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CULTURAL AND ECONOMIC SELFDETERMINATION OF A PERSON

Atamaniuk ZoiaDukov Oleksandr

(Doctor of sciences in Philosophy, Associate at the Department of philosophy, sociology and management of socio-cultural activity State Institution «South Ukrainian National Pedagogical University named after K. D. Ushynsky» 26, Staroportofrankivska St., Odesa, Ukraine; student of the 3rd year of study of the Faculty of Social Studies and Humanities in State Institution «South Ukrainian National Pedagogical University named after K. D. Ushynsky» 26, Staroportofrankivska St., Odesa, Ukraine).

Introduction. *Ukrainian socio-economic science has come a long way from the period of economic thought, when economic phenomena were primitively reflected in human consciousness, to economic science, that is, a formed system of knowledge about the economic structure of society. Over time, the Ukrainian economic theory crystallized - an economic doctrine, a system of scientific principles that summarize practical experience and reflect the laws of nature, society, and economic thinking.*

The main material. *The formation of the Ukrainian people as a separate ethnic community took place on the basis of the Proto-Slavic population, which was previously a part of the unified Ancient Rus' state (IX-XII centuries). An important moment in the ethnic history of Ukrainians was that it was formed in the areas that once formed the core of the territory of the Ancient Rus' state. The relatively protracted nature of the process of formation of the Ukrainian people and the Ukrainian state was complicated and slowed down by the constant attempts of Lithuania, Poland, Turkey, Hungary and other neighboring feudal states to include Ukrainian lands and the Ukrainian population in their consist[71, p. 9].*

The economic thought of Ukraine during the period of Kyivan Rus' is most widely reflected in the literary monument «Rus'ka Pravda» (XI century). This oldest code of laws of the Ukrainian state contains valuable material that indicates the existence of signs of a fairly developed market economy. In particular, the law protected private property and determined the measure of punishment for encroachment on it. The princes and boyars had an exclusive and hereditary right to land, which even the Grand Duke could not deprive them of it.

'Rus'ka Pravda» informs us about the system of monetary units and their function of circulation and savings in the specified period. Unlike the Western European states of the early Middle Ages, where usury was considered sinful, in Kyivan Rus' it was regulated by law. «Rus'ka Pravda» approved the procedure for ensuring the creditor's property interests, their protection, the conditions under which the demand for loan repayment is legally valid, the procedure for debt collection, etc. It is noteworthy that «Ruska Pravda», in fact, did not limit the amount of interest. Regulation was carried out only in relation to interest for a loan for a relatively short term (from a month to a year). The loan interest rate in Kyivan Rus' was very high [7, p. 13].

In the multifaceted work «Povist» vremennykh lit' («The Tale of Bygone Years») (end of the XI-XII centuries), the author of which was Nestor, the monk of the Kyiv-Pechersk Monastery, it was indicated that the source of all wealth is labor. Recognizing the natural division of labor in

society into mental and physical, Nestor emphasizes that these types of labor are equally important for the well-being of the state - both the sage and the craftsman. Society needs all types of production that enrich the state. According to Nestor, the division of labor in the production process also became important, because it contributed to the improvement of craftsmanship [7, p. 12].

In the documents of the late Middle Ages, a significant spread of the patrimonial form of land ownership was recorded in Ukraine, it was interpreted as one that was given in hereditary possession with the permission of exchange, donation, sale (property). A number of charters provided for the possibility of seizing the patrimony from the owner in favor of the state, but with the provision of monetary compensation, which was recorded in advance in the patent for the right to own the patrimony.

Since those times, we have received some legal documents, which testify to keeping records of income and property. Economic thought reflects the development of usury. Loan charters indicate that credit operations are carried out under the pledge of property, including land holdings. Thus, land becomes a commodity [7, p. 13].

As statistical records show, the main unit of taxation in various Ukrainian lands was a plow, a plowshare, a yard, a courtyard in rural areas, and a house in cities, which indicates the preservation of ancient taxation measures that were used since Kyivan Rus'.

The Constitution of Pylyp Orlyk is a unique document that became the highest achievement and summary of Ukrainian social thought of the Cossack period. «The ideas expressed in this document are the result of almost a thousand years of socio-economic and political development of Ukraine, evidence of a high level of self-awareness of the nation» [7, p. 13].

