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THE INFLUENCE OF THE SOCIAL-CULTURAL ENVIRONMENT ON THE CORPORATE SOCIAL RESPONSIBILITY MANAGEMENT



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Abstract. The article is devoted to the Corporate Social Responsibility principles application in the companies, taking into account the socio-cultural aspect of management, in particular, taking into account the employee' religious preferences. The author explored the influence features of different religion on Corporate Social Responsibility policy. Since most workers in Russia are Christians, the influence of Christianity is determined on the idea of Corporate Social Responsibility in details, including the attitude of the Orthodox religion toward these ideas. Based on the study of migration statistics, the author determined that the overwhelming majority of migrants in Russia are Muslims, so the author studied the elements of CSR in Islam. The problem was revealed that a fairly large part of migrants in Russia do not know the Russian language, so they cannot assimilate into Orthodox culture. For the completeness of the study, the connection between Buddhism and CSR has been studied. It was revealed that the non-believers' share has been increasing for last five years.

Keywords: socio-cultural environment; corporate social responsibility; ethnic stereotypes; managerial decisions; the influence of religion.

JEL Code: M14, J29.

Introduction

The role of business in the socio-economic development of the country and society has significantly increased in recent decades, the requirements for transparency in the business sphere

have increased. Many companies have clearly realized that it is necessary to be involved in the social life of the region and the state for successful business. This is implemented through Corporate Social Responsibility.

According to D.A.Pustokhin & I.V.Pustokhina, “corporate social responsibility is a type of selfregulatory business plan with initiatives focusing on achieving economic, social and environmental benefits for all stakeholders involved (employees, consumers, investors and other groups)” [1, p. 93]. The author identifies the main directions of the social relations analysis, to detect possible determinants of CSR management, taking into account their socio-cultural conditionality.

The corporate social responsibility of the company gives it a business advantages [2]. However, companies, as a rule, lacking sufficient experience in implementing corporate social programs, implement them haphazardly, without taking into account a number of factors [3], including the employees’ religious characteristics.

The influence of religion is part of the cultural influences on motivation; it defines the worldview of believers. Any religion establishes its own "hierarchy of needs", which can differ greatly from the scientific and theoretical models.

The purpose of this study is to analyse the influence of the main religions on the companies’ management pursuing a policy of Corporate Social Responsibility.

Factors and peculiarities of the social-cultural environment influence on the corporate social responsibility management

In the philosophical sense responsibility is the ratio of a person from something that is perceived as the defining basis for making decisions and performing actions [4]. Historically, the idea of corporate social responsibility was a logical continuation of the Protestant ethic, which:

- prohibits the delay of wages - "Do not offend thy neighbour, neither rob him. Mercenary fee shall not abide with you till the morning "(The Bible, Leviticus 19:13).

- Prohibits bosses’ humiliation and cruel dominance over subordinates - "You shall not rule over him with rigor" (The Bible, Leviticus 25:43).

- Encourages high-quality goods and services, honest attitude to clients, prohibits false ways of enrichment - "acquisition of treasures by a lying tongue - a fleeting breath of those who seek death" (Proverbs 21: 6), "Do not do unrighteousness in judgment, in measure, in weight, or in measure: You must have scales and weights correct" (Leviticus 19: 35-36), "a great and a small kettlebell should not be divers, ... the kettlebell you have must be accurate and correct, ... that thy days on the land which the LORD thy God gives thee; since each practices falsehood is disgusting

to the LORD your God "(Deuteronomy 25: 13-16)," abomination unto the Lord - Divers weights, and dishonest scales - not good " (Proverbs 20:23).

- Limits the length of the working day and the working week by prohibiting working in the 7th day of the week, which is called the day of rest. The Hebrew word for rest sounds like "Sabbath", the Russian word for Saturday is derived from it: "You have to remember the day of rest (Shabbat), to keep it holy; Six days you shall work and do all thy work: but the seventh day - rest the Lord thy God: thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; because the Lord has made the heavens and the earth in six days, the sea and all that in them is, and rested in the seventh day; wherefore the Lord has blessed the day of rest, and made it holy "(Exodus 20: 8-11).

