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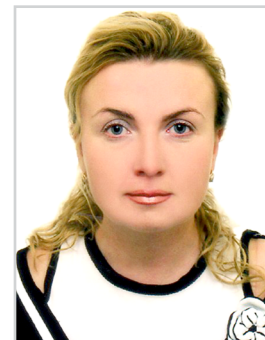
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## Mindset as a value-related and conceptual factor of economic development of post-colonial states

**Abstract.** The authors substantiate connection between the mindset and the state of social and economic development of post-colonial states which allowed to elucidate some of still underinvestigated cause and effect relations between the spiritual world of a nation and economic and industrial relations objectified within the social processes. By the example of 20 post-colonial states, it has been proven that economic prosperity became possible in the societies mentally oriented towards individualism. Mindset is a dynamically alterable value-related and conceptual «core» of the nation. Depending on how far the society is prepared to undergo changes and consciously assert its own subjective identity, will it ensure whether the colonial past would become its death «sentence» or a «launch platform» for its subsequent economic upturn.

**Keywords:** Mindset; Economy of Post-Colonial Countries; Individualism; Sociocentrism

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**Менталітет як ціннісно-смысловий фактор економічного розвитку постколоніальних держав**

**Анотація.** У статті обґрунтовано зв'язок менталітету й стану соціально-економічного розвитку постколоніальних держав, що дозволило виявити малодосліджені досі причинно-наслідкові зв'язки між духовним світом нації та об'єктивованими у соціальних процесах матеріально-виробничими відносинами. На прикладі двадцяти постколоніальних країн доведено, що економічне процвітання стало можливим у суспільствах, орієнтованих ментально на індивідуалізм. Менталітет – динамічно змінюване ціннісно-смыслове «ядро» нації. І від того, наскільки суспільство готове до змін й усвідомленого утвердження власної суб'єктності, залежить, чи стане колоніальне минуле вироком, чи стартовою площадкою для наступного економічного підйому.

**Ключові слова:** менталітет; економіка постколоніальних країн; індивідуалізм; соціоцентризм.

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**Менталитет как ценностно-смысловой фактор экономического развития****постколониальных государств**

**Аннотация.** В статье обоснована связь менталитета и состояния социально-экономического развития постколониальных государств, что позволило выявить малоизученные до сих пор причинно-следственные связи между духовным миром нации и объективированными в социальных процессах материально-производственными отношениями. Основопологающим для исследования стал вопрос: почему одни страны смогли преодолеть негативные последствия колониального прошлого и активно развиваются, а другим не удалось избежать гуманитарной катастрофы, экономических кризисов и перманентных гражданских конфликтов?

Менталитет – это динамично меняющееся ценностно-смысловое «ядро» нации, включающее целый комплекс психических особенностей, ценностей, жизненных установок и моделей поведения населения страны. Несогласованность ментальной сущности общества с внедряемыми на этой территории социально-экономическими и политическими проектами неизбежно приводит к упадку на всех уровнях общественных отношений и разрушению экономики. И от того, насколько общество готово к изменениям и осознанному утверждению собственной субъектности, зависит то, станет колониальное прошлое приговором или стартовой площадкой для последующего экономического подъема.

Авторами установлено, что постколониальные страны-аутсайдеры имеют, как правило, выраженную аграрную направленность и монокультурную экономику. Они «застряли» в идеологических противоречиях и поиске альтернативы колонизатору, а осознание своей финансовой зависимости от других стран и экономической несостоятельности не позволяет вырваться из «ловушки» колониализма. Ориентация на социоцентризм в этих странах проявляется в гражданской незрелости общества и превалировании государства над интересами и потребностями личности.

На примере двадцати постколониальных стран нами доказано: экономическое процветание стало возможным в обществах, ориентированных ментально на индивидуализм. Социоцентрично ориентированные общества с их задекларированным единством, а на самом деле – коллективной беспомощностью перед агрессивными практиками тоталитаризма, обречены на «перепрограммирование» общественного сознания как на личностном, так и на институциональном уровнях. И решающую роль в этом сыграл экономический фактор.

**Ключевые слова:** менталитет; экономика постколониальных стран; индивидуализм; социоцентризм.

**1. Introduction**

Studies of the practices of colonialism have nearly the same time span in history as the colonialism itself. Its causes and consequences are represented in various discourses - historical, political, economic, etc. and from different perspectives - from positive or negative standpoints, however multiple issues still remain unaddressed. Colonialism is a far too complex and controversial phenomenon to be regarded solely in terms of «good» or «evil» in the same way as it is complicated to give conclusive assessment of the decolonization. Having obtained their statehood, all former colonies gained a chance for a better future yet not all of them managed to use it. For what reasons did some of these countries emerge victorious from the colonial «trap»

and find themselves actively evolving while the others obtained humanitarian disasters, economic decline and raging violent civil wars along with their freedom?

In search for an answer to this question it must be taken into account that the economic backwardness of certain post-colonial states, absence of efficient political institutions therein and their financial dependence on wealthiest countries of the world (which, in their overwhelming majority, conduct a soft neocolonialism policy in these territories) - all of it proves to be only «the tip of the iceberg». Its concealed, hence underinvestigated, part remains the one that embodies historical memory and mental experiences, value framework and needs of the society formed in the course of the colonial period.

Furthermore, a universal definition for colonialism imposes certain challenge while within every disciplinary dimension it would have its distinctive connotation. Similarly, a description of colonial systems of various types would differ. Traditionally, three forms of colonialism are being distinguished: **settler colonialism** (colonies in North America, Australia, South Africa, New Zealand in 17-18<sup>th</sup> and partly 19<sup>th</sup> centuries), which exerted significant impact upon the establishment of the British and the French empires; **extractive or exploitation colonialism** related to the 19<sup>th</sup> century development of infrastructure and transoceanic trade in Africa, India and, correspondingly, the emergence of global colonial empires upon this basis; **surrogate colonialism** primarily associated with Britain and France which in this way governed the Middle East and partially - certain territories in the African continent. Separately studied is the so-called **internal colonialism** based upon the territorial unity of the metropole and the colony (the Russian and the Austro-Hungarian empires, the USSR, etc.)

