

Development of entrepreneurship culture in secondary school students as a problem of pedagogical science and educational practice

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In the modern world, the concepts of a successful state and a successful person are very close to the notion of economic success. Despite the fact that economic success is not yet a guarantee of a successful state or a person, the reverse one is also true: without economic prosperity, a successful state cannot exist. The economic prosperity of states in the modern world is inextricably linked with the development of a free market economy based on entrepreneurship and innovations. Computers, cars, delicious coffee, supermarkets, and even the Internet are all the result of a cultural phenomenon that the author proposes to call "entrepreneurial culture". The article examines the significance of the concept "entrepreneurial culture" as a fundamental basis for developing modern views of the world and the prerequisites for the development of society. For this purpose, the concepts such as culture and entrepreneurship are analyzed, a definition of "entrepreneurial culture" is introduced. The author concludes that the development of entrepreneurial culture is important from the viewpoint of state development, the development of science, and the development of young people acquiring school education. The author examines the history of perceptions of entrepreneurial culture in Ukrainian society and analyzes contemporary views on entrepreneurial activity. The article also raises the questions: "What the teaching of entrepreneurship courses in the new Ukrainian school should be like?" and "Who should be involved in this?" As it is known, in 2017, the reform of Ukrainian school education began, which was named the New Ukrainian School. Among the competencies that learners will acquire, in addition to others, there is entrepreneurship and financial literacy. Therefore, the author asks whether the image of an entrepreneur in Ukrainian culture coincides with the image of a person that the learner dreams of becoming and whether they have an internal motivation to become entrepreneurs. Will they become future entrepreneurs due to acquired competencies if the attitude towards entrepreneurs that exists in our culture does not change?

Keywords: entrepreneurship, entrepreneur, entrepreneurial culture, entrepreneurial skills, new Ukrainian school, competencies, entrepreneurial competencies, learners, school education.

Introduction. In today's world, it is difficult to overestimate the role of entrepreneurship in the development of society. The growth of entrepreneurial activity is one of the foundations of social transformation and a key factor in stimulating economic growth.

It is entrepreneurial activity that generates the added value for goods and services. This added value contributes to the development of a country: both at the level of local communities and at the level of society as a whole. Entrepreneurs create jobs and pay taxes, which are used by a state to finance various public services, from pensions and healthcare to education and national defence. The development of entrepreneurial activity contributes to a more even distribution of private property and, as a result, to the rise and spread of a middle class, which consists mainly of small and medium-sized entrepreneurs or people employed by small and medium-sized businesses. In all developed societies, the middle class is the foundation of their stability. Therefore, the existence of an entrepreneurial culture and initiative is an extremely important aspect of economic growth and state functioning, which is true in different regions of the world (Mondragón-Vélez, 2015; Ordenava and Arteaga, 2012; Quardini, 1999). This results in a greater involvement of the middle class in science and education, and as a result, in the state. That is why the development of the entrepreneurial culture is very important for the state, its stability and prosperity.

The growth of an entrepreneurial culture is important for the development of science. It is through modern and dynamic scientific centres that it is possible to increase the share of entrepreneurs in our society. Modern entrepreneurship relies entirely on innovations that are virtually impossible without the involvement of

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scientists. This applies not only to knowledge-intensive production, but also to the development of private schools and colleges, which is impossible without scientists and teachers.

The growth of an entrepreneurial culture is also important from the students' point of view. By receiving education in the field of entrepreneurship, they will leave school more mature and adult, more adapted to the world of the market economy, more self-reliant and independent.

Young active people who are ready to seek opportunities regardless of resources are the key to the development of society. This need is especially acute now, during a full-scale war. The potential of entrepreneurs will also be important during Ukraine's recovery. Schools are the place where the culture of young people (and their ideas about entrepreneurship) is largely shaped. Therefore, it is very important to teach entrepreneurship in schools – it is modern, in line with the best didactic practices and requirements of the modern world.

The problem of entrepreneurship culture is only beginning to be revealed in the national science. Since the early 2000s, there have been publications covering this issue from different disciplinary perspectives and using various methods. A number of studies are devoted to the development of entrepreneurial culture in the context of various professions (Radamovska, 2015; Veritov, 2020). A number of authors (T. Chmut, G. Chaika, M. Lukashevych, I. Osechynska, T., S. Ishchenko) refer to the value orientation of the entrepreneur and consider entrepreneurial culture in the context of business ethics (Bilous-Sergieva, 2016). Entrepreneurial culture is the subject of research by sociologists (Siryi and Farenik, 2000; Siryi, 2005) and psychologists (Khodakivskyi et al., 2008). However, this topic is still insufficiently studied in the national science.