Entrepreneurship, as we understand it, was born in the European civilization, which is based on Christian moral norms. These rules include also those that require a person to give part of his property, income or time. In particular, they are: the requirement of the tithe payment (tenth part of income) for the benefit of the Church, part of which can be spent on helping the poor; the duty to help a person in trouble (see, for example, the parable of the good Samaritan); obligation to help the widows and orphans (see, for example, James 1:27, I Timothy 5: 3.); the obligation to keep on the field or in the vineyard something that has been dropped during the harvest and uncut edge of the field (Lev 19: 9, etc.) [5].

These rules apply to all Christians, regardless of their occupation, standards of wellbeing, position, etc. Scripture never says that they are required to comply only businessmen (merchants) or managers (stewards). Salaried employees, government officials, housewives and others must follow them equally. These rules have general, rather than a class nature, personal rather than collectivist nature.

According to a several recent nationwide polls conducted by the Russian Public Opinion Research Centre (VCIOM) 2005-2021, in each of which 1,600 people were interviewed in 140 sampling points in 42 regions and republics of Russia (the statistical error does not exceed 3.4%). The distribution of answers is given as a percentage of the total number of respondents, together with data from previous polls. The majority of Russians consider themselves followers of the Orthodox religion (Tab. 1).

Despite the fact that the proportion of Orthodox Christians has been declining in recent years, for many centuries, "Russian Orthodox is an integral part of the Russians' live, it sanctifies various aspects of human life: family, work, everyday routine life. From the Church's point of view, Christ's commandment must be the starting point in the regulation of human relations, including

Table 1: The distribution of Russian responses, the follower of what philosophy or religion they consider themselves (%)¹

Religion or philosophy	2005	2008	2010	2017	2018	2019	2020	2021
Orthodoxy	72	73	75	75	72	70	68	66
Islam	7	6	5	6	6	5	5	6
Catholicism	1	<1	1	<1	1	<1	<1	<1
Protestant (Baptist, Adventist, Pentecostal, Lutheran and so on)	<1	<1	<1	1	<1	1	<1	1
Judaism	-	<1	<1	<1	<1	<1	<1	<1
Buddhism	<1	<1	1	<1	1	1	<1	1
I am a believer, but I don't belong to any particular denomination	-	3	3	4	3	3	3	4
Unbelievers	13	11	8	7	8	12	12	14
Wavering between faith and unbelief	4	5	5	5	6	6	5	6
Other faiths	1	-	<1	-	-	2	5	2
Found difficulty in replaying	1	2	1	2	2	<1	2	1

labour." [6]. Church Fathers (especially St. Ioann Zlatoust, St. Vasilij Velikiy, St. Gregory Palama and others) often criticized representatives of the upper classes for greed, neglection of the duties towards the poor, the oppression of the weak, etc. The same was said by Patriarch Kirill at a public meeting in the Ural Federal District: "Those people who have power over others - bosses, owners, managers - bear enormous responsibility for the overall labour. If they think that the result made a profit, which they can spend only on themselves, these people would commit sin against God and against his neighbours. And this profit earned by the labour of other people and used only for themselves and for their own sake, never bring happiness and prosperity... The higher a person climbs the ladder, the more he has to serve the people, to give himself away... Tremendous responsibility lays on the leaders, but there is a huge responsibility on the ordinary man also. Let's learn not to use bad language in the workplace, and to speak a normal Russian language. Let's say that come to work in a drunken state means to go against the principles of human coexistence." [7].

Thus, Christianity emphasizes the responsibilities of a Christian in respect of charity. These responsibilities are part of a general obligation - to fulfil God's law. The Orthodox Church has the right to demand fulfilment of these duties from the Christian and to impose sanctions for conscious refusal of them. Insistence of the Church must be directed not only to businessmen but also to all the parishioners who can help their neighbour - civil servants, employees and others [5].

