SOCIAL AND PHILOSOPHICAL ASPECTS OF ECONOMIC THEORY AND EDUCATION

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Abstract
In the following article the economic science and education are subjects of methodological analysis, there is a differentiation of theretical and practical part of it. The stated material leads to the conclusion that there is a clear link between economical activity and political forms of social life, on the one hand, and with the ethical patterns of human behavior - on the other.

Key words: economics, economical theory, economical activities, methodological analysis, social and philosophical analysis, education

Article
The difficulties in getting its own sharp methodological terms of philosophy have at least two major factors behind it. First of all, we can not say about the rejection of Marxists philosophy, as it`s been explained in model of social-economical processes and relationships. Such refusal caused more global movements: the social system, that has been served in theoretically-ideological plan by marxists theory, became destroyed. Philosophy of Economics in Ukraine appears in the place, which for many years held a Marxist social and economic theory. However, new, market, economic realities demand for a more conceptual apparatus.

In modern terms, it became apparent that economic determinism to a great extent distorts the real and complex relationship between the economic side of life and other areas of society: social structures, forms of political power, spiritual culture. Given all this, it seems that the philosophy of economics should not claim a dominant role in understanding society and its history and in the present situation can be built as a universal theory. However, given the importance and significance of economic reality in people's lives, philosophy of economics should get a special place among other philosophical disciplines. But then there is a completely legitimate question: how can you identify this place?

It is possible that some light on this question can shed appeal to traditional philosophical distinktions - "theoretical philosophy" and "practical philosophy". As you know, practical philosophy involves ethics, social philosophy and political philosophy. In particular, with regard to ethical theory as a branch of practical philosophy of Aristotle noted that the purpose of the doctrine is not knowledge, and behavior. Qualifying further substantive originality of practical philosophy, it should be noted that it in its basic premise assumes quite obvious fact that a person
is subject to certain actions that imply a certain purpose, values, and specific ways to achieve these goals. In other words, man is defined first of all as an active substance. In addition, practical work, as such, as well as any other specific activities, is always somehow focused on the development and active transformation of the world in accordance with the objectives and inherited ideals. The traditional definition of practice puts it in a series of three basic ways human development of the world, along with knowledge and aesthetic evaluation. It is assumed that the value of the cognitive relationship to the world is the ideal of truth, aesthetic mastery of reality is subject to the laws of beauty and practical activities by its very nature is aimed at good as the last goal of all human actions. A further justification and clarification of this definition usually turn to Kant's "practical reason", while still referring practice exclusively to the area of moral behavior. However, we think, that such definition of human practice is too general and lacks a few essential components.

Famous Austrian economist L. Mises argued even theoretical possibility of constructing a general theory of human action - "praxeology." The foundation of "praxeology", according to the opinion of Austrian scientist should become clear economic theory. In the context of clarifying our problem - a methodological study of philosophy of economics - Mises's concept shows an important point: the general philosophical questions of the economy belong to the part of practical action of human. Now probably its easier to understand the very specific of economical approach to human phenomenon: in the integral human activity economists allocate a private aspect, which has to do with economics - practical activities focused on the benefits and effectiveness. Should, however, be noted that the specific site of economic activity in the history of economics is not always interpreted the same way.

Although the classical economists, along with utility main motive and purpose of economic behavior considered as the pursuit of wealth, modern researchers have other value presumptions. Under the current terms, the pursuit of wealth is not a fixture of economic activity: in their behavior "economical man" tries primarily to maximize utility. This kind of representation - a modern version of the more general category of efficiency. In fact, the desire to extract the maximum benefit from their activities, reducing it to the minimum possible cost, is now a major feature of economic rationality, or even identical to this concept. The result is that the center of the philosophy of economics as a branch of practical philosophy is new, special type of rationality, not isolated and therefore not considered classical economic science - what might be called practical rationality.

It can be argued that the concept of practical rationality combines economic approach to human problems with other related sections of Practical Philosophy - Socio-political doctrines and ethics. Even the name of the economical science, that was just recently the “political economy” tells us the similarities and connections between economical and socio-political issues. Since Adam Smith, representatives of the sciences selected subject of his interest and theoretical analysis of intrinsic connections between the efficiency of the economic system of society and its political freedoms. A similar correlation can be seen between economic and moral spheres of social life, as rational-efficient behavior, as one of the essential features of man is manifested in moral standards and regulations. This is evidenced by the fact that a number of concepts such prominent economists as Gossen, Ricardo, Jevons, Mill, directly or indirectly embody the principles of hedonism and utilitarianism as their ethical assumptions.

The above material apparently leads to the conclusion that there is a clear link economic activity to political forms of social life, on the one hand, and with the ethical patterns of human behavior - on the other. Moreover, certain general dimension, the problem field of disciplines that explore these questions are reasonable and practical logic of actions focused on efficiency and extract maximum utility from the active interaction with the environment.

This idea is the core for organization of all people’s knowledge in different parts of «practical philosophy». Because of these circumstances, the philosophy of economics should take its place in
the "practical philosophy" as one of the most important philosophical subjects.

Calling into question the object of philosophical analysis of the economy, the problem of the relationship of philosophy and economics researcher ekonomicheskoj teorii refers to an important conceptual opposition as Sami correctly position the considered discipline, "management philosophy" or "philosophy of economics."