At the same time, in Western academic circles and centres associated with prominent business schools, many publications on this topic appear every year. Recently, this topic has been deeply developed by R. Simons, T. Davila, G. Stevenson, and J. Yarylo. In the broader context of entrepreneurial culture, the American researcher of Ukrainian origin A. Slivotsky touches upon the issues of entrepreneurial culture in his publications. Researchers study various aspects of entrepreneurial culture and its impact on the entrepreneurial behaviour of companies (Altiney, 2008). Empirical studies are being conducted to measure the impact of entrepreneurial culture on regional development (Hayton and Cacciotti, 2013).

Purpose and objectives of the study. The aim of the study is to prove the impact of the dominant culture of entrepreneurship on the nature of society formation. The realisation of this goal involves solving the tasks as follows: 1. To study the evolution of the understanding of entrepreneurial culture; 2. To assess the current state of Ukrainian entrepreneurial culture and its impact on secondary school students.

Materials and methods of the study. The study will focus on the history and present of Ukrainian entrepreneurial culture. Using the historical method, author analyses the development and formation of the understanding of the concept "entrepreneurial culture" in Ukrainian society. The method of source analysis (sociological research, the concept of the New Ukrainian School) will be used to present the current state of formation of entrepreneurial culture among Ukrainian youth.

Research results. Let's start by defining the key terms of the study.

The concept "entrepreneurship" is defined in Article 42 of the Commercial Code of Ukraine and the Law of Ukraine "On Entrepreneurship" dated 07.02.1991 No. 698-XII. According to the Commercial Code, "entrepreneurship is an independent, proactive, systematic, risk-averse economic activity carried out by business entities (entrepreneurs) with the aim of achieving economic and social results and making a profit". Much attention is paid to the content of the concept "entrepreneurship" in the works of these researchers: S. Varnaliy, S. Gerchykov, I. Gerchykov, A. Degtyar, G. Heets, I. Dmitriev, V. Zubov, L. Kryveha, S. Mochernyi, O. Ustenko, S. Chebotar, F. Yefimov, V. Podsolonko, T. Mironov and others. However, to date, they lack a common theoretical framework and central research paradigms.

According to many of them, S. Varnalii's definition is the most successful. The scientist believes that "entrepreneurship is a special type of management, where the main subject is an entrepreneur who rationally combines factors of production and innovation. Based on his/her own responsibility, he/she organises and manages production in order to generate income from entrepreneurial activity" (Filippov, 2019: 77)

Analysing Western authors who have studied this topic, among others, the works of Ukrainian researchers Tetiana Honcharuk and Mykhailyna Shumka are of great value. They noticed that the British economist and banker Richard Cantillon was the first person to introduce the concept "entrepreneur" into scientific circulation almost three hundred years ago. They also researched that the economists J. B. Say and A. Smith returned to the figure of the entrepreneur in their works. From the viewpoint of innovations, Josef Schumpeter researched intrapreneurial culture. Peter Drucker was interested in this issue in the context of marketing. Subsequently, the theme developed in a number of Western business schools and university centers (let us name, as an example, the works of Nobel Prize laureate Paul Samuelson) With the birth of sociology, entrepreneurial activity and the entrepreneur as its subject became the subject of interest of M. Weber, W. Zombart and the others (Goncharuk, Shumka 2008; Samoilenko, 2021).

In our work, we will use the definition proposed by Professor Howard H. Stevenson from Harvard University – "the process by which people – either independently or within an organisation – seek opportunities

despite the resources they currently control" (Stevenson, 1990: 23). People who find such opportunities and professionally meet the needs of others are called entrepreneurs.

A new surge of interest in the entrepreneurial personality in the social sciences occurred at the end of the twentieth century. This was due to the general interest in small and medium-sized enterprises that emerged in the early 1980s. Until then, it was believed that small and medium-sized enterprises were only a transitional stage in the development of a firm. However, in the late twentieth century, the effects of globalisation and the revolution in information and communication technologies led to a decline in production costs. This has resulted in a shift from traditional resources (such as land, capital and labour) to knowledge-based competitive advantage (Janssen and Bacq, 2017).