Common conceptual «core» for all these forms is the idea of subjection to and exploitation by a single state (group of states) of peoples, countries, territories by means of military, political and economic coercion. Inequality of rights and opportunities is the essential difference between the societies of the metropole and the colony. Furthermore, they are distinguished by the system of governance, presence / absence of economic privileges and unequal utilization of natural resources. On the grounds of such discrepancies there emerges a dissonance between the cultures of the nations - the «conquerors» and the «conquered», followed by the establishment of diametrically opposite by their internal essence modes of being of these nations or ethnic groups. This concerns the formation within them at a deeply intrinsic, spiritual and mental level of completely polarized life purposes that would inevitably reflect upon their mindsets.

The mindset (mentality) represents a concentrated «blend» of standpoints, values, norms and conceptual outlooks of a certain community of people that, together with particular needs and archetypes of the collective unconscious dominant within the society, form a peculiar «portrait» of the nation. One of its constituents is the economic mindset which depicts the particularities of economic values and behavioral norms, economic experience accumulated within the society as well as the level of knowledge and skills requisite for effective management. It is namely the value system that allows studying more profoundly a bearer of such economic mindset: what he considers a value, which goals he pursues and which means of achieving these goals he finds acceptable.

Within contemporary scientific discourse the category of «mindset» in the meaning of quintessence of culture, underlying foundations of the world outlook, perception of the reality and human behavior is widely implemented in the conceptual framework of cultural studies scholars, sociologists, political studies specialists and philosophers.

Its categorization as a subjective, moral and psychological, socio-cultural characteristic of social relations does not allow to duly scrutinizing the interrelation between mindset and economic and political process. Therefore, this category becomes increasingly utilized as the instrument of interdisciplinary study of social and humanitarian processes.

Substantial impact of the national mindset upon its historical fate is regarded as axiomatic within scholarly community, however namely the absence of the proper evidentiary basis in the form of consolidated empirical data limits the heuristic potential of the studies along this particular direction. From another perspective, overaccentuating the ethnic and the national characteristics without their appropriate scientific substantiation has led to internal social contradictions and growing social tension in many post-colonial countries with questions «Who are we?» and «How are we different from others» having transformed into «Who are our friends and who are - foes?»

We reckon that a correct and proper consideration of the mindset as a value-related and conceptual factor of economic development of post-colonial states would allow to elucidate some of

still underinvestigated cause and effect relations between the spiritual world of a nation and economic and industrial relations objectified within social processes. Investigating the mental foundations of the statehood we will attempt to respond to a question: is the colonial past a death «sentence» for the state or a «launch platform» for the subsequent economic upturn?

## 2. Brief Literature Review

One of the first to address the phenomenon of the mindset in his works was one of the founding fathers of classical sociology E. Durkheim. Formulating the principal postulates related to the development of the society, he reached a conclusion that the social unity in space and time is contributed by «représentations collectives» (collective concepts) being created and maintained throughout several generation (Durkheim, 1974). High methodological value in the interpretation of the essence of mindset and its theoretical explication is comprised in the works of the Swiss psychoanalyst and cultural philosopher Karl Gustav Jung. By analogy to the «représentations collectives» proposed by E. Durkheim, he substantiated on the social and psychological level the phenomenon of the «collective unconscious» which constitutes a particular repository of latent layers from the memory of humanity derived from primal mental images - archetypes (from Greek ἀρχή, árkhō - beginning, τύπος, túpos - image). These could be the innate ideas, memories which serve to determine human capacity for perceiving the objects and reacting to them in a certain way. It is the archetype in its Jungian social and psychological perception that is crucial to the understanding of the mindset since the «archetype» itself serves as the mediator between the unconscious and the consciousness, between contemporary existence constantly threatened by the loss of its roots and natural, instinctive integrity of primeval times. In K. G. Jung's opinion, difference between archetypes, which are a manifestation of unconscious mental processes, and mindset lies in the fact that the latter is «incorporated» into emotional and mental imagery myths that carry with themselves the collective experience of past generations imprinted into the social consciousness (Jung, 1996).

The pioneer of neoliberalism L. von Mises spoke out vehemently against copycatting the western models of economic development without changing internal, underlying foundations of social consciousness: «...their spokesmen declare that they want only to imitate the material culture of the West, and to do even that only so far as it does not conflict with their indigenous ideologies or jeopardize their religious beliefs and observances. They indulge in the illusion that their peoples could borrow the technology of the West and attain a higher material standard of living without having first in a Kulturkampf [«battle of cultures»] divested themselves of the world view and the mores handed down from their ancestors. <> material and technological achievements of the West were brought about by the philosophies of rationalism, individualism, and utilitarianism and are bound to disappear if the collectivist and totalitarian tenets substitute socialism for capitalism» (Mises, 2007).

In a widely recognized work by F. A. Hayek «The road to serfdom» any manifestations of collectivism within the economy are subjected to severe criticism. The primary concept of the book is revealed in its epigraph - an observation by D. Hume: «It is seldom that liberty of any kind is lost all at once». Similarly conspicuous is the imagery of the road referred to in its title: Hayek emphasizes where the road is paved to by good intentions of the socialists. To stop halfway will not be possible, the road has to be completed until both the society and its every individual are devoured by the state and the totalitarian serfdom is asserted (Hayek, 2007).

The most notable and extensive study of differences in the national culture and the impact of specific value orientations upon the organizational behavior and, accordingly, the economic culture of the nations was conducted in 1960-1970s by the Dutch scholar G. Hofstede. According to the methodology devised by the scholar himself, which stipulated the analysis of mental characteristics of various ethnic groups with the implementation of formalized methods, a research was conducted on the cultural peculiarities of over 40 and, later, 70 countries. Moreover, three out of five parameters (subsequently, the research was added one more) within his model of cultural differences between countries directly concerned the economic culture: «Individualism vs. Collectivism»; «Power Distance Index» and «Uncertainty Avoidance Index» (Hofstede, 2001).

