



**Value-Based Rationality
And Normative Rationality
Of Management In Russia**



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Racionalidad basada en el valor y normativa de la gestión en Rusia

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Abstract

In this work, they attempted to deconstruct the syncretic concept that was set in Russian social science — normative-value consciousness. Basic concepts - norms and values, are included in another context of analysis - the idea of social activity rationality, including management. The necessity of distinguishing between value and normative rationalities is substantiated to understand the mechanisms of building different types of communications in management. They showed that value rationality is formed as the way of consciousness individualization, simultaneously as the way of building the universal in culture, however, its absolutization creates the condition for building an authoritarian, vertical hierarchy both in the internal spiritual life, and in the external social, ideological, and administrative. Ideological regulators ultimately form double moral standards that minimize the effects of social modernization. Normative rationality mediates the contractual relationships that underlie democratic, horizontal communications in governance. The following concepts are relevant: instrumental rationality, purposeful activity, institutional reality. However, the substitution of one for the other in both cases leads to the irrationalization of management processes.

Keywords: values, value rationality, norms, normative rationality, management.

En este trabajo, intentaron deconstruir el concepto sincrético establecido en las ciencias sociales rusas: la conciencia del valor normativo. Los conceptos básicos (normas y valores) se incluyen en otro contexto de análisis: la idea de la racionalidad de la actividad social, incluida la gestión. La necesidad de distinguir entre valores y racionalidades normativas está justificada para comprender los mecanismos de construcción de diferentes tipos de comunicaciones en la gestión. Mostraron que la racionalidad del valor se forma como la forma de individualización de la conciencia, simultáneamente como la forma de construir lo universal en la cultura, sin embargo, su absolutización crea la condición para construir una jerarquía vertical autoritaria, tanto en la vida espiritual interna como en la externa. social, ideológico y administrativo. Los reguladores ideológicos finalmente forman estándares morales dobles que minimizan los efectos de la modernización social. La racionalidad normativa media las relaciones contractuales que subyacen a las comunicaciones democráticas y horizontales en la gobernanza. Los siguientes conceptos son relevantes: racionalidad instrumental, actividad intencional, realidad institucional. Sin embargo, la sustitución de uno por otro en ambos casos conduce a la irracionalización de los procesos de gestión.

Palabras clave: valores, racionalidad del valor, normas, racionalidad normativa, gestión.



Introduction

In Soviet social science, such a conceptual formation as value-normative consciousness was used to characterize human consciousness. This linguistic construction looks like a kind of symbiosis of rather heterogeneous concepts, united nevertheless by some essential feature. A very interesting question is what feature it is. It seems to us that this unification occurred rather in accordance with the ideological tasks of linear control theoretical model development, which is based on the minimum of determinants leading to the ideological simplification of reality. There is, of course, the historical aspect of this concept development, the historical logic of its rooting in science, but if we turn to the logical analysis of this word-formation, then the rational meaning of this term existence in this form may be called into question. The combination of norms and values into a syncretic concept actually leads to the substitution of one for the other. Hence, one of these concepts is essentially superfluous, not fulfilling its function in the process of studying the real consciousness of the personality. Despite this, scientific texts are often found where norms and values are interchangeable concepts. However, this article is devoted to a more complex analysis of their differences, since these phenomena underlie the different cultural mechanisms of managerial communication rationalizing.

Research Methods

The general research method is the deconstruction of stereotypical approaches to the concepts that have been established in science: an attempt is made to redefine the normative and value characteristics of social communications, including managerial ones. The new context for considering norms and values is the analysis of the rationality that they build.

1. The sociocultural approach founded by Pitirim Sorokin - "personality, society and culture as an inseparable triad" (Sorokin, 1992), also works for one of the goals of the study - to show the relationship between values and norms, their corresponding rationalities and social facts of managerial reality.

Institutionalism as a methodological approach provides clarity in understanding the direction of research on normative rationality (Oleinik, 2007).

Results And Discussion

There are studies that, sharing the idea of this article in methodological terms, use the differentiation of values and norms to solve their scientific problems, for example, the study of certain conditions of human life, embodied in the metaphors of an "evaluating", "value", "institutional" person (Ustyantsev, 2006; Drobnitsky, 2002). The author distinguishes the value being and the processes of institutionalization of being, which are associated with normative consciousness and behavior. This issue is related to the problem relevant to Russian science and practice - the value antinomy of freedom and order. In our opinion, it can also be solved by distinguishing value from normative rationality. Modern political reality in Russia gives reason to say that raising order to the rank of value and substituting normative-institutional rationality by it leads to the curtailment of democratic institutions and the narrowing of the sphere of freedom (Sebaa et al., 2017; Rasooli & Abedini, 2017).

The sign that combines the studied concepts is the indication of a sample, standard, norm. Both value and norm are that due elements, to which the existing, the real strives. Then, perhaps, the concept of norm exhausts the content, and can the concept of value be replaced by it? Or vice versa?



