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## **1.5. Новітні дослідження у галузі онтології, філософії релігії, моралі та культури**

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### **THE GENESIS OF THE INTERRELATION OF MORALITY AND ECONOMY: SOCIAL AND PHILOSOPHICAL ANALYSIS**

The economy, on the one hand, is governed by the economic laws, on the other, is determined by people, whose wishes and choices are always determined by a set of norms, values, attitudes, representations, in particular, moral ones. The economy is not free from the morality, because the market includes not just the "economic individuals" in its "orbit" but the multifaceted and multidimensional personalities.

The development of the problem of the interconnection of the morality and the economy contributes to the philosophical understanding of the economic existence of the human and the society. It expands and enriches the economic consciousness (without

which further successful development of a market economy is impossible) and opens the new horizons of the research in the area of the philosophy of economy.

The morality is regarded as a set of norms, rules, principles and prescriptions of the behavior of the people, which are constructed in accordance with the higher moral values and are generally accepted in the society; on the other hand, the morality is the actual behavior of the people and their real attitudes [1, 9].

The economy is the area of the social life in which the production, exchange, distribution and consumption of the products of the human activity is carried out on the basis of the use of the various resources. It is the area of the social life in which the system of the productive forces and the economic relations which are governed by the different types of the economic laws forms and constantly develops [2, 380].

The interrelation of morality and economy has a historical dynamic. The stages of the development of the interrelation of morality and economy:

- the stage of the existence of the pre-industrial societies (the traditional societies);
- the period of origin and genesis of the societies of the industrial type, which continues to this day.

In the pre-industrial societies the economy has been inextricably linked to the religious, family and political activity of the human as the subject of the economic relations. The human's participation in the material production is largely determined by his ideas about the meaning of the life, property, material wealth, success and work.

So, in the Ancient India the human behavior, in particular economic behavior, was subordinated to the higher religious values. and, A human was willing to sacrifice both his business reputation, his honor and his own material comfort if it was required by religious duty. The similar approach was characterized for the culture of the Ancient China. Confucius played a leading role in the interpersonal relations in any area of the human life, including economic, the sense of the duty, justice, honesty, personal decency, subordinating the usefulness of the morality.

An important characteristic of the traditional society is the domination of the idea of a human's decent life in accordance with his social status. Consequently, consumption, both physically necessary and prestigious, was determined by the social status in the traditional societies.

The labor in the traditional societies is not linked to the accumulation and is not seen as a way to the wealth. The wealth is not used to expand the production. The wealth for the wealthy is a tool to support the public influence and the realization of the related obligation, for example, political or military. The peasants and artisans in the traditional society also do not seek to expand production and increase of the wealth. Therefore, the economic activity in the pre-industrial societies in the epoch of Antiquity is routine and traditional, the tools and technologies remain unchanged for many centuries and there are not incentives to improve and update them. Moreover, the production of the sustainable forms of the activity is desirable because it confirms the invariance of the world order and the social structure.

The idea of the work and its value, which is formed within the traditional societies, is also not straightforward. The reason for this is the existence of two subcultures (the ruling class and the producer class), as well as certain religious and moral traditions. However, in general, the involuntary physical labor has a low social status.

The changes in the understanding of the value of the work, property and wealth happen due to the spread of the Christianity in the Medieval epoch. The medieval theologians interpret labor as a virtue, a necessary human's employment, because it promotes a righteous lifestyle. But at the same time it should not be accompanied even by the thought of the accumulation and the enrichment. So, in comparison with the ancient world, the Christianity contributes to the valuable rehabilitation of the labor. The wealth, on the contrary, ceases to be considered as a sign of the human virtues. It has come to be seen as the source of many sins and defects that have been a serious obstacle to the salvation of the soul. Not the wealth, but the poverty and the obedience are the ideal of the medieval society. The wealth as an antipode of the poverty was to receive a moral

justification. Its form was the charity in the form of the giving alms to the poor and, even, the demonstrating respect for the poverty.

Therefore, the main moral criterion for the evaluating of the economic practices within a traditional society such as the medieval society is the righteousness of people's thoughts, not its economic feasibility and productivity.

The purpose of the economic activity in the traditional societies, mainly, is not only to provide themselves with the necessary products, but also the moral self-improvement. The purpose of the distribution is to maintain of the stable social (Divine) order. The exchange and the consumption which are largely status-driven serve the same purpose. It is no wonder that the entrepreneurship and the economic activity are not values for such a culture, because they “undermine” the order established by God and violate the principles of the order and the justice.

So, there is a reason to argue that societies of the pre-industrial type are the primary type of the economic system, which is based on the customs, traditions, national and cultural roots. The economic activity is not perceived as the existential value within this system.

In the fifteenth and sixteenth centuries, a new type of the economy began to emerge in the Western European countries. It's the capitalist, industrial economy, whose the ideological base constituted the Reformation Movement. This is the reason for the formation of a new economic morality. In contrast to the Catholicism, where the need to work was viewed, mainly as the atonement for the original sin, as a kind of the punishment, the Protestantism saw in the labor the most important vital value and a sacred duty to God, to society and to ourselves. The Protestant morality opened a real prospect for human to raise his social status and well-being in the earthly life, justifying the high social status and dignity of the labor. The new religious morality has also prepared the atonement for the perceiving of the wealth no longer as an object of conviction (however, subject to adherence the values such as the honesty in the relations with partners, initiative, responsibility, moderation, frugality, prudence, which are the essential elements of the rational capitalist economy).

“The Spirit of Capitalism” as the desire for a profit which is inherent to the capitalist entrepreneurs resists the Traditionalism which is inherent to the non-capitalist (pre-industrial, traditional) societies. The “Traditionalism” is the kind of thinking in which a human “by his nature” is not inclined to make money, more and more money, he wants to just live, live as he used to and earn as much as is necessary for such a life” [3,68].

Therefore, the religious morality of the Protestantism contributed to the formation of a special economic morality, which, in turn, determined the nature of the economy and provided the powerful development of the economy in the future.

Today, the Western countries and some Eastern societies such as Japan and, in part, the "new industrial countries" of the Far East and Southeast Asia have entered a post-industrial, informational, digital period of the development. It is associated with a new value system, a new mentality, a new culture called "postmodern" and which requires the adoption of a new philosophy of the economic development in general.

The capital takes on a new historical form such as the information, knowledge, know-how, the latest technologies. Such capital cannot be alienated from the human as the subject of the production and his culture. The rationality, sound calculation, sense of purpose and the desire to achieve the goal as mental and moral orientations to the success, activity, mobility remain the attributes of the case as opposed to the traditional mode of action [4, 273].

The problem of the value formation becomes particularly topical in conditions of the cost-intensive, science-intensive and post-industrial society based on the individualism, freedom and competition. After all, the freedom involves not only economic but also ethical individualism, which comes down to the question: what should I do, what are the reasonable advantages for me? So, the primordial moral problem of values is not eliminated over time. It is given to the discretion of the individuals as the subjects of the economic activity. It again emphasizes the important role of the morality in the economic life of the human.

The morality and economy are organically interconnected and interdependent social phenomena. The morality is intended to provide an opportunity for economic development

along the way of the civilized market and so it is an important factor in social and economic progress.

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