The validity of the findings, obtained by G. Hofstede, was later affirmed by Annamoradnejad, M., Fazli, J. Habibi and S. Tavakoli (2019) who developed a software package for the purpose of evaluating the cultural distance between the countries using the information obtained from social networks. Based on the sample of over 17 million tweets since the end of 2017 they proved the

presence of a positive correlation between Hofstede's estimates and their proprietary data concerning 22 countries.

Among the researches in the presented field that further deserve particular consideration are works by H. C. Triandis (studies of cultural syndromes: cultural complexity/simplicity; individualism/collectivism; tightness/looseness), W. Ouchi (study of seven variables of the organizational culture), R. Lewis (categorization of business culture models in the international business), F. Trompenaars (investigation of the seven-dimension cultural model understood as a specific method of problem solving).

Daron Acemoglu and Simon Johnson of the Massachusetts Institute of Technology as well as James C. Robinson of University of California, Berkeley have attempted to evaluate the impact of colonialism relying on the data related to the status of political institutions and economies in 64 former colonies. The economists proposed a hypothesis that the development of these countries in contemporary conditions is predetermined by the strategy that was chosen by their metropole way back in the day. Where the climatic and epidemiological conditions proved to be favorable the Europeans founded the settlements and established stable political institutions as was the case of Australia and New Zealand. In the absence of such conditions the colonies became used only as a source of resources. Correspondingly, a repressive governance system had been forming there while the resource-based economy became a perfect foundation for the emergence of corrupt regimes. A graphic example for this is the former Belgian Congo. The system, created in the country by the colonizers, aided in the rise of the dictatorial regime by Mobutu Sese Seko who ruled the country until the 1990s. (Acemoglu, Johnson, & Robinson, 2001, 2017).

Other researchers - James Feyrer and Bruch Sacerdote of Dartmouth college - elucidated how the duration of colonization had marked upon the current state of economy of former colonies. They compiled a database which included 80 small islands which at different times used to be European-controlled colonies. The choice of island nations for the study was stipulated by their isolation from such unfavorable factors for economy as wars, migration, etc. It was revealed that on average every hundred years of colonial status added circa 40% to the current island's GDP. Similar positive dynamics was also revealed in relation to other indicators of development. (Feyrer & Sacerdote, 2009).

The postcolonialism research agenda in its philosophical, culturological and socio-economic perspectives finds its reflection in the works of such contemporary authors as Beugelsdijk, S. & Welzel, C. (2018); Green, A. (2018); Bennett, D., Faria, H., Gwartney, J. (2017); Sidorova, A. (2017); Mkandawire, T. (2014).

The works concerning the Ukrainian mindset agenda deserve to be particularly highlighted. For instance, with consideration for the proliferation of various sorts of «western» and «eastern» concepts of the political process, it proves topical to conduct research and implementation into social life of primordial traditions of social organization described in the works of D. Dontsov (1951). He proved to be the first in the Ukrainian political and legal conceptual field to elevate previously sporadic elitist ideas to the level of a comprehensive theory and proved that the contradictions and the problems of the recent history of Ukraine originate in the «differences of mindset... within a single nation» (Dontsov: The spirit of our past, 1951).

### 3. Purpose

The objective of the paper is substantiation of interdependence of the mindset of post-colonial societies and the state and prospects of their economic development.

### 4. Results

#### 4.1. Individualism and Sociocentrism as Key Parameters of Nation's Mindset

Establishment of statehood in the majority of post-colonial countries proved to be painful and controversial since replicating the models of social life of metropolises without accounting for national cultural contexts led to the decline in many spheres: economy, politics, education. Hence, within the society there exist active factors that do not allow the externally imposed institutional matrix to work «at full capacity». One of such primary factors is the mindset of the nation which comprises an aggregated system of interrelated, mutually complementary and reciprocally limitative mental elements.

One of the parameters, substantiated by the Dutch scholar G. Hofstede, which allows ascertaining mental distinctions between countries - individualism / collectivism - warrants separate consideration. Admittedly, the mindset of a particular ethnicity gravitates either towards socio-centrism and, in this case, the initial element for the formation of the «portrait» of the nation being the prioritized role of a society, a collective group or towards the anthropocentrism based upon the primacy and prioritization of the individual's personality. In accordance with the metaphor proposed by G. Hofstede, people in an individualistic society are more like atoms flying around in a gas while those in a collectivist society are more like atoms fixed in a crystal.

Sociocentric and anthropocentric types of mindset have their own set of advantages and shortcomings.

The advantage of the anthropocentric model of mindset is the aspiration, conveyed through its bearers, for personal freedom and independence, for control over the world of things and people. It is unacceptable for the anthropocentric world outlook to have large-scale social design that subordinates the interest of a personality to the logic of social development and transforms the individual into the «cog» in the social machine. Interests of the personality, its private property, the scope of government's intervention into the daily life of an individual are inviolable and are protected by the corresponding institutions. The flaws of this model are the problematic self-identification of the individual in relation to other people, the sense of anxiety and loneliness, provoked by the necessity to take the decision independently in every problem situation and be solely responsible for it. Overall, this type of mindset is characterized by inherent individualism, emphasis on personal interests, low level of empathy.

Sociocentrism, alternatively, is characterized by the predominance of the whole over the individual: the government over the interests and needs of a separate personality. A positive aspect of the sociocentric model of mindset is the consolidation of the society around common goals, unity of the individual with the society and the sense of security associated with it. The shortcoming, as a rule, lies in the stringent regulation of individual's life on the part of the state government, cultural unification, subjection to the functioning imperatives of religious and ideological nature and institutions. Negative manifestation therefore can be the «dissolution» of the individual within a group, weakened sense of responsibility for his actions and decisions, loss of personal identity.

The formation of a certain mindset of the nation is significantly influenced by the economic practices which are in many respects stipulated by the geographic location, available natural resources and climatic conditions. Thus, there exist considerable discrepancies in value frameworks, mental attitudes, behavioral models within agriculturally- and industry-oriented societies. The former's mindset tends towards sociocentrism, while the latter's - towards individualism.