The constitution of Pylyp Orlyk stood for the protection of private property. In order to prevent the dispossession of common Cossacks and the concentration of elder's landowning, which in those times led to the revival of feudal-serf relations, Article 10 of the Constitution prohibited the elder from taking land from ordinary Cossacks or forcing them to sell it.

In the Constitution a lot of attention is paid to financial affairs. The Constitution separated the state treasury from the hetman's treasury and placed it at the disposal of the general treasurer. In this way, state finances would be created [7, p. 14].

The fact that the Constitution posed trade problems testified to the development of commodity-money relations in the Hetmanate. If bazaars and trades were served only by local markets, which provided an economic connection between the city and the village, then the fairs connected different regions of Ukraine and were a sign that the formation of the internal market was taking place.

The Constitution defined some areas of improvement of the population taxation system. Having abolished the state monopolies, leases, and buyouts, hated by the people, the General Council had to find other means to maintain the Cossack army, which was at the disposal of the hetman and carried out military and police assignments [7, p. 14].

In the socio-economic policy of the Ukrainian hetmans, starting with P.Sagaidachny, attention was paid to the social protection of the population. Although the first Constitution of Ukraine was not implemented, it remained one of the most famous monuments of political and economic thought.

After the reunification of Left-Bank and Right-Bank Ukraine, after the second (1793) and third (1795) partitions of Poland and the liberation of the Northern Black Sea Region, conditions

emerged, which accelerated the process of ethno-cultural consolidation of Ukrainians, contributed to the specialization of various branches of agriculture and industry, development of internal Ukrainian economic relations and at the same time involved Ukraine in the unified national market.

After the abolition of serfdom in Ukraine, the development of capitalist relations in all areas of the economy accelerated significantly.

Already in the period of capitalism, under the influence of the pervasion of commodity relations and urban forms of life into the village, some archaic customs and rites are gradually getting used, new elements are spreading in the material life and spiritual life of the peasantry, which made up the majority of the population (European costume, new types of life, modified tools of production and etc.). This process was accompanied by further social and economic stratification of the peasantry, the destruction of its poorest part, and massive agricultural and non-agricultural withdrawal [7].

In the development of the ideas of the classical school of economics in Ukraine, two stages are clearly distinguished. The first of them covered the period up to the 60s of the XIX century and was characterized by the influence of physiocracy and later versions of classical political economy. The most famous representative of the physiocratic school, which appeared in Ukraine much later than in the West, was Vasyl Karazin (1773-1842), the initiator of the foundation of Kharkiv University and the reform of education in the Russian Empire. In a rather original way, the Ukrainian scientist solved the question of the connection between national well-being, entrepreneurship and management. He emphasized that «national luxury only gives rise to the spirit of industry in the states». V. Karazin distinguished material, moral and political well-being of the people, saw its direct dependence on the growth of the population, as well as on the way of management [4, pp. 25-26].

An outstanding page in the development of the ideas of the classical school in Ukraine was made by the works of Professor Joseph Lang, the first teacher of political economy at Kharkiv University (he worked there in 1805-1806 and in 1810-1819).

In the work «On the highest principle of political economy» (1807), J.Lang develops the ideas of F. Kahne's «Economic Table» and also creates a three-sector model of the national economy. But, in contrast to Kahne's «Economic table», he distinguishes agricultural, industrial and monetary sectors in the economy [4, pp. 25-26].

In the field of political economy, Ukrainian scientists D. Zhuravskiy, H. Stepanov, I. Vernadskiy and other representatives of the classical school used the theory of labor value to justify the historical necessity of the capitalist path of socio-economic development. The crisis of the feudal-serf system, the gradual pervasion of capitalist relations into all branches and spheres of the economy is the axis around which the polemic about the application of the key concepts of classical political economy unfolded.

