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The phenomenon of “economism” and “injection of ethics into” theoretical doctrines of economic activity

The article reviews the traditional and modern approaches to the relationship of the economy and ethics. A historiographical analysis of the impact of changing views on ethical leverage the successful overcoming crises recurring in economic activities. It is about the practical concepts of social economy, which can be used in the development discourse of business ethics. This approach, which takes into account three types of motivation for economic activity (professional, patriotic, social) suggests the “communicative mind” that corrects market “failures”.

Keywords: injection of ethics into, economism, motivation, business activities, business ethics.

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Феномены “экономизма” и “этизации” в теоретических доктринах хозяйственной деятельности

Рассматриваются традиционные и современные подходы к взаимосвязи экономики и этики. Осуществляется исторический анализ изменения взглядов на влияние морально–этических рычагов успешного преодоления кризисов, которые периодически возникают в хозяйственной деятельности. Речь идет о концептах практической социальной экономики, которые могут быть использованы в разработке дискурсивной этики бизнеса. Такой подход, который учитывает три вида мотивации к хозяйственной деятельности (профессиональную, патриотическую, социальную) позволяет говорить о коммуникативном разуме, что корректирует провалы рынка.

Ключевые слова: этизация, экономизм, мотивация, хозяйственная деятельность, этика бизнеса.

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GLOBAL CONSCIOUSNESS ASA CULTURAL AND HISTORICAL CONCEPT

The article analyses the ideas of philosophy of cosmic representatives. Cultural, historical and civilizational character of the phenomenon of global consciousness is

grounded. It is proved that global consciousness is a part of social and cultural potential of global information networks and may indicate the prospects of mankind as a mind barer.

Keywords: globalization, global consciousness, cosmic, information society, cultural and historical concept.

(стаття друкується мовою оригіналу)

In the time of global information networks the pursuit of unity of the humankind has transformed into a major conceptual social project. State borders of the geopolitical West have conventionally outlined the spheres of influence due to successful implementation of a range of innovative solutions at the turn of the XXI century. Intensification of integration processes in the realms of economics, culture, law, education, and warfare urged researches to coin the terms of global thinking, global consciousness, planetary personality etc.

The conditions, which enabled the person to identify themselves with the entire humanity both in the civilizational and sociocultural dimensions, presented a non–biased frame for the respective social discourse. In the days of Socrates, Leonardo da Vinci, G. Galilei, J.J. Rousseau, G. Hegel, the idea of all–encompassing unity was of a contemplative nature and was not rooted into social facts, on the other hand in the globalized world any developments can influence the security and stability of individuals, groups, states. Nevertheless, mastering the innovational, and, correspondingly, sociocultural potential of the system of global information networks, the person cannot totally comprehend the correlation of their own activity and the changes in the social space.

It is hardly an exaggeration to label the understanding of functioning of responsibility, interference, and dependence mechanisms in the social system of the globalized society as superficial and labile on the level of social psychology. We are of the opinion that the lack of methodology in coordination of particular actions, social activity, and civilization consequences constitutes the main reason for social fallouts, revolutions, wars and international conflicts. That is why the analysis of the phenomenon of the global in the light of individual perception of planetary effects caused by social actions is a topical social and philosophical issue.

Within the problem outlined we will focus on the analysis of historical and philosophical origins of the global consciousness notion, and on its representation as a cultural and historical concept of the information society. Foremost we will narrow down the notion of cultural and historical concept. In the present paper it is used in the context of social–constructivist school in philosophy and we understand it as a set of ideas, principles, theories, which can be accepted by society as normative and ensure the survival of the humankind. With the necessity of objectivities acknowledged, sociocultural constructs become ontologically equal to the structural components of the social reality. Morals, money, public authority, classes, ranks, titles etc. belong to the constructs implemented into social space. Each historical epoch on the basis of its inherent cultural and civilization coordinates generates new constructs and transforms existing. Playing the role of socio–cultural factors, they provide the procedure for the legitimation of social institutions. Consequently, the information society also produces its constructs, in an effort to embody in them the ideal social model.

However, the expediency of removing the concept of global consciousness on the level of cultural–historical construct remains unanswered. No less a debate among scientists is also the content and place specified construct with the implementation of the social potential of the information age. The reasons for this skepticism, in our opinion, there are several. Firstly, modern civilization challenges are so unpredictable and global, that seems illusory opinion about their solution by imposing the public consciousness another theoretical construct. Secondly, the postmodern experience of overcoming narratives (which include social constructs) approved distrust and hindered their development and implementation. Thirdly, the ethical orientation of most cultural and historical structures reduces social trust to them in the conditions of intensification the technologies for manipulating of public opinion.