Actually, it seems to us that the purpose of this conceptual education, which has been subjected to critical analysis, is precisely the following: to replace norms with values and vice versa. What is the point? After all, nevertheless, the values in ultimate indicators refer us to the metaphysical component of human life, to spiritual landmarks, absolute values, for example, the value of love, and friendship. Norms are the guidelines in practical everyday activities, they are generated not so much by the internal work of a soul as by the relationships of people, their desire and need to agree on joint actions and are intersubjective, interpersonal in nature. At that values are of intrapersonal or transpersonal origin.

That is, one of the main differences is the difference in the ways of their origin and functioning in human life. Norms are the way and the result of rational action aimed at a certain order development. At that the rationality of this social order retains its quality, as long as these norms suit all participants in contractual relations or it is possible to change them depending on changing circumstances. In other words, a dynamic social order based on mutual agreements is rational. This is how institutional reality is built.

Values are not the subject of "bargaining", compromises, and agreements. Value is metaphysical and authoritarian. It is formed in a person as the result of some soul internal work or as the adoption of an impersonal instruction, an objective origin, the Absolute. The value structure of a personality is probably quite stable and is not subject to any situational changes. The rationality of the value burden of life is maintained as long as the distance between the profane and the sacred, existing and due, the ideal and reality, while the vertical axis that connects these poles is maintained.

It is appropriate here to return to the reason why values and norms were combined into one concept in Soviet social science. This is a practical reason, more precisely, an ideological one: the ability to build reality by ideological means. There was always a great temptation to control the human consciousness, to build a certain order through the management of human desires and aspirations. One way is to make a value a norm, and a norm a value. Belief in communism is not just a striving for the ideals of equality and justice, it is the norm of life of a Soviet person, which requires everyday enthusiasm and sacrifice in building a paradise for everyone. The distance between ideal and reality is subjectively destroyed, the soul work is perceived not as an intimate-internal work, but as the orientation toward another, and therefore, as an object that can be controlled. And vice versa, an example of substituting norms with value: the need for coordinated interaction of people to establish certain standards of vital activity turns into a value in itself. The value of partnership, mutual assistance, unanimity. It would be nice if it did not lead to absolutism, driving the other side of the relationship between people - competition - into the social underground. Thus, the rationality of each of the described phenomena is leveled and leads to its opposite - the irrationality of managerial influences.

We will try to identify the topics of social life of Russian society for which the distinction between norms and values, both in theoretical and practical terms, is important. It seems to us that these topics largely affect the effectiveness or inefficiency of existing management systems.

So, the topic of double standards is one of the most relevant in Russian society, because it can explain the reasons for the failure of many modernization projects in the history of Russia. Russians are traditionally "adapted" to the extreme conditions of social and ideological paradigm change, double moral standards, which ultimately nullify the innovative potential of social shifts, also act as a mechanism for this adaptation. Paradoxically, value consciousness may be the cause of this as the process of ascension from the existing to the due.



The process of adaptation, mediated by the functioning of value consciousness, and, ultimately, inhibiting innovative potential, can be represented as a two-level one. The "upper level" is represented by those actors who stand in a critical position in relation to any innovation from the point of view of the ideals of social development existing in their ideas. The "lower level" is formed by the majority of modernization process participants, who "do not stand" the authoritarian dictates of absolute values.

When Socrates proclaims that the path to virtue is an individual path, the era of conflicting effects of civilization begins. What is virtue? This is understanding of what is due, which does not correspond to the real, but is a guideline for actions in reality. The distinction between existing and proper, the assessment of reality on the subject of conformity with the ideal, is a value consciousness that is "vertically" oriented by nature and becomes the factor that facilitates the construction of vertical social relations and leads to the narrowing of horizontal relation space.

Interestingly, the ancient sages quickly discovered that few have the ability of true virtue. O. Drobnitsky writes well about this phenomenon. He writes the following: "Only an exceptional person can become a wise man who has access to all the advantages of a free lifestyle and thought, education and culture ... the rest are destined to remain fools, immoral people forever." (Drobnitsky, 2002).

Morality, which has a value nature, is pushed out of the public environment, opposing the "crowd" and the mass-practiced lifestyle.

At the same time, it should be noted that the universal consciousness of free Hellenes served as the way of contrasting their world with the world of barbarians. So, we can record the conditions for the existence of double standards in the very nature of value consciousness: first, the mass consciousness evaluates its position or determines the norm of its own life in accordance with "empirical" data, without trying to make the ideal real. An authoritarian demand for everyone, which we would call ideological, to follow common values, leads to morality split in everyday life, which they cease to notice. Secondly, the value vertical is an effective means of dividing into own people, who share common values with strangers who doubt or even resist their legitimation (Oveisi et al., 2018a; Oveisi et al., 2018b; Agara, 2017).

After all, the thing is about the fact that value consciousness is guided by a certain Absolute, which practically organizes and regulates reality. Reason, God, Communism - the authoritarianism of the power of these value absolutes is well known. "The one who is not with us is against us" is the flip side of culture and civilization, an absolute value.