German philosoph P. Kozlowski offered a project of philosophy of househld as an «ethic economics». According to the logic of the latter, any economic activity is not an autonomous and closed one, it is always to some extent loaded with socio-cultural, ethical and religious determinants. It should be noted that in their researches supporter of "moral economy" bases on the tradition of German historical school of political economy, according to the ideas of which, the economic analysis is impossible without the whole cultural and ethical context of economic activity. The task of economic theory in this case is seen in the creation of a coherent "theory of the economy." According to the head of the historical school H.Shmoller, the theory of the economy should be, above all, the science of man is historically and ethically oriented "science of socio-economic spirit." It is natural that such an approach economic order conceived as being based on the spiritual and moral conscience of the people. The latter is understood not simply as a collection of individuals pursuing their economic interests as well as a holistic entity "economy" combined internal moral and psychological connections.

This concept of "economy" and the appropriate interpretation of the nature of economic science defines a very natural field for "philosophy of management." Indeed, between the economic "theory of management" and "management philosophy of" are no clear boundaries. The philosophy here is built on the theory of economy, drawing on his analysis of more general ethical, spiritual and religious grounds and reasons of national economic life.

Because of these circumstances, we can say that - for all its indisputable originality - the paradigm outlined in general fit and "management philosophy" S.M. Bulgakov. It should be noted that after his departure from the original capture Marxism vydatnyy thinker is mainly oriented to German historical school. Significant impact, particularly made him famous work of M. Weber "The Protestant Ethic and the Spirit of Capitalism." The fact that the turn to Orthodoxy in conjunction with the professional interests of contemporary thinker summed up the same problem, which involved Weber - the influence of religious ethics on economic behavior. Effect of Weber, Sombart and other representatives of the German historical school is especially noticeable in a fundamentally important article S.N.Bulhakov "The economy and religious identity" (1909), in which he detailed analysis of this issue.

As a result of his thoughts Bulgakov concludes that "if a person who acts as a factor of economic development, developed under the decisive influence of their moral and religious convictions, it has to be, and this or that religious self-identity and religion in general, which affects to all areas of life, and are among the important factors of the economy "[3, P. 367]. There is a similarity in thoughts of russian scientist and german theorists. It is a deep conviction that the economy is a kind of organic whole that can not be reduced to a simple sum of economic acts of individuals, and therefore has a super-logic. As said the thinker himself to these individual subjective action at all possible, a holistic farming as such have had to exist a priori in its basic structural aspects.

Note that the fundamental differences between the domestic "economy philosophy" and the economic theory of the West - the difference in methodology, baseline problems, most methods of production problems and value premises – have one, purely historical explanation. The fact is that a conceptual shifts in global economies and related to these theories were hardly known and hardly perceived by domestic intellectual elite of that historical period, in economics-oriented Marxism (and later - on the idea of the German historical school). It is conservative and selective interest only to these two areas of Western economic thought gradually led supporters of the national "economic philosophy" to the existence of an isolated intellectual environment To be
noted that this situation has not gone unnoticed among prominent local thinkers beginning of XX century. As for the current situation in the philosophy of state, there is noteworthy pluralism and coexistence of different points of view on the subject, method and methodological status of this field. The originality of this trend, researchers see that having a strong philosophical potential, it is a very promising alternative to modern Marxist methodology. In general, this area of philosophy is interpreted as a modern version of political economy (opposed to "the economy"), and as an interdisciplinary knowledge emerging at the intersection of economics and philosophy, and as a special philosophical discipline (along with the philosophy of history, religion, law and so on), and as a special generalized knowledge, which is characterized not so much a description of economic life, but the disclosure of its existential, philosophical foundations, and finally as a philosophical methodology of economics.

However, from our point of view, modern economic theory deserves to get more attention from "philosophy of the economy". As noted, the dominant is the point of view that modern economic theory distanced itself from philosophy and other social sciences, it has become a fully self-sufficient pure theory. Indeed, after Jevons, Walras, Menger, Marshall's economics was largely developed toward abstract matematyrovannoyi discipline (although, of course, tends to be downplayed its mathematization, there are areas, such as the Austrian school, Keynes school, neoinstitutionalism, in which mathematical models are used rather moderately or not used at all).

However, it will be fair to say that modern economic theory still is not clean and self-contained area of knowledge. And during the XX century, it contains enough of their own philosophy and other social and cultural contexts. We must consider that this philosophy is essentially a different type than that which guided the German and Russian economists XIX - early XX century. Even those experts who accused the economy in the origi n of neopozitivizmu or pragmatism should not forget that it is also philosophies and concepts. They certainly differ from classical philosophy - from Kant or Hegel studies, which has been a focus for scientists of the last century, but that does not make them unphilosophical.

Also not all representative of moder economical science agree with positive methodological ideas. For example, in Austrian school from K. Menger to F.Hayek, majority of its representatives were not far from philosophical and methodological work that couldn’t be fully described as positivists direction. For example, L Mise criticized positivism and offered a project of praxeology – social-philosophical theory o human actions. F.Hayek therefore developed the original concept of the evolution of social institutions, he was also the author of numerous works on the history of political philosophy and social studies. In Keynes's theory, the neoclassical concept of rationality, in the methodological writings of M. Friedman and his writings on the relationship of political and economic freedom are clearly seen significant philosophical, social and humanitarian aspects of economic knowledge. That’s why the wide-spread thought that opposite to classical political economy, modern theory is finally splitted with philosophy, looks at least not convincing.

### Literature

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