A prominent role in solidifying a particular type of mindset is played by religion. For instance, Protestantism, as one of the branches of Christianity, fosters industriousness, business success, honest enrichment of an individual considered as a manifestation of the grace of God. The connection of Protestantism with high economic indicators became taken for granted after the 1905 publication of the fundamental work «The Protestant Ethic and the Spirit of Capitalism» by M. Weber. It comprised specific examples of protestant countries - USA, England, the Netherlands - serving as the «flagships» of the world's economic development on par with the example of Germany (where the count of Catholics and Protestants is virtually equal) which were used to ascertain that the majority of successful entrepreneurs and highly-qualified specialists to whom the countries largely owed their success were Protestants. The Catholic as well as the Orthodox Churches are conservative and orthodox branches of Christianity with the ideas of modernization and rationalization being alien to them. While Protestantism would condemn the wish to be poor considering it similar to the wish to be ill, the Catholic and the Orthodox branches would traditionally link the spiritual development of the individual with material poverty since the pursuit of profit, enrichment is vanity and manifestation of pride. For a protestant the labor is a duty to God and the society, for a catholic - an atonement of the Original sin. Protestantism embodies the individualistic type of mindset, while catholic and orthodox beliefs embody the sociocentric type.

The subsequent analysis of the state and prospects of economic development of individual post-colonial countries would stipulate the implementation in terms of key attributes of a certain type of mindset namely the individualism and the sociocentrism as the most prominent paradigm vectors of social life.

## 4.2. Post-colonial World: Common Development Trends

In the second part of the 20th century when an active decolonization of the African and South American countries was underway, the young states faced an extremely acute issue of choosing a particular direction for their development. The choice was restricted to two social and political systems at the time objectified into two antagonistic global «centers of power» - the Western (former European metropolises and USA) and the Eastern (USSR and China). An interest to newly-formed independent states was displayed by both blocs, each aiming at asserting its primacy. Accordingly, the former colonies would often become «battlegrounds» for leading countries in their struggle for global hegemony.

Despite varying historical contexts, the development of post-colonial states shares common trends.

As an instance, obtaining the independence by a former colony was generally accompanied by an active proliferation of new ideologies which, instead of the history of subjection and oppression, would bring to the forefront the history of heroic resistance and self-sufficient national narrative which imparted the colonizer with marginal traits.

A prominent role in the formation of the post-colonial consciousness of the society is played by violent armed conflicts between the colony and the metropole as well as inside the newly-formed state. Negative perception of the former «masters» is completely natural at the stage of severance of ties that relatively often manifests itself in the spread of nationalism and overtly manifested xenophobia. On the part of the former metropole two principal narratives persist in being predominantly communicated: sense of guilt, repentance (relatively rare, on the part of democratically oriented states) and sense of scornful disrespect to the former colony that repaid with ingratitude for all the efforts invested into it by the civilized country.

Euphoric state from an obtaining the independence, as a rule, dominates the consciousness of the population of the liberated country right until the first crisis in the social and economic sphere that can last decades. This can be further aggravated by tribalism which exerts negative effect on governing the country and sometimes serves as a cause for protracted civil wars and loss of the statehood. The future of a young post-colonial state is substantially complicated due to the lack of experience with regard to the independent governance on the part of the new elites and attempts by the metropole to regain their influence. Low productivity of existing traditional political regimes (based primarily on a single individual leader) in many cases resulted in the blind copying of regimes inherent in the colonial states. For instance, the model of the British government was borrowed by the majority of former British colonies even though it did not conform with the mindset of the local population.

Dissonance between the externally imposed and internal cultural reference points formed in the conditions of political violence caused the lapse into various forms of dictatorship regimes in the post-colonial world. In the absence of political infrastructure, the state resorts to violence causing a similar backlash reaction on the part of the society. Inability to govern the country independently is the greatest challenge for post-colonial states.

In his work «The economic development of Latin America and its principal problems» Raúl Prebisch (1950) emphasized that the periphery imitates the capitalism of the centers, however it is unable to repeat the success of developed countries due to underdevelopment of economic relations which in leading countries have been evolving gradually, over centuries thus transforming the economic culture of the population. Transition to developed capitalism, in the view of the researcher, is impossible without the sufficient accumulation of capital as a crucial condition for economic development. In the periphery it however does not achieve the level that would ensure the labor absorption, hence, leading to the social inequality. In the opinion of Prebisch, the periphery has an intrinsic «trend towards reproduction of the deprivation».

Even though starting opportunities of decolonized countries are more or less identical, a disparity in the level of economic and cultural development increasingly manifests itself in the course of time. The minority is comprised of the so-called newly industrialized countries (South Korea, Taiwan, Singapore, Hong Kong, followed by Malaysia, Indonesia and others) which in their indicators started to draw closer to the Center. Yet, for the majority of former colonies in Asia and Latin America structural imbalances and social contrasts harsh to the economy remain inherent, while some of the African countries are in the state of stagnation or even degradation.

The specificity of state dirigisme in the periphery generally manifested itself in the strategy of import substitution. Its early forms had been approbated in Turkey in the times of Atatürk, in

Brazil - during the presidency of G. Vargas, in Argentina - in the period of J. Perón's rule. In the post-war period similar model was utilized in numerous liberated countries of Asia and Africa (India, Ghana, Côte d'Ivoire and others), including the so-called countries of socialist orientation. Such strategy enabled the said countries to achieve temporary progress, particularly in the social sphere, however its crucial shortcoming proved to be insufficient economic activity, the reason for which lay in the underestimation or suppression of market-based incentives in the newly formed countries. Hence, the attempts at overcoming underdevelopment as quickly as possible with insufficient attention to the regular patterns of economic development in the long-term caused the opposite effect.

Another issue for post-colonial countries was related to the delimitation of national borders. Territorial boundaries of liberated states, particularly in the case of African countries, were established without accounting for local ethnic groups settled in these territories. At the same time, there are over three thousand such ethnic groups in the African continent speaking over two thousand languages and dialects. Subsequently, this led to numerous armed conflicts and civil wars. During the time of the European rule traditional foundations and patterns of living of the society were undermined, authentic institutions and values crippled while the new ways and conditions of living by the example of the metropole were not implemented. Authoritarian forms of political rule were universally established with local warlords or chieftains of the most powerful clans taking over the power.

