In papers of John Commons: «Distribution of riches» (1893), «Legal bases of capitalism» (1924), «Institutional economy, its place, in a political economy» (1934), «Economic theory of collective actions» (1950) noneconomic institutes underlie analysis namely: legal, principles of law. J.Commons considered that through legal procedure, through courts economic relations are regulated in the society and namely legal procedures are effective for clearing off conflicts in the society and setting up the social peace.

Political institutes – are states, parties, trade unions and different, public organizations, which direct the political goals to the establishment and maintenance of the certain form of the political power, judicial and administrative bodies, institutes of lawmaking, association, legal education, institutes of law and order and social control, human rights, the solution of legal conflicts and other. These political and legal institutes carry out the certain type of the social activity through a management and adjusting of public relations.

Ideological institutes. The main position between the whole institutional factors of the economic policy belongs the ideology as means of coordination of institutes. Ideas and ideologies form mental structures, which individuals use for interpreting out world and make a choice. Moreover, strukturizing the interaction of people,

formal institutes intentionally or by chance "reduce the price" of the activity according to somebody's ideas and that is why promote the value of mental structures and ideological stereotypes in the process of choice [4].

Ethics institutes. On this stage of social development the ethics culture helps to realize the values of human life, especially in the conditions of social-economic crisis.

Institutional research are based on the study about a man (existentialism), his conduct, morals and so on and are connected with the problems of the ethics in the economy. The ethics conduct is a product of such institutes, as religion, the system of education, upbringing. [4].

Sociocultural institutes are closely connected with the innovative processes, as a result - assisting the development, or braking. The economic development and innovations help to save more stable sociocultural forms and destroy unstable sociocultural institutes. Sociocultural institutes with the development of the society are constantly changed and complicated. They are:

Mentality – (from lat. mental is a mind, mental), is the same as mentality is the system of persuasions, conceptions and views of, an individual or the society group, recreation of the combined experience of previous generations. Keyword in the determination of the mentality is the world picture, the set of spiritual values, not always the realized system of vital co-ordinates and subconscious stereotypes [1].

The important element of the economic mentality is organizational forms, that is forms of labour organization, mutual relations of the state and business, that are considered normal and that an individual must to stick to, if he does not want to feel a stigmatization [3].

Habits and stereotypes of thought. The workday world is the world of axioms of life, stereotypes of thought, customs and habits.

Habits and stereotypes of thought, that they are divided by most members of the society, are called an institute. Institutes at first appear on the base of human instincts and the simplest needs, conducting their satisfaction; they acquire the selfsupported

character and in according to the principle of the reverse connection form the stereotypes of thought [2].

A trust is assertion about that something is unknown, but it has some authenticity to happen. The absolute trust is often identified with a faith, because the mechanism of such trust is not already based on rational principles that is on the experience and on the prediction, and on the previous knowledge of one side by the other and includes irrational reasons of mutual relations [1]. Very profound and ex face, very simple concepts "trust", "friendship", "wisdom", "honesty" again, as well as in early capitalist times, become mover of the economic development.

The concept «trust» is used in different fields. Let's try to find out the presence of the economic content in this word. A trust is based on ability to provide on the knowledge of the object, to forecast or influence on its activity. The economic trust characterizes a hope, or the confidence of people on the consequences of economic processes, in particular in, management, monetary investment and other spheres of the economic activity.

The trust does not appear and disappear suddenly; it is conditioned by national cultural features and the historical memory. Thus, the trust must become the basis of transformations in the economic and political life of the country.

Education. Examining the institute of the education as the sociocultural phenomenon, we will pay attention to such moment, that the institute of the education has its characteristics, general for different epoches but they put together its high-quality definiteness. The institute of the education can progress, to regress, be transformed et cetera.

The religion as social institutions helps to satisfy needs, inquiries which are connected with the understanding of that is considered supernatural and sacred, is the system of social norms, spiritual values and commandments which are contained in spiritual phototypography with the help of which the religious activity of people, rituals (cults), standards of conduct are organized is sent and controlled. Examining the religion as a social institute can be overcome its one-sidedness in its interpretation, exposing its content through executing functions in the society.

Culture. From all variety of social processes, relations and facts which existed in the past and exist presently, we select the certain special sphere which is named a culture. Most people are convinced that the culture - is that main, basic, that distinguishes the human and social life from the existence of the wild nature [1]. The culture as social phenomenon is very difficult, polistructural phenomenon. The development of the culture depends on the development of the humanity, because it is integrated in the various spheres of vital activities of a man.

Upbringing. Under institutes of training we understand public organizations and structures, which are called to give an educate action on a person. Personality of a man is formed under the influence of many objective and subjective factors. A man is an active creature, he is the subject of his own forming and development.

Educate and sociocultural institutes have for the purpose: mastering and next recreation of cultural and social values, accumulated in the process of the economic activity; attraction of individuals to the certain economic subculture; the socialization of individuals through mastering stable sociocultural standards of conduct of a man.

Noneconomic institutes – are characteristic of all economic systems; are the hereditary information (mentality, norms, rule (formal and informal), habits and stereotypes, culture, education) which periodically circulates in the society is certain.

### **Literature**

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