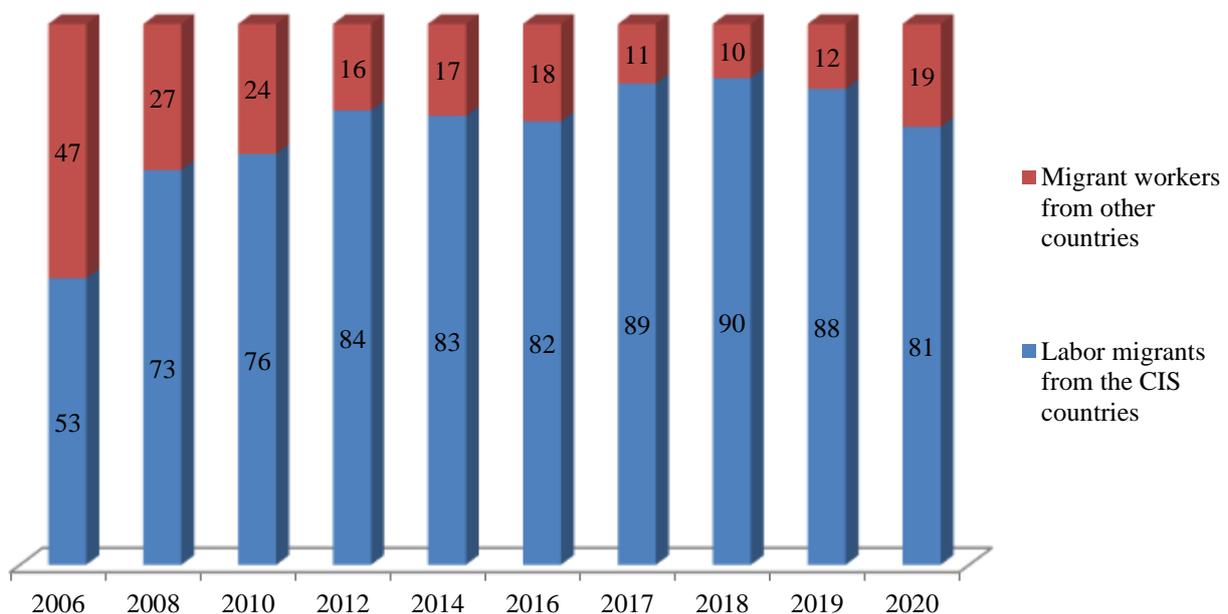
The problem of the traditional socio-cultural environment transformation in Russia at the beginning of the XXI century is associated with migration. The concept of the State Migration Policy of Russian Federation for the period until 2025, approved by the President of the Russian Federation, considers the migration as a source of increasing the population of the country in general and its regions, and foreign workers in priority vocational qualification groups as the

¹ Compiled by the author based on public opinion polls by VCIOM [8; 9]

necessity for its further progressive development according to the needs of the Russian economy [10].

During 2005-2010, Uzbekistan, Tajikistan, Ukraine, Kyrgyzstan, China, Vietnam and Turkey were the most active suppliers of workers to Russia². Today, number of foreign workers from the republics of Central Asia (Uzbekistan, Tajikistan and Kyrgyzstan) grows the most rapidly. The citizens of these three countries accounted for 55% of the number of legal foreign workers in Russia and 72% of workers from the CIS (Fig.1).

Fig. 1: Ratio of foreign workers from CIS states and other states in Russia in 2006 - 2016 years³



Thus, there is a significant intensification of the Asian component of labour migration. The cultural distance between migrants and Russian population is growing. Although knowledge of the state language has become a prerequisite for labour immigration already in most countries of the world, in Russia the responsibility for teaching Russian language to labour migrants is assigned to employers, which does not guarantee compulsory training, and the speaking skills assessment has been removed from the structure of the exam for migrants. Migrants speak Russian worse and worse: in a survey conducted by specialists of the Centre for Migration Studies, more than 20% of migrant workers feel like they haven't enough knowledge of the language for life in Russia [11]. The same number of migrants does not speak Russian at all while working in Russia (Table 2).