At the next stage of the development of the ideas of the classics, which covered the second half of the 19th century, the problem of the capitalist development of the economy of Ukraine as a part of the Russian Empire already became central. Accordingly, not only the problems of research have changed, but also more favorable conditions for the development of economic science have appeared. Works of representatives of Ukrainian classical political economy of the second half of the 19th century A. Antonovych, H. Tsekhanovskiy, M. Kossovskiy, etc. marked by a critical analysis of previous theories of value and income distribution, a search for new concepts. At the

same time, some representatives of economic science (M. Sieber, M. Kossovsky) analyzed in detail the theory of value and other theories of classical and Marxist political economy, they were quite sympathetic to the economic theory of K. Marx and popularized it.

M. Sieber compared Ukrainians' ideas about labor and property with the attitude of other peoples to these phenomena. On this basis, he concluded that «the universality of this way of thinking is worthy of all kinds of wonder» [5].

Pointing to general capitalist trends in the economic development of Russia, M. Sieber described its national forms and features of capital accumulation. For example, he attributed embezzlement to such sources of capital growth that it could be called an exclusively Russian «specialty». The researcher illustrates his evidence with many facts that testify to Russian economic backwardness, caused, among other things, by the preservation of the socio-economic and legal support of despotism. It is necessary to counteract the negative consequences of capitalism, but it is impossible to think about its elimination until it exhausts itself, because it is the same as pulling oneself up by the hair [5, pp. 702–727].

That was the conclusion of M. Sieber about the reason for the development of capitalism in Russia, the establishment of which was hindered by the community, which long ago ceased to exist in the native country of the scientist - the defender of the economic and political freedom of peoples. Not without reason the researcher mentioned the entrepreneurship and love of freedom of the Cossacks, who defended freedom with incredible energy and who were slandered by the Moscow government precisely for this [5, p. 702–727].

As a rule, not only objective characteristics encoded in the economy, social, political and public system, but also subjective, spiritual and psychological features are analyzed to identify the peculiarities of the development of Ukrainians and their differences from other peoples. The national character, which is directly related to the economic thinking of the nation (or, more broadly - the people), is a certain abstraction from the realities of the existence of an ethno-national community, a generalization of the most widespread socio-psychological type that exists in Ukraine. The description and selection of specific features of Ukrainians does not mean that these features or this particular set of characteristics are inherent in every Ukrainian. To a certain extent, this is the creation of the «ideal type of Ukrainian». And only in this sense, such research is justified, as it can become the basis for deepening the analysis of the historical development of the community and forecasts of its future [7, p. 93–97].

Most representatives of the phenomenological direction in Ukrainian socio-theoretical thought attribute individualism, humanity, democracy, love of freedom (which often turns into anarchism), tolerance and peacefulness, optimism, ambitiousness, introversion, etc. to the original features of the Ukrainian national character. At the same time, instability and contradiction of nature, lack of collective will, national solidarity and agreement are distinguished among the most typical features [7, pp. 93–97].

The analysis of historical, cultural and ethnic features of the development of Ukrainians makes it possible to assert that Ukrainians have a harmonious «earthly» attitude towards the surrounding world. Interaction with nature, which has always been generous to Ukrainians, creates an optimistic mood, and the specifics of agriculture reproduce individualism as one of the most typical features of the Ukrainian character.

T. Masaryk pointed out this difference of the Ukrainian mental type from the Russian one: «Little Russians... differ from Great Russians not only in dialect, but also in economy, climate and

wealth. The character of the Little Russian differs from that of the Great Russian by the difference in his worldview, as Gogol explains well. For a Little Russian, the Great Russian language is completely artificial» [3, pp. 17-18].

S. Frank draws attention to the fundamental differences in the ways of mastering and knowing the world in the Western European and Eurasian tradition, considering Ukraine as a part of the Eurasian space in this context.

According to D. Chizhevsky, the nature of Ukraine had a significant impact on the formation of the main character traits of a Ukrainian. The landscape features of Ukraine have become a source of «greatness» that gives rise to aesthetic and religious feeling and philosophical instruction. It was these geographical features of the existence of Ukrainians as an autochthonous ethnic group throughout history that have formed a certain psychophysical type, and as a result, the mentality of Ukrainians [9, p. 27].