Innovations have always been one of the main sources of economic dynamics. These could be new products, new ways of organising labour and management, or the latest technologies. The key figure in introducing such innovations is the entrepreneur. According to the Austrian-American economist Aloysius Schumpeter (who introduced this term into economic theory and wrote his most important work while living and working in Chernivtsi), it is the entrepreneur who decides on the implementation of innovations, and, therefore, he/she is a key figure in economic life. His/her personal initiative and risk-taking tendencies are the driving force behind the development of society (Masliukivska, 2013).

The entrepreneurial economy (and this is especially important in our times of great uncertainty) is flexible, creative, and seeks new forms, and the entrepreneur, according to Edward Leiser, is becoming "the most important player in the modern economy". Recognition of this fact has prompted the state authorities of many developed countries to create conditions for entrepreneurs that facilitate the rapid growth of enterprises (Janssen, Bacq, 2017: 52).

The main driving force behind entrepreneurs is value creation. For this purpose, entrepreneurs establish businesses, allocate financial, human and intellectual resources to them, and manage them. They take on the responsibility of making decisions under conditions of uncertainty and bear economic risk.

For the development of entrepreneurship, it is important to create a general culture of entrepreneurship. However, when we enter the territory of the term "culture", we face even greater difficulties. This is due to the fact that the word "culture" is semantically and functionally very rich. It extends from descriptive and historical definitions through structural and value definitions to symbolic and psychoanalytic ones (Bovanenko, 2016). Today, researchers count about 500 different definitions of culture.

Mark Naydorf's definition of culture seems to be the most appropriate for our purposes. Following him, we will understand culture as "the set of motivating ideas about the world and the place of human beings in it that is accepted as a matter of course in a given society" (Naydorf, 2023). The phrase "motivating ideas" is important in this definition. That is, culture is not just a way, the "glasses" through which we perceive the world and human beings in it. It is also a way that motivates people to take certain actions.

Combining H. Stevenson's definition of entrepreneurship and M. Naydorf's definition of culture, in this paper we will understand "entrepreneurial culture as a set of motivating ideas about the world and the place of a person in this world, which is accepted as a matter of course in modern Ukrainian society, inspiring to seek new opportunities, despite the resources that they are currently able to control".

Let us analyse the reflection of current ideas about the culture of entrepreneurship in Ukraine within the period of the XIX-XX centuries in the Ukrainian folklore; Ukrainian, Polish and Russian literature. Until the mid-twentieth century, the territory of modern Ukraine as part of other states (the Russian Empire, the Austro-Hungarian Empire), which led to the existence of several dimensions of it. Of course, it was primarily Ukrainian traditional culture (folklore) and Ukrainian literature. However, in the western lands of modern Ukraine, it was also Polish literature. In the lands of Central and Eastern Ukraine, until the early twentieth century, the Ukrainian literary process intersected with Russian imperial literature, and from the beginning of the twentieth century with imperial Soviet literature. Therefore, we will mention these aspects, which had an impact on the formation of the culture of entrepreneurship in the lands of modern Ukraine, very briefly.

Ukrainian folklore is virtually devoid of entrepreneurship. Of course, there is a theme of work, but it is mainly embodied in proverbs and workers' songs. But the culture of entrepreneurship is not represented in literature either. The classical work of Dm. Chyzhevsky's (Chyzhevsky, 1956) does not contain a single mention of entrepreneurs. This topic does not appear in Ukrainian literature until the nineteenth century. It appears only in the period of realism at the turn of the nineteenth and twentieth centuries in the works of Olena Pchilka. Although they are not literary masterpieces, they are sources for studying Ukrainian life in the 70s and 90s. Later, at the beginning of the twentieth century, her works show the images of the new Ukrainian bourgeoisie and a new type of landlord-entrepreneur" (Chyzhevskiy, 1999: 37). In the works of Ivan Franko and Ivan Nechuy-Levytsky, we find figures of peasants or proletarians, but there is not any positive image of the entrepreneur there. Ukrainian literature of the early twentieth century does not have this characteristic, as most Ukrainian writers of that period were socialists (Biletskyi, 1956).

This trend was continued in Ukrainian Soviet literature of the era of "socialist realism". "In particular, Soviet authors of the 1920s and 30s focus their attention on the images of "kulaks" and "bourgeois", which, however, have little in common with their pre-revolutionary prototypes, because these very definitions ("kulak"

and "bourgeois") become at this time certain "stickers" or vague categories that structuralists will later call "floating signifiers" (Zabirko, Spröde, 2018: 79). In the style of socialist realism, the entrepreneur becomes the image of the class enemy. And later, his/her image disappears from literature altogether. After the disappearance of the Soviet Union, the theme of the entrepreneur returns to Ukrainian literature, but in the form of a demonic oligarch (Zabirko, Shpryde, 2018: 81-96).