² Information about the migration from Republic of Belarus citizens is absent, as citizens of Russia and Belarus are not a foreign labour force in the territory of the Union State of Russia and Belarus.

³ Calculated by the author based on the data of State Committee on Statistics and the Federal Migration Service

Table 2: The use of Russian by migrants as the main language of communication, 2017 (%)⁴

Donor country	At work	At home	With friends
Azerbaijan	64.8	22.0	21.8
Armenia	72.8	16.8	24.9
Belarus	94.6	77.3	84.3
Georgia	65.2	23.1	34.6
Kazakhstan	90.8	74.9	80.4
Kyrgyzstan	59.5	9.7	13.0
Moldavia	83.0	39.1	45.2
Tajikistan	53.8	8.5	12.9
Uzbekistan	53.1	11.4	13.6
Ukraine	96.3	82.0	86.7

These trends are amplified from year to year, and they should be expected to be saved in future. Cultural more distant and less adaptive migrants are a serious challenge to the Russian management. Most of the migrants identify themselves to Islam on religious preferences.

Basic ethical and social recognition of Muslims, regulating the relationship between people and prescribing rules of behaviour are fixed in the Koran. The ethics of Islam enshrined universal human values - is prescribed to be fair, to render good for good, to be generous, help the poor, etc. Like the Bible, the Koran urges a person to work - because of this, firstly he provides himself "kingdom of heaven", i.e. orientation is not to achieve happiness in this life, but on the heavenly life. The right to work for Muslims acts as a duty to work and to provide themselves with means of subsistence. Since its creation Islam teaches that all people on the earth are equal, so the Prophet Muhammad (571-632 years) said: "There is no difference between an Arab and non-Arab, between white and black, and the people are equal like teeth." But, as at the beginning of the revelation of the Koran, slavery was totally spread out all over the world and all the world view at that time (the social relations, the military sphere, the economy, etc.) was inextricably linked with this phenomenon, Islam accepted slavery as a given one. Islam called to mitigate maximally the negative consequences of slavery - so the owners were required to be good to his servants, and to be humane to them and the slave emancipation was pleasing to God [12]. (Koran, 4:36).

In addition, Islam clearly defines the obligations of the employer towards its employees and workers - the employer should be fair and square treating with their workers and with dignity, without the slightest delay paying their labour: "Give the employee his wages before the sweat of his labour dries on him" (Ibn Majah). According to the Islamic religion, workplaces must be equipped with safety equipment; workers should not be forced to work for unlimited time; workers cannot be brought to the point of terrifying exhaustion or work in appalling conditions, without any rest: "The owner should not require from employee to do something impossible. If the owner's

⁴ Findings from a study by the National University Higher School of Economics [11].

requirements are still necessary, then the owner must above all lend himself a helping hand to an employee "(Bukhari).

At the same time the Koran contains calls to accept their fate, to endure without a murmur a heavy share of hard labour, working for the good of his Lord and deserve paradise life in another world. "Don't we have opened your chest? The burden removed from your soul. Which sore back to you? We lifted up the honour, to which you were put in charge, don't we? It is true that relief comes after every disutility, and that's when you put the end (with burden in the prayer), you have to continue working further and to direct your efforts to your Lord." (Surah 94)

Considering the third major world religions - Buddhism and its influence on the development of the corporate social responsibility idea the author notes that priests (Brahmins) have occupied the dominant position in ancient India for centuries; in their knowledge (Vedas) it is said about the division of society into four Varna (castes) and about the distribution of these castes members' rights and duties. Members of all castes in earlier India were free, but not equal, and the slaves were outside Varna. In the II century BC this inequality was formulated in the "Laws of Manu", which justified particularly Brahmins' leading position and exceptional position of their rights.