Domination of politics over economics - another common trend for the majority of post-colonial states - had also adversely affected their economic development. In the choice of social and economic vector of development those newly-formed countries that did not bind themselves with particular ideological concepts eventually «emerged victorious». They were aiming at the global market and the development of commodity-money relations relying upon private sector initiative and involvement of transnational corporations. A graphic example of the efficiency of such approach is the success of Singapore and Hong Kong.

### **4.3. Individualism and Sociocentrism as Mental «Markers» of the State of Economic Development (on the Example of Twenty Post-colonial Countries)**

With the purpose of determining the correlation between such parameters of the mindset as individualism / collectivism and the state of economic development, we have juxtaposed the indicators of Individualism Distance Index (IDV) identified by G. Hofstede and the data from international indexes, specifically: The Index of Economic Freedom (IEF) measured by the American independent strategy think tank «The Heritage Foundation» and «The Wall Street Journal», an influential newspaper among business circles; The Global Innovation Index (GII) measured by the experts of the INSEAD business school on the basis of data collected from 132 countries; The Global Competitiveness Index 4.0 (GCI) calculated according to the methodology of the The World Economic Forum (WEF); Legatum Prosperity Index (LPI). The analysis incorporated 4 post-colonial countries from each of the continents - South America, Africa and Asia as well as eight countries from the former Soviet Union. An observed correlation between the identified indicators is represented in [Table 1](#).

#### **4.3.1. Latin American States**

The Latin American economies at the stage of decolonization possessed a distinct agricultural orientation: major export commodities of Argentina were meat and grain; Colombia and Brazil - coffee. Apart from the agricultural constituent and where it was favored by natural conditions the exported commodities also included a considerable part of primary commodities: oil - in Venezuela, copper - in Chile, tin - in Bolivia. Such trend persists to date even though the economic capability of these countries varies considerably.

For instance, the economy of Chile (among the countries of this group it demonstrates the highest IDV indicator - 23) is characterized by its dynamic character, openness and highly diversified foreign trade. Since 2002 a state policy of attracting foreign investments is being consistently implemented. Owing to a number of legislative measures (including those in the sphere of taxation) and active export and import policy the country managed to become listed as one of the most attractive countries of the world for investments. Chile has over 4 thousand registered foreign enterprises (or enterprises with a large share of foreign capital) from over 70 countries of the world with the foreign investments constituting 9% of Chilean GDP. The primary investors are USA, Spain, Canada, Great Britain and Japan.



Table 1:  
**Dependence of international indicators of efficiency of national economies on individualism as a mental characteristic**

Country	Year of receipt independence	IDV	IEF Rank (1-180)	GII Rank (1-131)	GCI Rank (0-100)	LPI Rank (1-168)
<b>Latin American States</b>						
Chile	1818	<b>23</b>	75.4	54	70.5	37
Colombia	1810	<b>13</b>	67.3	68	62.7	72
Venezuela	1823	<b>12</b>	25.9	108	41.8	143
Bolivia	1825	<b>10</b>	42.3	105	51.8	105
<b>African countries</b>						
Tunisia	1956	<b>40</b>	55.4	78	56.4	95
Namibia	1990	<b>30</b>	58.7	101	54.5	89
Ghana	1957	<b>15</b>	57.5	108	51.2	102
Mozambique	1975	<b>15</b>	48.6	124	38.1	145
<b>Asian countries</b>						
India	1947	<b>48</b>	55.2	48	61.4	101
Pakistan	1947	<b>14</b>	55.0	107	51.4	140
Jordan	1946	<b>14</b>	66.5	81	60.9	86
Indonesia		<b>30</b>	65.8	85	64.6	63
<b>Post-soviet countries (competitive / identitary type of democracy)</b>						
Lithuania	1991	<b>60</b>	74.2	40	68.4	33
Georgia		<b>41</b>	75.9	63	60.6	53
Moldova		<b>27</b>	59.1	58	56.7	81
Ukraine		<b>25</b>	52.3	45	57.0	96
<b>Post-soviet countries (authoritarian)</b>						
Kazakhstan	1991	<b>20</b>	65.4	94	62.9	62
Tajikistan		<b>20</b>	55.6	99	52.4	112
Azerbaijan		<b>22</b>	65.4	82	62.7	78
Kyrgyzstan		<b>20</b>	62.3	107	54.0	90

Source:

IDV - according to the research data of G. Hofstede:

<https://www.hofstede-insights.com/product/compare-countries>

IEF - Index of Economic Freedom:

<https://www.heritage.org/index/book/chapter-3#:~:text=The%20global%20average%20economic%20freedom,year%20history%20of%20the%20Index>

GII - Global Innovation Index:

[https://www.wipo.int/edocs/pubdocs/en/wipo\\_pub\\_gii\\_2020.pdf](https://www.wipo.int/edocs/pubdocs/en/wipo_pub_gii_2020.pdf)

GCI - The Global Competitiveness Index 4.0 2019 Rankings:

[http://www3.weforum.org/docs/WEF\\_TheGlobalCompetitivenessReport2019.pdf](http://www3.weforum.org/docs/WEF_TheGlobalCompetitivenessReport2019.pdf)

LPI - Legatum Prosperity Index:

<https://www.prosperity.com/about/resources>

According to four international indexes selected by the authors for the purpose of establishing the correlation between the mindset of the nation (parameter of IDV) and the state of economic development Chile is the leader among the countries in its group. Hence, the highest indicator of IDV in this group corresponds to the highest indicators of the country in 4 international indexes - IEF, GII, GCI, LPI (Table 1).

Similar direct correlation was revealed in respect of the indicators of Bolivia, however in this particular case the indicator of IDV (10) corresponds to the lowest results according to mentioned international indexes. The economy of Bolivia is dominated by the agricultural and commodity-based sector represented by backward agricultural and mining industries both of which are almost entirely export-oriented. These industries employ 71% of country's population while the processing industry employs a mere 8% of the workforce. Despite a significant share of agriculture in the economy of the country it accounts for only 13.7% of the gross national product while the entire industry accounts for a total of approximately 31%.