With this in mind, the only way to attract the innovative, educational, cultural potential of some construct believes identifying its historical–cultural and cultural–civilization sources. Like any other form of development, social development is the combination of evolutionary and commercial components. At the same time, any internal combinations of events and their causes, the trajectory of development is logical. Therefore, each historically conditioned phenomenon in one form or another should be reflected in the following socio–cultural transformation of society.

Looking for conceptual analogues of construct of global consciousness, researchers have repeatedly appealed to the philosophical heritage of representatives cosmic (V.Vernadskiy, O.Chizhevskiy, M.Kholodniy, K.Tsiolkovskiy, S.Frank, P.de Charden and others). As a scientific–philosophical system, cosmic forms the idea of the wholeness of the universe and the relationship of Space with the processes of social life. For representatives of the philosophy of cosmic characteristic position, according to which the universe is the house that mankind has to understand and master. Socio–philosophical and anthropological essence of cosmic can be expressed as follows: humanity is not only planetary phenomenon, but also cosmic origin, and therefore in the future it will become a factor of change not only of the earth but also of the cosmic nature. Following the aim of our study, we note that such views were typical of the ancient Greeks, after which they received the support of a number of religious thinkers of the Middle Ages, the Renaissance natural philosophers, representatives of the philosophy of the New Time and non–classical science of the early twentieth century. However the first opportunity to implement these ideas in practice of social life had the precursors of the space age. According to their vision the Universe had to prepare for its' space destiny. Searching for the ways of such a transition made it possible to divide the cosmic into three directions: the natural–scientific, religious and artistic. But the integrity of the study, the conceptual ideas were not affected and were presented in the way of public discourse about the future of planetary civilization.

Although there are some concerns, that in spite of the predictable ideas, the cosmic did not receive the wide spread and remained a set of theoretical constructions, this article tries to focus on those aspects that are significant for the progress of humanity in the information age. Thus, at once it will be dissociated from the ecological, ethics,

religious and futurist interpretation of social philosophical inheritance of cosmic. Developing these aspects (which quite often were just the passionarity phantasmagoria), researchers move away from the main idea of this direction, by adding to it an absurd, contradictory, obviously incorrect guesses.

As an example, there's a quote from the typical scientific research, where the ideas of cosmic are originally regenerated: "Mankind needs a new Prophet, who'd manage to engage people to search the road to the future, but not the past, to touch their souls and put a fire in the hearts, directing the human energy to spiritual revival... The gift of creation, which owns the man, originally divided the World on smaller entities eventually penetrated so deeply that stumbled on the 'spine' of generalization. A circle was locked, creation, as unique noumen... lays a way to the reunion with General" [1, p. 296]. Obviously, such thoughts not only distort the perception of conclusions and predictions of cosmic, and is an occasion to put their work on the shelf of history.

For this reason, addressing the formation of cultural and historical concept of global consciousness to cosmists' art, there is a limitation among the opinions of representatives of this scientific direction. Only defining the framework of the construction, it will be possible to discover another aspects. The largest heuristic potential in the context of this study belongs to the Ukrainian scientist, the first president of National Academy of Sciences of Ukraine V.Vernadskiy. As well as other cosmists, he went out of existing in that time scientific knowledge, considering that "in science there is no awareness that the phenomenon of life and the phenomenon of dead nature, taken from geological, i.e. planetary perspective, are the manifestation of a single process" [3, p. 12]. Thus, life is not a random phenomenon, but a natural result of the world evolution. Actively affecting the biosphere by science and innovation, Humanity turns it into the noosphere. Being explored by means of devices and mechanisms, the noosphere newly organizes the biosphere.

The course of history must transform the social consciousness into global consciousness. In such a way the thinker has shifted the responsibility for further destiny of Earth, nature, humankind to every individual who, once started transforming the biosphere, is not able to stop, slow down or turn the process in the opposite direction. Thereupon the researcher makes the conclusion that the existence of factors independent from the environment is impossible [5, p. 342]. Going further in his conclusions he suggests that subsequently the Cosmos will become the environment of human livelihoods. Focusing on the cosmic space, from our point of view, contained the function of human ascension to the level of global consciousness, diverting us from wars, typical for past epochs, redistribution of resources, the imposition of power and so on. On the level of social consciousness there had to be stated the priority of space exploration, searching new energy resources, innovative materials, health care improvement, targeting the technological breakthrough in the fields of science, education and technologies.