The main provisions of the Brahmanical ideology were criticized for the first time in the VI century BC by Siddhartha, called Buddha (the Enlightened), who spoke the ideas of justice, kindness to other people and humanity. Buddha and his followers have recognized the moral and spiritual equality of all people and have claimed that every person, regardless of their social class attains perfection through personal effort. Gradually, the ideas of Buddhism found a growing number of supporters ranging influence on public policy, and during the reign of Ashoka (268-232 BC.), Buddhism was declared the state religion, spreading subsequently to many other countries of south-east Asia [13].

However, it should be noted that the labour which is the basis of human existence and the consequently factor binds the person to human interests, is seen in Buddhist literature as harmful, hindering rescue operations. Rejection of any attempts to create anything in this world is the highest virtue, including the rejection of any industrial activity, and the only recognized activity is maintenance of a monastic community.

Analysing the different aspects of social and cultural influence on the management of corporate social responsibility, it may be noted, on the one hand, the ability to sacrifice, mentioned by His Holiness Patriarch Kirill: "Sometimes people ask me: "What do you consider to your people' value?" I list many of the values that I think is really very significant for our national self-understanding and the ability to sacrifice is a very important among them. Strictly speaking, it is this sacrificialness, this ability to give ourselves for the sake of another has been the main reason why

we have won the Great Patriotic War. Today, this is not required in most cases, but we have to remember, especially when we have a profit or prosperity in our personal life, that there are those people near to us, who we ought to take care of." [7].

On the other hand, there are implicit preference which characterized by scheme of "unequal exchange". Its meaning consists in desire to receive more and to do less. V.S.Magoon [14] (Magoon, 2000) explains its existence by "the traditional for the Russian people and widely represented in the Russian folklore the belief that wealth and money can come by themselves, without any special effort of labour, "as if by magic", in the first place. Secondly, the specific of changes taking place in Russia has left its imprint. The idealization of Western culture has generated the hope for rapid capitalization and easy ways of enrichment, that supported by media and numerous examples of "putting together" much money in just days.

Conclusion

Thus, it can be concluded about the internal contradictions of Russian socio-cultural environment. Religious potential is not used in Russia in economic relations, although it has been very high over the past 30 years.

If the manager knows the most common employees' religious preferences in the company, he can predict their basic social needs. However, it is necessary to conduct local ethno-psychological studies of the workers' sociocultural characteristics for a more complete consideration of the socio-cultural environment in the activities in the implementation of corporate social responsibility.

The corporate social responsibility management measures should be changed, depending on the predominance of one or another of its aspects.

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ВЛИЯНИЕ СОЦИОКУЛЬТУРНОЙ СРЕДЫ НА УПРАВЛЕНИЕ КОРПОРАТИВНОЙ СОЦИАЛЬНОЙ ОТВЕТСТВЕННОСТЬЮ

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Аннотация. Статья посвящена применению принципов корпоративной социальной ответственности в компаниях с учетом социокультурного аспекта управления, в частности, с учетом религиозных предпочтений сотрудников. Автор исследовал особенности влияния различных религий на политику корпоративной социальной ответственности. Поскольку большинство работников в России - христиане, влияние христианства, включая православие, на идею корпоративной социальной ответственности изучено более подробно. На основе

изучения статистики миграции автор определил, что подавляющее большинство мигрантов в России – мусульмане, поэтому автор изучил элементы КСО в исламе. Выявлена проблема, что довольно большая часть мигрантов в России не владеет русским языком, поэтому не может ассимилироваться в православную культуру. Для полноты исследования была изучена связь между буддизмом и КСО. Также выявлено, что за последние пять лет доля неверующих увеличивается.

Ключевые слова: социокультурная среда; корпоративная социальная ответственность; этнические стереотипы; управленческие решения; влияние религии.

JEL коды: M14, J29.

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