The image of the entrepreneur is similar in imperial Russian literature (Vasily Narizhny, Fadei Bulgarin). A striking example of this tradition is the work of Nikolai Gogol. In his early stories, he builds a romantic, even sentimental image of Ukrainian landlords ("Old World Landlords"). Later, he presents them in a comic light ("The Story of How Ivan Ivanovich Quarrelled with Ivan Nikiforovich", the first volume of *"Dead Souls"*). However, "since only the empire can act as a conductor of renewal and progress in Gogol's works, the antithesis of the Old World landlords – the capitalist of the new formation – could appear only in the general imperial context" (Zabirko, Shpryde, 2018: 75). According to Gogol's idea, the capitalist Konstantin Kostanjoglo is such a person. However, the schematic and unreliable nature of this image was one of the reasons for the destruction of the second volume of the poem. Later, in the plays of Nikolai Ostrovsky (*Our Own People – We Will Count*), *Mad Money*, and *The Unwed Mother* (*The Cherry Orchard*) and Anton Chekhov (*The New Age*), the heroes of the new age, entrepreneurs, are responsible for the destruction of the traditional way of life.

The image of the entrepreneur does not look much better in the Polish literature of this period, which was distributed in the Western territories of Ukraine, where various figures of bourgeois entrepreneurs are presented. They are the merchant, the speculator, the rentier. An entrepreneur, whose investments are often based on new technological discoveries and innovations, is open to innovation; he is one of the positive characters in this literature. However, even here, the authors quickly come to the conclusion that the entrepreneur is dangerously close to the speculator, especially his lifestyle and consumption (Kuran, 2019).

Thus, the image of the entrepreneur in Ukrainian literature that has developed in Ukraine to this day is negative. "In the works of the nineteenth and first half of the twentieth centuries, the postmodern oligarch does not actualise the image of the 'new man' and does not personify the triumphant march of high-tech modernity; on the contrary, he acts as an agent of demodernisation and archaisation, a spokesperson for clan society and a conductor of magical consciousness" (Zabirko, Spröde, 2018: 72).

Analysing the current perceptions of entrepreneurship culture in Ukrainian society, we would like to note the given below issues.

Ukrainian postmodern literature (Yuriy Andrukhovych's *Twelve Hoops* and S. Zhadan's *Voroshilovgrad*) continues the tradition of critical attitudes towards the culture of entrepreneurship that has emerged in modern Ukraine. According to Oleksandr Zabirko, they demonstrate "the conflict between the winners of the post-Soviet transformation (oligarchs) and its losers (the 'creative intelligentsia' and the former 'working class')". However, new elements are emerging that influence the formation of an entrepreneurial culture. First and foremost, it is translated business literature and fiction (e.g., *Atlas Shrugged* by A. Rand) that demonstrate an attractive image of the new entrepreneur. Powerful business schools are emerging (Kyiv Mohyla Academy, Kyiv School of Economics, MIM Business School, UCU Business School), around which a community of new Ukrainian entrepreneurs begins to form, which is the foundation of the modern Ukrainian entrepreneurial culture. These centres are becoming value-oriented environments where new "motivating ideas about the world and the place of man in this world" appear. Ukrainian entrepreneurs demonstrate interest and involvement in the affairs of society and the state. A striking example of this (not the only one, but very eloquent) was the support of the Revolution of Dignity by entrepreneurs and their assistance to the army and volunteers during Russia's full-scale invasion into Ukraine.

The attractiveness of entrepreneurship is also growing for young people. Sociological surveys conducted shortly before the full-scale invasion began recorded an incremental desire among young people to start their own business. However, in 2018, this percentage still remained at 26% (one can hardly believe this because an entrepreneur and a self-employed person are completely different things, but there are statistical data). From the same studies, the image of the average Ukrainian businessman emerged as a man/woman in his/her 40s who is engaged in trade. (Only 16% are young entrepreneurs aged 18-35.) (Bots, 2021; Nekrasov, 2020).

In 2017, a reform of Ukrainian school education called the New Ukrainian School (NUS) was launched. The list of competences to be acquired by secondary school students is set out in the Law on Education. This law was created with the consideration of the "Recommendation of the European Parliament and the Council of Europe on the development of key competences for lifelong learning". The list of competences includes, among others, innovation, entrepreneurship and financial literacy.