Similarly, a connection may be traced between the reviewed indicators of Colombia and Venezuela. Simultaneously, with nearly identical indicators of IDV (13 and 12, accordingly) the economic situation in Venezuela according to all 4 indexes is considerably worse. The reason lies, on the one part, in a single-commodity dependence - the oil accounts for 95% of export incomes, over 50% of a revenue share of the government budget and approximately 30% of GDP which makes the country dependent on the price volatility in the international market. On the other part, a substantial impact was caused by the policy implemented in 2007-2008 which concerned an enhanced involvement of the state into all economic sectors, which consequently led to the nationalization of not only the oil sector but also of iron and steel industry, cement industry and even mobile communications. Centralized control on the part of the state over the production and the

price formation, attempts to generate employment among the working-age population by the Soviet pattern - all of these resulted in the domination of the sociocentric vector of social development and eventually became the destabilizing factor for the economy.

Either way, an indispensable characteristic of the economies of these countries is their single-commodity dependence. According to expert sources, the exports of the Latin American region are by 62% comprised of trade operations in oil, coffee, cotton, copper and sugar. Dependence of Latin American economies on the former metropolises is stipulated by the demands for technologies that are concentrated in the «Old World» and USA as well as an uninterrupted flow of financial investments that leads to the accumulation of external debt and inevitable economic stagnation.

### **4.3.2. African Countries**

Among the African countries selected for analysis Tunisia (indicator of IDV highest in the group - 40) is the most successful. A major share of oil extracted there is exported ensuring considerable foreign currency inflow. A prominent role in maintaining the economy «afloat» is played by the export of the nation-specific fruit - date - and olive oil (comprising approximately 10% of its total global output). In the past two decades the mining industry has been in active development which became possible owing to the influx of foreign capital. Even though the deposits of lead, zinc and phosphorites are rapidly declining, due to their continuing extensive mining, namely this sector ensures stable economic development of the country. Openness to foreign investments and liberalization of economy allowed Tunisia to occupy the highest positions, in comparison to other countries within this group, in international indexes. Foreign enterprises working in free trade zones of Tunisia enjoy favorable conditions for export to neighboring countries of Northern Africa, The Mediterranean, The EU on the basis of preferential agreements. Furthermore, considerable profits are received by the government budget from tourism - foreigners are attracted by the ruins of ancient Carthage. Hence, Tunisia is one of the prosperous countries in the Maghreb while its respectability is in many ways close to European.

The IDV indicator of Namibia is 10 units lower compared to Tunisia, at the same time remaining relatively high for the category of African countries - 30. The reason for it lies in the fact that Namibia is a peculiar exception from African «rules» in such sense that the leading economic sector there has become not the agriculture (its share in the GDP of the country constitutes only 6.2% with only 16.3% of the population employed therein). Concurrently, the industrial sector account for 30% of GDP with local enterprises employing 22.4% of working-age population. It comes as no surprise that in the Legatum Prosperity Index Namibia stays in the 89<sup>th</sup> position from 168 and even outruns Tunisia by 6 positions. According to other indexes both countries demonstrate similar results with the exception of innovation development where Tunisia remains an undisputed leader.

At the opposite «pole» of the author-devised «African conglomeration» two of the poorest countries of the continent may be found - Ghana and Mozambique, with the identically low IDV indicator - 15. Both countries are agricultural, dependent on investments and loans sourced from international financial institutions. A more favorable condition for the development of economy is currently displayed by Ghana which gained its independence 18 years earlier than Mozambique and has significant manganese deposits, however in both cases the outlook regarding their future development is pessimistic.

Overall, the experts predict an economic recession across the entire continent caused, among other factors, by the COVID-19 pandemic. According to the data by the World Bank, the area of Tropical Africa is expected to face abruptly declining rate of GDP growth and while in 2019 it constituted the average 2.4%, as of June 2020 it already fluctuated from -2.1% to -5.1%.

### **4.3.3. Asian Countries**

Economic «fates» of India and Pakistan may serve to exemplify the progressive and the regressive post-colonial development of neighboring countries.

Disintegration of the British colony into the independent India and Pakistan (IDV indicator of countries being 48 and 14, accordingly) provoked a tremendous migratory movement marked by deaths from exhaustion, starvation and assaults by religious fanatics concerning thousands of individuals from both sides. Territorial disputes between two remnants of the British India are

until this day not settled. At the same time, India inherited its parliamentary system namely from the British, having transformed itself into the «largest» democracy in the contemporary world. It was not least of all because of the mass introduction of Indian people to the language of the colonizer - English - that India has currently become the global center for offshore outsourcing of services. At the same time, neighboring Pakistan can boast neither a sustainable democracy nor economic achievements.

India is characterized by a diversity of natural and climatic zones: fertile plains in the north, arid mountain territories in the center and nearly unsuitable for cultivation jungles of the coastal south. All these factors conduced to the isolated nature of the regions while socially sustainable and autonomous Hindu community never required centralized governing. The government structure of India conforms to the criteria of federalism that were once established by I. Duchacek (Duchacek, 1970). The central authority exercises control over foreign policy and defense, income taxes, trade between states, formation of the judicial system therein. The powers of the states are limited chiefly to maintenance of law and order, issues related to education, culture and development of local businesses.

Owing to the mental orientation of its regions towards isolated pattern of living India has always been a full-fledged federation. Due to objective factors, primarily, the climatic, territorial and ethnic diversity it could not be established as a unitary state however, owing it to the British, it acquired unique opportunities for creation of strong and widely ramified structure of government - unprecedented by its efficiency for the entire African-Asian post-colonial environment. At the time of the proclamation of its independence in 1947 India was one of the poorest countries in the world with the literacy level of the population barely reaching 16%. Owing to an intelligent combination of the economic freedom granted to the states and a well-reasoned policy of central government presently India finds itself among top five most successful countries in the world according to the data by leading international rankings. Its economy is growing by 6-8% annually which presents an indisputable confirmation for the efficiency of Indian model of federalism.