Emotional attitude towards the surrounding world as one of the main character traits of Ukrainians is especially characteristic of Ukrainian women. Thus, Y. Lypa draws attention to the fact that Ukrainian peasants, especially women, endow the whole world with the ability to be alive. And this pagan, mythological perception helps to survive in the most difficult conditions in which Ukrainians had to exist throughout their history. «If it were not for the sensitive attitude of a peasant woman to her work, life would have turned into hell for her», - Y. Lypa notes. It is this commitment to the creation of a psychologically harmonious environment that becomes the basis for the preservation of the generation and the stabilizing role, played by the woman in the Ukrainian family [6, pp. 49-53.].

Over the long centuries of the history of the Ukrainian ethnic group, trust in the motherland has turned into an archetype of the collective Ukrainian subconscious, forming the psychological optimism and harmonious worldview of Ukrainians.

Long-term purposeful destruction of the intellectual potential of the Ukrainian people led to the formation of the inability to accept new forms of thinking and practical action. Today, this has turned into a real problem for Ukrainian society [2, p. 27].

Y. Lypa writes about the psychological peculiarity of the perception of new ideas by Ukrainians: «Ukrainians feel comfortable in their usual ways of thinking, but unfamiliar ways cause them internal panic...» [6, pp. 49-53.].

M. Tugan-Baranovsky formulated a law («theorem of value»), according to which the marginal utility of freely reproduced economic goods is directly proportional to the labor value. With all the conventionality of this law (which, by the way, the scientist recognized himself, considering it as a certain ideal, a necessary condition for the implementation of the principle of economic calculation), the very idea of the need to study the category of value from the point of view of «objective» and «subjective» factors was extremely productive and raised his work in this field to the level of the newest achievements of world economic thought at that time. This separation of «subjective» and «objective» factors (it would be more accurate to say about the assessment of utility and costs as equal, independent forces that become objective thanks to the market, turning into social categories) was a tribute that the scientist paid to the ideas of the classical school and its search for an absolute substance of value. But the so-called Marshallian revolution and the emergence of the neoclassical direction in economic theory were connected precisely with the idea of synthesizing the achievements of marginalism with certain foundations of the classical school, first proposed in the West by A. Marshall [10, p. 56].

However, A. Marshall and M. Tugan-Baranovsky had different approaches to such a synthesis. A. Marshall, in fact, removed the problem of the source of value as the only substance of the cost and shifted the focus of attention to the possibility of combining, replacing factors of production, their effective organization in conditions of technical progress in close connection with the market mechanism. As for M. Tugan-Baranovsky, in his formula («theorem of value») he leaves the relationship «marginal utility - labor values» and instead of analyzing functional dependencies, he tries to directly compare these unrelated categories. As a result, M. Tugan-Baranovsky's theory of marginal utility acts as a peculiar step in the development and completion of Riccardo's theory of labor value, and Riccardo's theory acts as a supplement to the monistic explanation of value and cost by representatives of the Austrian school based on objective assessments [10, p. 57].

The works of M. Tugan-Baranovsky on the problems of value laid the scientific foundations and gave a qualitatively new impetus to attempts at a detailed critical review of the entire economic theory of Marxism. First of all, it concerned the theory of value and surplus value of K. Marx, the theory of abstract labor as the only substance of value, etc.

Prominent domestic economist V. Tymoshenko, researching economic fluctuations in agriculture based on price dynamics, determined that prices, like harvests, demonstrate cyclicity or periodicity to a certain extent. However, according to V. Tymoshenko, these phenomena have not yet become the object of proper empirical and statistical analysis, and therefore he considered his own research on this topic to be important from a methodological point of view. The scientist was right, so it was no coincidence that in the summer of 1928, the directorate of the Research Institute of Nutrition at Stanford University (California, USA) invited V. Tymoshenko to the position of a researcher. He also worked at the University of Michigan, where, among other disciplines, he taught the theory of business cycles [10, p. 67].

The rapid changes that have taken place in our society in recent years have brought many new things to life, both positive and negative. The psychology of the permissibility of the so-called «small evil» for the sake of personal survival is gaining a mass character in Ukrainian society today. The affirmation of cynicism, the destruction of any cultural values, the reduction of human relations to competition at the primitive level of physical survival forms an aura of extreme aggressiveness, which ultimately leads to the self-destruction of society. A totalitarian state, of course, can almost completely suppress economic and domestic crime. However, at the same time, it acts by illegal, repressive means and in the eyes of people it becomes the number one criminal. «If we introduce democratic freedoms, even in a distorted form, ... then we must clearly understand that everyone, including criminals, will use them» [1, pp. 187-196].