Free Greeks and barbarians, Soviet people and non-Soviet people, Europeans and the rest of the world, moral and immoral individuals: the watershed runs along the line of recognition / non-recognition of certain values. Value consciousness aberrates - and from individualized and universal, it turns into collective, local, and narrow-national. Such a metamorphosis occurred in Soviet civilization: nurtured on the ideals of the New Age and Enlightenment, Soviet culture adopted the value achievements of that time. Humanism, faith in reason and science, high morality, adherence to common interests as the ideal of the Enlightenment ethics turned out to be the means of manipulation depending on specific ideological goals. The ideological system was built in such a way that value rationality, which was ultimately reduced to moral consciousness, ethics, replaced all other forms of normative regulation, including normative or practical rationality.

This has become possible under the conditions of social macro-integration around common ideological values. And, we can assume that the term value-normative consciousness is not a



scientific product, but an ideological one, intentionally not noticing the syncretic interchangeability of the concepts of value and norm. In any case, when this concept becomes an object of sociological research or a means of reality evaluation, there is a danger of biased distortion of reality.

In sociological theories, the concept of “value” usually does not find a place, since it denotes a supersensible, non-empirical reality. Sociological tradition is based on a system of concepts "norm", "sanctions", "social order." The concept of the norm is connected with the concept of Due - due order and performs the function of marking the boundaries in which phenomena and systems retain their quality and functions. In the social sphere, norms are specified through standards, rules and regulations, as well as reference standards. It is important that not all standard regulators of social interactions can be attributed to morality. A norm is something that is subject to rational verification, something that can be discussed, even if they are imposed from the outside. A norm can be violated in the end, without the risk of being accused of immorality or moral and cultural degradation. In essence, norms are the mediators of democratic interactions that play the role of subject, means and the result of horizontal communications. Following the norm is the result of legitimation, the implementation of certain agreements that can act both relevant and personal, as well as systemic, and transpersonal. This is also confirmed by the reconstruction of the historical conditions for the development of such concepts as “norm” and “social order”. The main constructive concepts of these concepts were proposed during the Enlightenment in the theory of social contract. They build the model of emerging democracy, the relations between the state and civil society, horizontal relations, aimed at breaking down the feudal absolutist-clerical forms of government in European countries.

In Russian sociology, in specific sociological studies, “value orientations” are used as a working concept and as an object of research, but perhaps it actually replaces what is called normative, practical rationality, the essence of which is associated with situational meaning. The most important functions of normative rationality can be distinguished, which are well described by scientific or classical management: firstly, it is responsible for the distribution of rights and responsibilities within the boundaries of interaction, secondly, for the selection of rational goals and appropriate means of their implementation, as well as for the monitoring of compliance of goals and performance results. Of course, any researcher engaged in the conceptualization of social reality understands that the instrumental or normative rationality, which describes social organization only through normative activity, which assumes the conformism of actors, is limited, not explaining many seemingly irrational actions of individuals. So, for example, the model of an “economic man”, capable of rational choice, does not have universal explanatory capabilities, because something that does not appear empirically can't be “caught”. This may be the individual's intrinsic value. It is vertically oriented towards the ideal and the realization of this ideal, is situational and can act as a long-term goal and even the ultimate goal of human life and social movements. However, normative rationality performs the function of society integration through self-organization and self-government, which have the basis for the institutionalization of horizontal, democratic relations of equals and allow to develop these relations.

An interesting approach is that it shows that a person's absolutely valuable being, not institutionally rooted (normatively) “... will remain an abstract construction that does not withstand the onslaught of the polar forces represented by the principles of freedom and strategies of a person's total dependence on external forces” (Ustyantsev, 2006). This concept connects normative consciousness with the processes of institutionalization, and social order development. This tradition comes from the objectivist theories of positivism and postpositivism. Normative being is associated with the formation of such social qualities in a person that contribute to the specialization of an



individual in certain types of social activity. An institutional person is a person of an organization, which, in turn, is seen as the activity of social structure integration through specialization, openness of various and different levels of structures to each other, and democratization. That is, the institutes of specialization work primarily, which bring a person into active subjects. He becomes not just an object of social, economic, religious order. He is the creator of the norms, rules, requirements that structure his activities. He is a professional who is able to create new institutions, the rules of everyday activity with other experts. The well-known institutionalist D. North considers norms as an expression of person's social qualities, highlighting their high dynamism, which opens up the possibility of active adaptation to the social environment. Institutions in this case work to consolidate the integration processes in society (North, 1997).

Conclusions

1. The insufficient rational-logical and cultural-historical separation of the role of norms and values in human social activity is associated with the tradition of the Soviet ideological school, which was aimed at society management through simplification and vertical integration.

2. The leading systemic rationality integrating Russian society is value rationality, which, in the context of its absolutization, leads to double standards in morality and everyday life, becomes the means of separation into "friends" and "strangers," and, ultimately, turns into its opposite - irrationalism in management activities.

3. For modern Russian humanities, it is important to pay special attention to the study of normative rationality, which historically evolved as the rationality of democracy and market. The methodological prerequisites for the theoretical identification of normative rationality as the leading one for the implementation of modernization processes have been accumulated in works on institutionalism, ethics, and management.

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