The Dominion of Pakistan created in 1947 for the purpose of sovereign self-determination of Indian Muslims, at first had no difference from India neither in the form, nor in the principles of government structure. Both countries inherited principal traits of British colonial political and legal system. At the same time, the factor of religion, serving as pretext and ground for the formation of Pakistan, predefined its subsequent economic development. The constitution, adopted in 1973 and still active today, proclaims Islam as a state religion with all corresponding preferences for Muslims. In numerous Islamic constitutional provisions, the goal of strengthening the «fraternal» relations with other Muslim countries is being emphasized and declared. The government structure completely correlates with the orthodox denominational orientation: the ruling regime in the Islamic Republic of Pakistan is a military dictatorship. In general, over the course of more than seventy years of existence of this Muslim state the rule of top military officials in key government officials or as presidents spanned a total of 34 years. Presently, the nuclear capabilities of Pakistan rank first in the world by their growth rate.

Proceeding from a sociocentric mental orientation of the society, Pakistan's extremely low IDV indicator of 14 appears entirely natural, being by 3.4 times lower than the corresponding indicator of India. Even though according to the data of international indexes both countries have relatively similar indicators (with India's slight advantage) by the level of economic freedom and global competitiveness, by the degree of economic innovation and prosperity the difference in favor of India is striking (Table 1).

The IDV indicator of Indonesia is more than twice as high as Jordan's which is similarly reflected upon the state of economic development of these countries. Indonesia is an industrial and agricultural country with the largest plantation economy in the entire Asian region, developed mining industry and market-based economy. Island-based location and rich mineral deposits (high-quality crude oil, tin, nickel, manganese, copper, zinc, etc.) facilitated the formation within the society of an individualist type of mindset.

Economy of Jordan is one of the weakest in the Middle East. Due to country's limited natural resources and dominant agricultural orientation it has always been dependent on external support. Formation of the mindset of Jordanians (with their low level of individualism - 14) was significantly influenced by the religious factor: 95% of the society practice Islam, 5% are adherents to the Greek Orthodox Church and the Roman Catholic Church.

#### 4.3.4. Post-soviet Countries (Competitive / Identitary Type of Democracy)

An orientalist and political scientist A. Prazauskas (1992) on the collapse of the USSR noted the following: «The Soviet Union, consigned into oblivion, was without a shadow of a doubt a construct of an imperial type. The USSR, using its force and total control, held together a multi-ethnic world, a particular Eurasian panopticon of nations that had nothing in common except their generic attributes as Homo Sapiens and artificially created disasters» (Prazauskas, 1992).

Having obtained their independence by peaceful means, without effort and struggles, the former «fraternal» peoples turned out to be psychologically and economically unprepared for autonomous functioning. Despite having considerable resource potential and inherited branched industrial infrastructure the majority of the countries founded on the ruins of the empire could not fulfill in their entirety all the inherent functions of the state: ensure steady economic development, internal security and the rule of law, the control over national borders. Weakness and ineffectiveness of state authority as well as the internal absence of freedom and society's unpreparedness for the responsibility lay favorable groundwork for seizure of strategic resources and industrial enterprises by oligarchic clans, flourishing corruption at every level of social and political life.

Post-soviet countries selected for analysis - Lithuania, Georgia, Moldova, Ukraine - are instantiated by specific factors which influenced the formation of the mindset of their societies. Lithuania, similar to other Baltic states, owing to its geographic location and established economic and cultural connections with Western European countries, upon the collapse of the Soviet empire managed to set the course towards European integration. Possessing the highest IDV indicator among all other analyzed countries - 60 - Lithuania is mentally oriented towards the West. Overall, all three Baltic states (Latvia, Estonia, Lithuania) adopted the western political model, demonstrating faithfulness to liberal democracy and are acknowledged by the international community as countries with stable democracy of competitive type. The other three states within this group - Georgia, Moldova and Ukraine - are tentatively relegated to the category of countries with identitary type of democracy.

Georgia (IDV indicator 40) occupies the fourth position among post-Soviet countries in the Westernization Index (2020) compiled by the StrategEast (American Strategic Center for Political and Diplomatic Decisions). Individualist type of mindset of Georgians is stipulated by a string of objective factors: warm climate, mountainous terrain, orientation of the economy towards private entrepreneurship and tourism. Positive changes in the economy became possible due to a range of reforms which were acknowledged by the World Bank to be the most successfully implemented in the post-Soviet area. A particular role in the «Georgian phenomenon» was played by external financial aid and active development of tourism sector. In general, the structure of Georgian economy over the past 30 years evolved towards a model country with dynamically growing tourist flows (by the Mediterranean type) with the corresponding employment structure of the population and sufficient profitability of the sector. Nonetheless, experts warn about the danger of «tourist trap» when the economy is growing due to tourism however it is not developing due to the fact that tourist needs are satisfied by means of imported goods (Papava, 2013).

Third position within this group with the IDV indicator of 27 is occupied by Moldova. According to StrategEast's Westernization Index it stays in fifth position. For a major part of Moldavian politics and the population of the country obtaining the independence is closely linked with the prospect of accession to the neighboring Romania. Apart from the unsolved conflict in Transnistria this course of events is further hindered by the local elite that does not wish to transform into merely a regional elite. At the same time, new «rounds» of Romanianization and increasing integration of two economies is an entirely realistic scenario for Moldova in 2021.

Post-colonial state of Ukraine (lowest IDV in the group - 25) is characterized by a dual hybridity. Ukraine used to be the participant (even though, as a «younger brother») of the Soviet «imperialism» project, simultaneously suffering from it. It was in such conditions that industrialization of economy and urbanization of society were taking place, anchoring in the Ukrainian mindset of the values enforced by the Soviet ideology and hence the formation of the model Ukrainian nation with its profound internal contradictions at the level of the collective unconscious that presently prevent the society from achieving the state of balance.

Monistic Ukrainian nationalism regards Europe as an instrument with the help of which it would become possible to ultimately sever the ties with the former «elder brother» - Russia. Instead, a similar state of subordination and dependence is being reproduced. The search for the Other that

would serve as an alternative to the colonizer and with whose help an assumed «umbilical cord» with the colonial past would be severed, paradoxically, renders the development of the indigenous Ukrainian identity impossible.

