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## **Religious values in the development of children and the human capital's formation**

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### **Abstract**

The study examines the relationship and seeks correlations between the human capital of individual regions of the Russian Federation and the religious beliefs of the population of these regions by using the multidimensional average method in terms of its main structural components. As a result, the state provides access to religious education for everyone, which implies an increase in the value of human capital. In conclusion, no significant differences were found in health, education, or culture indicators for the population dominated by Christianity, Islam or Buddhism.

**Keywords:** Culture, Human Capital, Religious, Spiritual.

## **Valores religiosos en el desarrollo de los niños y la formación del capital humano**

### **Resumen**

El estudio examina la relación y busca correlaciones entre el capital humano de las regiones individuales de la Federación de Rusia y las creencias religiosas de la población de estas regiones mediante el uso del método promedio multidimensional en términos de sus principales componentes estructurales. Como resultado, el estado proporciona acceso a la educación religiosa para todos, lo que implica un aumento en el valor del capital humano. En conclusión, no se

encontraron diferencias significativas en los indicadores de salud, educación o cultura para la población dominada por el cristianismo, el islam o el budismo.

**Palabras clave:** Cultura, Capital Humano, Religioso, Espiritual.

## 1. INTRODUCTION

This study examines the relationship between human capital and religious involvement of citizens. Over the past few decades, significant progress has been made in the social sciences regarding the study of religion. Religious behavior data have grown tremendously. The statistical methods and computational means needed to analyze this data have grown even more. As a result, many of the basic facts of religious behavior have become known. If talking about the influence of religion on the public perception of economic and social issues. First of all, it is needed to recall Weber's classic work. This work launched the discourse on the causes of economic models adopted in society with the prevailing religious ideas of this society. The book was first published in 1905 and has since been reprinted repeatedly (BECKER, 1964). This approach has proven fruitful and has many followers (GÜNDOĞDU & TURAN, 2018). The work of BENSON, ROEHLKEPARTAIN & RUDE (2003) shows that education and economic development are influenced by the political regime and religion, and has a positive effect on ensuring property rights that support business and competition and, therefore, ensure economic development (HANIMOGLU, 2018).

It can be assumed that religious influence in society is undoubtful due to the social relations' interconnection with religious values. In this study, the authors follow the milestones set by Weber and examine the influence of religious values on such an aspect of social relations as human capital. Many authors view the religiosity of the human community as an evolutionary advantage; the factor that contributes to the development of intra-group altruism and morality (BLOOM, 2012; LEHMANN & GORSUCH, 2017). More and more researchers are currently delving into the study of the role of religion in the financial decision-making process (FILISTRUCCHI & PRÜFER, 2018), or for making management decisions (BJORKLUND, BLASI & ELLIS, 2015), and a distinction is made between several religions or even between subgroups of the same faith (AUTIERO & VINCI, 2016).

The purpose of this work is to determine human capital for the regions of compact residence of the population, professing different beliefs, in a society characterized by the separation of religion from the state. Another purpose is to identify the role of non-governmental religious educational institutions and evaluate this role in comparison with the role of family education. The scientific novelty of the article consists in comparing the results of human capital indicators for the regions of the Russian Federation, where the population that professes Christianity and Islam prevails (VILLALOBOS, 2018).

## 2. METHODOLOGY

For our study, we assume that the main components of human capital are education capital, health capital, and cultural capital. This choice of the main components of human capital for the Russian Federation is due to the fact that its formation and development depend on many factors: different abilities, knowledge, health status, access to information, professional mobility, needs, desires to acquire and use knowledge, the level of culture of the population, etc. To assess the human capital of the Russian Federation by region, we use the average multidimensional method.

The multidimensional average is a derived quantity, which is calculated for a statistical population of  $N$  units with sequence numbers ( $i, 1 \dots 3$ ), which are characterized by  $k$  features with sequence numbers ( $j, 1 \dots 3$ ). First, we determine the ratio  $P_{ij}$  of the value of each indicator  $x$  of each value of the population to its average value using the formula:

$$P_{ij} = x_{ij} / x_j \quad (1)$$

Where:  $x_{ij}$  is the value of the  $j$ -th assessment indicator in the  $i$ -th unit of the aggregate.

$x_j$  - the average value of the  $j$ -th assessment indicator.

After that, we determine the average value for each unit of the population, which is called the average multidimensional.

$$\bar{p}_i = \frac{\sum_{i=1}^n P_{ij}}{k} \quad (2)$$

We evaluate the human capital of the regions of the Russian Federation using the multidimensional average method in terms of its main structural components, where:

N is the region of the Russian Federation, n is the number of regions, i is the sequence number of the region (i = 1,2 ... n), X is the indicator of evaluation of a certain component, k is the number of indicators of evaluation (so, according to the indicator of education capital, health - 3, for culture - 2).

### **3. RESULTS**

For the education capital indicator, the following indicators are highlighted:

- The number of university students of all levels of accreditation per 10 thousand of population, people;

- The number of teaching staff, have a scientific degree, per one university, person;
  
- The number of people with higher education per 1000 people.

These indicators are determined based on data from the website of the state statistics of the Russian Federation.