This is where Ukrainian educational science faces major challenges. For example, according to the study of financial literacy in 30 countries conducted by USAID in 2019, Ukraine ranked last in the 30th place. Its score on the OECD Financial Literacy Index (knowledge, attitudes, behaviour) is 11.6 points (against 13.2, which is the average of thirty countries). The lowest level of financial literacy was found in the 18-24 age group (10.6 points against 12.1 in the 25-34 age group) (Financial Literacy, 2019).

The situation with the development of entrepreneurship is no better. After all, there was no entrepreneurial culture in Ukraine before and it has only recently begun to emerge. One of its directions is the introduction of entrepreneurship courses in high school. According to the European Reference Framework (Key Competences for Lifelong Learning. A European Reference Framework), entrepreneurial competence is interpreted "as the ability of an individual to implement ideas in the sphere of economic life, as an integrated quality based on creativity, innovation, risk-taking, and the ability to plan and organise entrepreneurial activities." (Concept of Economic Education, 2018: 15-16).

The programme of the New Ukrainian School envisages the introduction of the subject "Entrepreneurship and Financial Literacy" in grades 10-11, and a model of the subject for grades 8-9 is being considered. This should serve as a basis for fostering a culture of entrepreneurship among Ukrainian youth.

Conclusions. The existence of an entrepreneurial culture in a society is a fundamental condition for its development. Entrepreneurial culture implies the existence of motivating ideas about the world that inspire a proactive attitude to this world, involvement in public life, and assumption of responsibility. Historically, Ukraine's entrepreneurial culture is at an early stage of development. As a result, Ukraine lacks the conditions for rapid, high-quality modernisation. To become a start-up country that can compete with other developed countries in Europe and the world, we need to create good conditions for the formation of an entrepreneurial culture. We need to raise generations of young men and women who are ready to start an entrepreneurial business. The foundations for this are laid at school. Therefore, in the new Ukrainian school, entrepreneurship education should begin as early as possible. Perhaps entrepreneurs themselves should be involved in the development or teaching of such programmes, which would make such courses more practical. It is also worth looking at foreign best practices in this area, and we consider this experience to be a prospect for further research.

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Формування культури підприємництва у здобувачів освіти середньої школи як проблема педагогічної науки і освітньої практики

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У сучасному світі поняття успішної держави та успішної людини дуже близькі до поняття економічного успіху. Незважаючи на те, що економічний успіх ще не є гарантією успішної держави або людини, також вірно і зворотнє – без економічного процвітання успішної держави не може бути. Економічне процвітання держав у сучасному світі нерозривно пов'язано з розвитком вільної ринкової економіки заснованої на підприємництві та інноваціях. Комп'ютери, автомобілі, смачна кáva, супермаркети та навіть супутниковий інтернет – все це є результатом культурного феномену, який автор пропонує називати «підприємницькою культурою». У статті розглянуто значення поняття культури підприємництва як фундаментальної основи для формування сучасних уявлень про світ та передумови розвитку суспільства. Задля цього проаналізовано такі поняття, як «культура» та «підприємництво», введено дефініція поняття «культура підприємництва». Автор доходить висновку, що розвиток культури підприємництва є важливим з погляду розвитку держави, розвитку науки та розвитку самої молодшої людини, що здобуває шкільну освіту. Автор розглядає історію уявлень про культуру підприємництва в українському суспільстві, аналізує сучасні уявлення про підприємницьку діяльність. У статті також розглянуто питання, яким має бути викладання курсу підприємництва в новій українській школі та хто має бути до цього залучений. Як відомо, у 2017 році було розпочато реформу української шкільної освіти, яка отримала назву Нова Українська Школа. В переліку компетенцій, які набуватимуть здобувачі освіти крім іншого є підприємництво та фінансова грамотність, але постає питання, чи збігається в українській культурі образ підприємця з образом людини, якою мріє бути здобувач освіти та чи є в них внутрішня мотивація стати підприємцями? Чи стануть вони майбутніми підприємцями, якщо отримають компетентності але не зміниться саме відношення до підприємців, яке існує в нашій культурі та починає формуватися у людині впродовж отримання шкільної освіти.

Ключові слова: підприємництво, підприємець, культура підприємництва, підприємницькі навички, нова українська школа, компетентності, підприємницькі компетентності, здобувачі освіти, шкільна освіта.

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