Other representatives of cosmic philosophy also justified the idea of the necessity of escaping from the planet scope. Thus, Ukrainian biologist M.Kholodniy was inclined to the idea of space origin of human intellect. The convincing

argument for “organic relationship of the mind with the whole universe is the effectiveness of mathematic analysis methods for accurate description, explanation and prediction or natural phenomena” [8, p. 146] that proves the mutual origin and co-evolution of human and the cosmos. Having taken the concept “anthropocentrism” as a basis for his analysis, he eventually suggested to replace it by the concept “anthropocosmic”, the point of which is that the attitude of a human to the nature is currently changing, he endeavors not only to conquer it but also to comprehend the mysteries of the cosmos and matter structure and evolution.

The problem of new concept expediency and its role in human social progress is appropriate in such a context. And though the ideas about connection of the Cosmos and humankind, suggested by M.Kholodniy, do not meet the status of instrumental knowledge, they bear the conclusions, important for information age. Globalization, accelerated by information network, has given a human the reasons to recognize himself as a citizen of the world. But this fact, in itself, does not impose on human the commitments for restructure the relationship to themselves and to society. According to the idea of Ukrainian explorer, the concept of the basic provisions of antropocosmic should contribute to the development of new forms of public relations. These forms should be focused on humanity has recognized the mission to fulfill the tasks adjacent to the achieved cosmic horizons. As opposed to the scientist V.Vernadskiy, M.Kholodniy holds the each individual responsible for the future [8, p. 178]. Rising above blind historical necessity, people should realize consequences of their acts, and will directions to activation of human evolution as bio-cosmic being. When analyzing the key ideas of a natural-science direction of cosmic it is impossible to ignore the scientific achievements of K.Tsiolkovskiy. His achievements are still quoted in astrophysics, aerodynamics and rocket building works. The famous scientist one of the first has described relationships between man and nature as the ratio of elements of a single system. Therefore, together with scientific findings ethical, religious, sociological and futurist aspect have found place in his works. Comparative analysis of the human history has found an original cyclicality. Every consecutive circle of the cycle brings complications of the famous vital functions arrangement forms [9, p. 30–31]. Such wave processes of coevolution have allowed K.Tsiolkovskiy to form concept of the Citizen of the Universe.

And while his views on this concept can be called as metaphysical, anyway it indicates the place of the man in Evolution of the Universe. When the humanity has recognized the secrets, laws of miracle, beauty, the paradoxes and promises it has no rights to return to the previous era, and instead – it obliged to enter a new era and be ready for new trial and achievements. On the basis of scientific discoveries K.Tsiolkovskiy has built the coherent social utopia. With sincere hope for human desire for happiness, he has proposed to develop actively the humanity consolidation projects and to search for an optimal model of administrative management, and also to involve the nations into universal foundations of moral discipline. In general, these social and philosophical ideas which were developed within the philosophy of cosmic have both their supporters and critics alike. In any case there is an undeniable thesis that humanity cannot progress

without having to overcome the baggage of contradictions which had been accumulated by centuries. While achieving a high level of social self-organization, revealing the globalization potential, introducing a system of information networks we are convinced that humanity must be away from religious, ethical, aesthetic, legal, educational and other types of the contradictions.

They should be as decoration of the nations and countries, but not their burden, the cause of conflict, death and suffering. Apparently, such changes require the evolution of social consciousness, to achieve the global level which is indifferent to disagreements. Such thoughts of scientists appear to express nothing more than their worldview orientation and cannot be verified by means of scientific facts, hypotheses and theories. If it is true, then the conclusions cannot be the arguments not only in exact or natural sciences but also in humanities discussions.

In order to refute these accusations let's turn to the creative heritage of prominent scientist, inventor and philosopher O. Chizhevskiy. Investigating solar activity, he proved its connection with civilization processes. Having studied the background of this problem, he found out that “a millennium before the beginning of the research study of nature, there was a deep conviction that the life was only the trembling of cosmic forces, the flow of cosmic energy” [10, p. 502]. That is, the life of a human being and the vital activity of humanity are determined by cosmic processes among which one can observe the transition of cosmic energy to mental states. O. Chizhevskiy grounded that according to the cycles of solar activity weather conditions change as well as crop yield, animal migration, the activity of microorganisms, the level of epidemiological diseases, frequency of sudden deaths etc. Thus, we cannot exclude the human personality from the general structure of nature, and tear it away from mechanics of the Universe. At the same time O.Chizhevskiy emphasized that this influence was not direct and obvious; it should be detected, developed and extended.