Thus, based on the results obtained, it can be concluded that human capital indicators do not differ in regions where the population professing a particular faith prevails. Thus, there are no significant differences in health, education, or culture indicators for a population dominated by Christianity, Islam, or Buddhism. At the same time, it is possible to make a false conclusion that cultural, educational and public health facilities are a Soviet legacy, but since the collapse of the USSR, a significant number of such facilities have been commissioned and modernized in all regions of the country following regional policy (MORINA, TAHIRAJ, BAHTIRI, ELEZI & HADZIC, 2018). That is, the regional policy of the authorities is similar for the regions where the population professes a different faith. Since the regional policy is part of a nationwide, it can be concluded that a nationwide approach to the formation of spiritual values, a policy in the sphere of culture, education, and health care is a primary factor in the formation of human capital. The summarized results of calculations by the district are presented in table 1.



Table 1. The summarized results of calculations by district

<b>Federal District</b>	<b>Health capital</b>	<b>Education capital</b>	<b>Capital of Culture</b>	<b>Generalized human assessment</b>	<b>Average salary per district</b>	<b>The predominant religion of District inhabitants</b>
Central Federal District	0.94	0.98	0.93	2.84	47358	Christianity (Orthodoxy), 68%
Northwestern Federal District	1.03	0.97	1.00	3.00	46775	Christianity (Orthodoxy), 62%
Southern Federal District	0.77	1.06	1.10	2.93	28686	Christianity (Orthodoxy), 45%
North Caucasus Federal District	0.81	0.99	0.90	2.69	24389	Islam, 65%
Volga Federal District	0.94	1.00	1.06	3.01	28758	Christianity (Orthodoxy), 54%
Ural federal District	0.85	0.96	0.64	2.46	43581	Christianity (Orthodoxy), 72%
Siberian federal District	0.99	0.98	0.77	2.74	33910	Christianity (Orthodoxy), 65%
Far Eastern Federal District	0.81	1.01	0.90	2.72	49341	Christianity (Orthodoxy), 6%

Consider the dynamics of the indicator real incomes of the population (table 2) for the period of 2013-2017 according to (Materials of state statistics of the Russian Federation, 2019).

Table 2: Dynamics of real incomes of the population by districts of the Russian Federation

<b>Federal District</b>	<b>2013</b>	<b>2014</b>	<b>2015</b>	<b>2016</b>	<b>2017</b>	<b>Predominant religion of District inhabitants</b>
Central Federal District	104.4	104.7	96.8	9.7	94.7	Christianity (Orthodoxy), 68%
Northwestern Federal District	105.9	105.3	101.4	97.2	96.1	Christianity (Orthodoxy), 62%
Southern Federal District	107.0	108.7	103.3	96.4	96.7	Christianity (Orthodoxy), 45%
North Caucasus Federal District	109.0	104.1	103.6	96.1	95.8	Islam, 65%
Volga Federal District	108.0	104.1	102.1	95.4	92.4	Christianity (Orthodoxy), 54%
Ural federal District	105.0	103.8	98.4	94.2	92.5	Christianity (Orthodoxy), 72%
Siberian federal District	105.2	103.8	98.2	96.2	94.4	Christianity (Orthodoxy), 65%
Far Eastern Federal District	104.9	106.2	102.8	98.9	93.5	Christianity (Orthodoxy), 6%

According to statistics, in Russia, followers of Islam live in almost all regions of the Federation and belong to 40 different ethnic groups. Russian Muslims are very unevenly settled, as historically they were concentrated only in a few regions. Currently, they have spread throughout the country but did not form new areas of compact residence. The regions of compact settlement of Russian Muslims are the North Caucasus, the Volga region, the Urals, and Western Siberia. Most of the Muslims of Russia live in nine republics: Adygea, Bashkortostan, Dagestan, Ingushetia, Kabardino-Balkaria, Karachay-Cherkessia, North Ossetia, Tatarstan, Chechnya. The rest of the citizens listed as Muslims live on the territory of various regions of the Russian Federation. In the regions of the Central region - about 3.2 million people, in the Volga region - about 1 million people, in Siberia and the Far East - about 0.5 million people.

In general, the twenty of the most Islamized regions of our country looks like this: Republic of Ingushetia - 98% Chechnya - 96% Dagestan - 94% Kabardino-Balkaria - 70% Karachay-Cherkessia - 63% Bashkortostan - 54.5% Tatarstan - 54% Adygea - 27% Astrakhan Region - 26% North Ossetia - 21% Orenburg Region - 16.7% Khanty-Mansi Autonomous Area - 15% Ulyanovsk Region - 13% Chelyabinsk Region - 12% Yamalo-Nenets Autonomous Region - 11.5% Tyumen Region - 10, 5% Kalmykia - 10% Udmurt Republic - 7.6% Altai Republic - 7.4% Stavropol Territory - 7% At the same time, regions with the largest regional ummahs are distributed somewhat differently: Dagestan - 2,430 thousand.