After the obtained independence such dual hybridity found its manifestation in maneuvering between Russia and the West - the two Others. A multiple-vector policy of the president L. Kuchma (1994-2005) proved to be a failed attempt of a «cleft country» (according to C. Huntington's term) to make its way out of the trap of such dual hybridity. Similar to Euro-maidan in 2014 with its decisive step towards the EU which led to reproduction of new forms of dependence.

Citing the apt expression by a leading Ukrainian economist O. Soskin, in Ukraine a mutated being has been formed that can largely be referred to as a «stationary bandit model of government». As a consequence, the society becomes divided into two polarized dimensions - the billionaires who hold no interest in the development of information knowledge economy and the poor who have no demand for information economy since they only struggle to survive and satisfy their primitive basic needs (Soskin, 2017).

#### **4.3.5. Authoritarian post-Soviet States**

Authoritarian political regimes in the post-Soviet area bear no distinction between each other. Predominantly they are paternalistic models with one individual (the president) serving as the embodiment of the protector of entire nation's interests and retains the vertical of executive power in his hands - N. Nazarbayev (Kazakhstan), E. Rahmon (Tajikistan), G. Berdimuhamedow (Turkmenistan), I. G. oglu Aliyev (Azerbaijan). Such «fathers of the nation» award themselves with boisterous titles, for instance «The Founder of Peace and National Unity - Leader of the Nation», «The Protector», etc. They declare the conformity of their state policy to primordial national and religious traditions. Correspondingly, within the social consciousness an idea is being fostered to restore ancient Central Asian dynasties and indigenous way of living. Furthermore, the Muslim culture that dominates the area is characterized by inherent collectivism, setting hopes upon a strong ruler, obedience to the fate, absolute respect for public authorities.

In the past 29 years authoritarian regimes in the Central Asia achieved triple legitimization: «*force*» accounting for a considerable share (average ...%) of the state budget being allocated for armaments and law-enforcement authorities; «*legal*» since the possibility for a single individual to be elected as a president for several consecutive times or for life was firmly incorporated into the constitution; «*traditionalist*» which manifested itself in fostering the values customary and understandable to the majority of population. Overall, while declaring the achievement of stability as their paramount achievement, the «leaders of the nations» in this region proved incapable of either modernizing the economies of their countries or raising the standard of living for their citizens. With the exception of Kazakhstan where the extraction of oil, gas, uranium, non-ferrous and ferrous metal ores allows to keep the economy «afloat», the rest of the countries in the region continue their existence in excruciating poverty. Economies of Kyrgyzstan and Tajikistan remain in the state of chronic crisis which is confirmed by the data of international indexes represented in [Table 1](#). Low IDV indicators across all of the countries within this group (20-22) entirely correlate with the negative «markers» of economic development.

Systematic impact of an external factor could have become a source for changes in this region. However, both USA and Europe expectedly refused the interference into the political space of Central Asian countries, more so their democratization. Furthermore, in the Muslim world the idea of democratization can be very successfully utilized by Islamist radicals which can already be observed on the example of unsuccessful «projects» on transfer of democracy into standalone African and Middle Eastern countries. Hence, we may safely acknowledge: the political «weather» in Central Asia may change, at times substantially, however the changes to the overall authoritarian «climate» are not going to occur any time soon.

## **5. Conclusions**

The findings of the presented study confirmed our hypothesis regarding a direct correlation between the type of mindset and economic state of post-colonial countries. Considering that the mindset is a complex and multi-faceted «set» of mental properties, values, life concepts, objectives and models of social behavior, we have selected for analysis one of the parameters, substantiated by the Dutch scholar G. Hofstede, which, in our view, provides the most comprehen-

sive coverage of the mental distinction between the countries - individualism / collectivism. By the example of 20 post-colonial countries it has been established: the higher the indicator of the level of individualism within the mindset of a nation, an ethnic group, the higher indicators of economic development according to the data of international indexes. Escaping from the colonial «trap» and ensuring dynamic development was successful for those countries, where:

- 1) system liberalization of economy was conducted together with the development of individual entrepreneurship;
- 2) complete production cycles in as many possible sectors of economy were ensured;
- 3) ideological concepts and the state policy overall took up secondary position in relation to economy;
- 4) accumulation of capital, development of commodity-money relations was backed by private sector initiative while the attraction of external investments constituted the basis of national development strategy.

All these attainments became possible in the societies mentally oriented towards individualism.

Post-colonial «outsider» countries generally display a strongly expressed agricultural focus, single-commodity orientation of the economy. In consequence of the established procedure - primary commodities and agricultural products in exchange for money and technological developments - these former colonies found themselves inside the «vicious circle» of peripheral development. They became «entrapped» in ideological contradictions and the search for the Other that would become an alternative to a former colonizer. Such despondency, insecurity, avoidance of self-reliance, acknowledgement of dependence on external forces and own inferiority, striving for cooperation with others for the sake of the sense of security - all these represent characteristics of the nation with sociocentrism deeply «entrenched» in its mindset.

Such type of mindset is efficient for authoritarian regimes and, in such conditions, may ensure stable economic growth for a specific timespan. A graphic example of this is the former USSR republic - Belarus where autocracy and harsh dictatorship during a quarter of a century conformed entirely with the national ideas of equality, social justice and collectivism. Nonetheless, such stability is clearly deceptive as it inevitably causes economic stagnation, impoverishment of the population, disintegration of social and political institutions. Authoritarian power of Central Asian model, similarly to the Belarusian «debris» of Soviet totalitarianism, cannot ignore the laws of social and mental dynamics. Sociocentric countries are in either case destined for reprogramming of social consciousness and gradual transformation towards individualism both on individual and institutional levels. The only issue lies in the time-frame of such changes.

Consequently, a fundamental ultimate cause for pathological state of post-colonial countries that finds its reflection in continuous economic crises, social disruptions and rapid impoverishment of the society is, firstly, an incoherence of mental reference points of the nation with therein established forms of socio-political life; secondly, the mental orientation of the society towards sociocentrism with its collective inactivity and complete helplessness in the face of aggressive totalitarian practices.

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