The conclusions of the representatives of philosophy of cosmic correlate with modern natural-scientific theories and humanities works. So, V. Stiopin and L. Kuznetsova discovered “the coincidence of basic principles of philosophy of cosmic and many fundamental ideas of modern scientific picture of the world and its worldview conclusions” [7, p. 242]. Comparing philosophy of cosmic with postnonclassical science, L.Drotianko notes: “thinkers of this school involved the terminology of modern science at the beginning of the 19th century” [6, p. 185]. The laws of non-equilibrium thermodynamics, representing non-linear, stochastic, co-operative and similar properties of open self-regulating systems finally convinced the researchers of the rightness of the worldview orientation (outlined by cosmists) on Space interpretation as a part of social space.

Therefore we agree with A.Bazaluk's opinion, who believes that “the basis of a future person's outlook should be laid on the realization that his life is a life of the civilization, and the civilization activity will wide scaled and productive to that extend at which each person realizes oneself in life” [2, p. 4]. Consequently, modern scholars are unanimous in actuality of cosmic ideas to understand the historical, cultural and civilizational progress of mankind.

All mentioned above allows us to make several conclusions which specify the purpose of our research. First of all, let's pay attention to cosmists' thesis on the relationship between life and natural processes. Translating this into the systems language, we get the law of direct dependence of social actions for the whole social space at the condition of its globalization. Meanwhile the global information networks, which determine the current social metrics, are not able to lead humanity beyond a global scale. Thus, a social space is not expanding as the creators of the digital revolution dreamt of, but shrinking with every technological or social and humanitarian innovation. Secondly, the noosphere provided social space with the third dimension, by having extended it physically. To move in three directions – civilizational, cultural and noospheric – mankind must aim all forms of social consciousness on a global perspective. Therefore, the task of understanding the global consciousness as a cultural and historical concept is considered to be a relevant social and philosophical issue. By solving it, humanity not only will gradually get rid of the burdens of past conflicts but also outline prospects for further development, deploy a new horizon, fully understand its essence as a universe intelligence carrier.

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Глобальна свідомість як культурно-історична концепція

Стаття аналізує ідеї філософії космічних представників. Культурний, історичний і цивілізаційний характер явища глобальної свідомості обґрунтований. Доведено, що глобальна свідомість є частиною соціального і культурного потенціалу глобальних інформаційних мереж і, можливо, вказує перспективи людства як більше глибокий розум.

Ключові слова: глобалізація, глобальна свідомість, космічний, інформаційне суспільство, культурно-історичний концепт

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Глобальное сознание как культурно-историческая концепция

Статья анализирует идеи философии космических представителей. Культурный, исторический и цивилизационный характер явления глобального сознания обоснован. Доказано, что глобальное сознание является частью социального и культурного потенциала глобальных информационных сетей и, возможно, указывает перспективы человечества как более обогащенный ум.

Ключевые слова: глобализация, глобальное сознание, космический, информационное общество, культурно-историческое понятие.

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ДИСКУРС ЯК ЧИННИК СУСПІЛЬНОГО ЗДІЙСНЕННЯ ЛЮДИНИ

Мова є важливим концептом у конструкції соціальної дійсності, у мові актуалізується мислення спільноти, віднаходиться площина порозуміння учасників інтеракції. Мова виступає координуючим чинником інтеракції індивідів, чим обумовлюється суспільна солідарність як конструююча соціальна сила. Комунікація між індивідами й суспільна інтеракція відбуваються посередництвом семіотичних систем, соціально найвагомішою серед яких є дискурсивні знакові чинники.

Ключові слова: мова, мовна активність, дискурс, інтеракція, суспільство, комунікація, суспільна дійсність.

Мова і суспільна дійсність. Мова і комунікація

Мова є формувальним чинником духовності суспільства, індивід-індивідні (суб'єкт-суб'єктні) стосунки та проєкції кожного індивідуального “Я” здійснюються у мові, а не відбиваються у ній. Суспільно здійснювана мова отримує конститутивний статус як здатність активно впливати на поведінку і мислення людей [4, с. 64], про що також писав у XIX столітті В. фон Гумбольдт про розуміння мови як життя, духу, породжувального процесу: мова є не продуктом діяльності (ergon), а є дією (energeia). Мова – це вся сукупність актів мовної діяльності, активність, творення. Через дискурсивну реалізацію слова і мовлення здійснюють зворотний вплив на людину. Як і мовлення, соціальна дійсність гіперсимволічна. Опис найелементарніших дій неможливий без опори на інтенцію як “ментальну сутність”, що спрямовує дію до певної мети [6, с. 102].