Bashkortostan - 2,234 thousand. Tatarstan - 2,040 thousand. Chechnya - 1,058 thousand. Kabardino-Balkaria Republic - 535 thousand. Ingushetia - 458 thousand. 410 thousand. Orenburg region - 365 thousand. Karachay-Cherkessia Republic - 276 thousand. Astrakhan region - 260 thousand. Sverdlovsk region - 236 thousand. Khanty-Mansi Autonomous District - 216 thousand. Perm region - 192 thousand. Stavropol Territory - 190 thousand. Saratov the region - 185 thousand. Samara region - 183 thousand. Ulyanovsk region m - 180 thousand. North Ossetia - 150 thousand. Tyumen region - 140 thousand. It is significant that almost half of all Muslims of Russia live in the first three regions - the Republics of Dagestan, Tatarstan and Bashkortostan. It is their regional Muslim communities, together with the Moscow and Chechen Ummahs that determine the face of Russian Islam (BLUNCH, 2007; MOFFITT, 2017; KUMAR, PAGE & SPALT, 2011).

It is also worth noting that despite the high percentage of religious people in various surveys, the picture is somewhat different in the field of education. According to statistics from the Russian Ministry of Education and Science, the module Fundamentals of Secular Ethics turned out to be the most popular according to the results of testing the educational optional course Fundamentals of Religious Cultures and Secular Ethics. 42% of parents chose it for their children to study, 30% - Fundamentals of Orthodox culture, 18% - Fundamentals of world religious cultures, 9% - Fundamentals of Islamic culture, 1% - Fundamentals of Buddhist culture and less than 1% - Fundamentals of Jewish culture. According to monitoring data, in

the 2014/2015 academic year, 1,454,298 students were studying the Fundamentals of Religious Cultures and Secular Ethics course. In the first half of the 2014/2015 academic year, students studied:

- Fundamentals of secular ethics - 651 106 students (44.2%);
  
- Fundamentals of Orthodox culture - 473,181 students (32.93%);
  
- Fundamentals of world religious cultures - 262,846 students (18.4%);
  
- Fundamentals of Islamic Culture - 51,345 students (3.57%);
  
- Fundamentals of Buddhist culture - 5,763 students (0.4%);
  
- Fundamentals of Jewish culture - 311 students (0.02%).

From these data, it can be concluded that religious education in the Russian Federation is mainly family and out-of-school in nature and it is here that further work is possible to introduce moral principles into society - by expanding the share of religious education in the student's activities.

#### **4. DISCUSSION**

Further development of the theory of human capital is due to modern trends in social development. On the one hand, these are progressive changes: an ever wider range of abilities and qualities of the individual is being incorporated into economic activities, a reorientation towards the qualitative development of human activity and the full realization of human creative potential. On the other hand, we observe a significant increase in risks of an ecological, socio-economic, interethnic nature that threaten the preservation of balance in the world economy and even the very existence of humanity on the planet.

The formation of an innovation-investment model of economic development as the main way of its entry into the orbit of sustainable development requires new mechanisms for resolving complex contradictions and finding adequate directions for investment in the development of human capital and attracting it into public production. This is primarily the elimination of imbalances between the offer of educational services and demand, simultaneously with the need for advancing the formation of human capital based on the most even development of all components (physical, intellectual, social, spiritual) through the health care system, education, science, and culture. Links between education, science and production and the development of training and education are established, introducing a factor model of income distribution and creating effective mechanisms for attracting a formed human potential in economic activities.

## **5. CONCLUSIONS**

Human capital in the broad sense is an intensive productive factor in the development of the economy and society, including the educated part of the labor force, knowledge, tools of intellectual and managerial labor, habitat and labor activity. It is a prerequisite for supporting the competitiveness of the economy of a country and a state on world markets in the context of globalization, as well as the most important characteristics of the activities of the legislative and executive authorities in the country, and the analysis of methods for measuring the value of human capital.

The entire training course has secular, cultural features. Due to the cultural aspect in education, the enrichment of speech is made, a significant contribution is made to the upbringing, education and development of a new type of personality. Such personality is open to both native culture and non-native in the conditions of the multicultural community. A person is focused on the value attitude to his/her native country, its history and traditions. The subject Fundamentals of Religious Cultures and Secular Ethics is being studied at the transitional stage from the elementary to the basic level of a general education school. It serves as an important link between the two stages of humanitarian education and the education of schoolchildren. The subject complements social science, moral aspects of the subjects The World, Literary Reading, which primary school students study. In addition, the course precedes the beginning of the 5th-grade study of subjects History, Literature. There is an

acquaintance with the moral ideals and values of the traditional religious faiths of Russia, and a deep spiritual connection between the past and the present is traced.

Scientists estimate that human capital is a major factor in the growth of labor productivity, and the influence of this factor is constantly growing. And now, investment in a person, his creative, scientific, intellectual and innovative potential, which are beneficial both for the individual and for society, acquire a priority strategic importance for the Russian Federation, because they ensure the growth of labor productivity and production efficiency. It is necessary to create an effective, efficient system of domestic investment, for example, by creating public development funds, which in the future should be transformed into powerful investment institutions and attract citizens' savings. At the same time, complex work with the involvement of religious organizations is needed.

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