According to one of the most famous modern futurists, Alvin Toffler [8], similar «trouble» often occurs in societies, that are caught in the circle of rapid changes, because people do not have time to adapt to the new and perceive it adequately. In such societies, the destruction of old values often leads to the destruction of any culture in general, except for its most primitive manifestations. The psychology of mass violence is being formed. Relationships are reduced to the problem of survival, of fighting one's own kind by any means. He also claims [8] that five percent of the non-marginalized population is enough so that the situation does not become hopeless. So, do we have them? Will modern Ukrainian society be able to survive without leaving Ruina behind? Will a civilized way of building a truly independent Ukrainian state be found?

Conclusions. Therefore, the destruction of values and the formation of new ones in the

process of sociocultural transformations can change society and bring it back from the backyards of history.

In order to identify the peculiarities of the development of Ukrainians and their difference from other peoples were analyzed not only the objective characteristics encoded in the economy, social, political and public system, but also subjective, spiritual and psychological features. The national character, which is directly related to the economic thinking of the nation, is a certain abstraction from the realities of the existence of the ethno-national community, a generalization of the most widespread socio-psychological type that exists in Ukraine. To a certain extent, this is the creation of the «ideal type of Ukrainian». And only in this sense, such research is justified, as it can become the basis for deepening the analysis of the historical development of the community and forecasts of its future.

Today, this becomes a very real prospect for Ukrainian society, if it does not have time to form a sufficiently strong core, capable of resolutely resisting the process of self-destruction, of constructive action.

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CULTURE AND HUMAN IN SEARCH OF THEIR OWN IMAGE AND PATTERN

Poplavska Tetiana, Fedorova Inna

1. ORCID: 0000-0003-2492-8068 Ph.D, docent South Ukrainian National Pedagogical University named after K.D. Ushinsky Odessa, Staroportofrankovskaya 26, 65000, 2. ORCID: 0000-0002-6345-2309 as. prof. Odessa State Agrarian University

As you know, culture is a way of human existence, and there are many other ways, which are determined by specific natural and historical conditions of community existence. In this regard, the main question of culture is "Who is a human?", which is the bearer of consciousness, and "What should this human be?". And if "a human" is the bearer of consciousness, is it also its subject? The degree of responsibility of a human to themselves and to the rest of the world depends on the solution of these questions.

In traditional society, the answer to these questions was obtained directly and visually and was evidenced by a direct action - a ritual. Philosophical reflection, on the other hand, asks questions about the general essence of a human and seeks the basis for an answer in its own space, in the connections of ideas. However, such grounds turn out to be quite shaky, because they are immediately criticized by philosophy itself, and mainly because they rarely stand up to scrutiny in the actual material being of a human. This constant shakiness and incoherence become permanent conditions of self-conscious existence and are manifested in constant anxiety, in the anxiety of philosophical thought about its foundations.

The fundamental incompleteness of thinking, the relativity of the established, the need to constantly go beyond the limits of the conceivable content - a characteristic feature of philosophical reflection. At the same time, it should create some reliable interconnected integrity, some continuum of human existence, where fairly reliable guidelines are indicated. This contradiction determines the entire development of philosophy, which until now is the most important part of culture, since it was philosophy that began to produce general purposeful meanings of human existence, expressed in the forms of a social ideal. Therefore, with all its abstractness, philosophical reflection arises as a way of solving practical problems, as practical philosophy.

It has become that teaching and school are those what give knowledge about what is proper in a human, which makes reflection on this knowledge relevant at all times. According to M.K. Mamardashvili, the whole problem of human in culture lies in the answer to the question: can we be just the way we are, or is it possible for a human to rise above themselves, become better?

The purpose of this article is to find an answer to the question posed - is it possible for a human to rise above themselves and how is it possible?

The question of human, more precisely, what they are, how they should act and what exactly ensures their existence as a human, attracted the attention of philosophers both in the East and in the West.

In the Indian religious and philosophical experience presented in the Vedas and the Upanishads, morality is included in the cycle of "rebirth-life-death-rebirth-life-death-rebirth...".