

AXIOLOGY OF SCIENCE AND EDUCATION IN THE “WORLD OF ECONOMY” PARADIGM

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INTRODUCTION

The economic component of human existence has a considerable impact on the formation of a man’s living space generating his attitude to the needs and opportunities, shaping worldview principles and potential prospects. Education and science help to comprehend these needs and opportunities, to separate their important elements and to shape the value orientations.

As an integral part of human existence, the “world of economy” is not only considered in terms of economic benefits and material acquisitions, but through these very acquisitions it penetrates into the social, cultural and psychological spheres of human existence. Human existence is filled with meaning, relying on the economic components of existence that form the material platform of such existence. The economic fullness of existence enables social and spiritual progress, which in turn fills the “world of economy” with further potential development through new discoveries, developments and inventions. This process of interconnected development explains the impossibility of a separate existence of the “world of economy” without other components of human existence and the inadmissibility of giving preference to development of its separate elements.

Sometimes the value choice of needs from the point of view of economy and from the point of view of science and education differs drastically entering a contradiction. The choice between overall economic benefits, existing comforts, increasing profits, on the one hand, and limitations, whether it is the abandonment of modern progressive goods because of the damage caused by man-made technical innovations, on the other, is becoming more and more complex and all-enveloping. However, these contradictions do not lead to confrontation and disruption between the economy and the continuum of education and science, but, on the contrary, stimulate looking for new approaches to solving the pressing global problems of the humanity. The semantic certainty of the economic manifests itself through the knowledge produced by humanity and is being transformed into values that constitute a potential source of further economic development.

For this very reason keeping the balance between the vital force of economic development and the possibility and meaning of further human existence becomes an urgent problem and a field for scientific and practical

debate between economists, philosophers, political scientists, ecologists, physicists, biologists and more. Modern scientific terms that seek to identify the latest trends in economic development, such as “information society”, “knowledge society”, “knowledge economy”, “fourth industrial revolution”, “society of sustainable development”, etc., is a strong confirmation of the joint scientific work regarding the search for the most rational human development in opposition to the concepts of “economic benefit – safety”, “progress – environmental disaster”, “artificial intelligence – human creativity”.

1. The social component of the “world of economy” in the modus of human existence

The multifaceted nature of human life, represented in the variety of its inexhaustible manifestations from physiological to social and spiritual needs, shapes the human world and manifests itself in the diversity of its “worlds”. The separation by man of the “world of economy” as a necessary component of his existence borrows this tradition from the “metaphysics” of Aristotle.” Economic life enters the spheres of art, politics, morality, defines the imperatives of cultural activity. This testifies to the fact that the “world of economy” includes all the other seemingly irrelevant worlds, blurring the boundaries between them and themselves.

Overcoming claims to solve all problems of humanity, both in theoretical (spiritual) and practical (economic) dimensions is possible only on the way to addressing the real life and cognitive activity of modern man in its strive to be successful in life. The axiological paradigm of human existence is manifested through the combination of material and spiritual in the system of vital needs and social relations. The solution of the contradictions between the “spiritual” and “economic” in human existence is most fully actualized in the context of an all-enveloping “world of economy”, which today, having passed through the test of all kinds of utopias, has in fact become the main determinant of all the meanings of human existence¹.

The separation of the “world of economy” from other “worlds” of human existence can be explained by clarifying the essence of the concept of “world”. This concept is inseparable from the problem of “economy”, which, according to S.M. Bulgakov, can be taken in triple formulation: scientific-empirical, transcendental-critical and metaphysical. Such a way of consideration is not explained by the whim of the author at all – it is due to the very essence of the matter. After all, what in the sphere of the empirical

¹ Базилевич В.Д., Ільїн В.В. Метафізика економіки / В.Д. Базилевич, В.В. Ільїн. – К.: “Знання”, 2007. С. 174.

(practical) constitutes the object of “experience” becomes a problem of science, and that which is considered by cognitive forms and is the construction of “transcendental subject” – “with its existential roots going to the metaphysical land”². The claimed approach to the consideration of the economy identified a range of problems, which turned out to be broad enough: starting with the meaning of the economy, the relationship of life and death, good and evil, freedom and necessity and ending with the prospects for economic development of society.

At present, the “world of economy” is a multidimensional concept that includes a broad field of economic activity and human interconnection, not so much with the natural forces of nature, in order to protect the preservation and expansion of life, the subjugation and humanization of nature, but in fact the world of human sociality – infinite in manifestations of an individual choice. Actually, life itself is a constant choice, which in itself is a unity of logical and illogical, rising above the logical and not fitting into any logical definition. Although the illogical is not “dissolved” by the logical and not penetrative to it, it is nevertheless connected with the logical, by analogy with light, which implies constant overcoming of darkness. The “world of economy” is a synthesis of the dynamics of development and the structure of interconnections, both vertically and horizontally. In a horizontal dimension, there is a civilized division of the world into West and Non-West. In the vertical one – an information-hierarchical pyramid of wealth and power is formed, the summit of which is occupied by the advanced countries. To the top of the pyramid constantly attracts flows of finance, wealth, intelligence. Today, the mechanism of this structuring is globalization of all the components of socio-economic dynamics of the society³. Such an understanding of the “world of the economy” is inextricably linked to the essence of economic management, which is the universal philosophical question of the sense of life.

Comprehensive human activity transforms economic activity into a social plane, which allows us to consider the economic sphere as part of, a fragment of a wider reality. This shows its relationship to other, non-economic areas. Accordingly, the horizons of economic activity, theory, and along with it – the world of human economic life are expanding. This reveals the role of extra-economic – moral, religious and mental factors when describing an economic entity’s behavior. The world of economic reality, in its orientation on the basis – the human – is oriented on the search for the path that leads to the

² Булгаков С.Н. Философия хозяйства / С.Н. Булгаков. – М.: Наука, 1990. – С. 41.

³ Неклесса А.И. Трансмутация истории / А.И. Неклесса // Вопросы философии. – 2001. – № 3. – С. 61–74.

overcoming of the narrowly specialized approach in the understanding of economic life, reveals its hidden meanings, which is extremely important for formulating the landmarks of further development. The “world of economy” forms a real “thinking field” because sociality is inseparable from the cognitive intellectual support. With its help, acts of scientific cognition are carried out, aimed at a comprehensive social, economic explanation of phenomena and processes, a system approach, taking into account the specific nature of cultural influences, in which the national-ethnic aspect occupies an important place.

Multidimensional, not reducible sociality as a defining feature of the “world of economy” finds itself “on the other side” of direct perception through the prism of social consciousness, traditions, generalized concepts and ideas formed during the socio-historical process. Its functioning includes powerful natural and social interactions, energy and information flows. It “penetrates” the private life of a person, like X-rays. “Behind the advertising picture addressed to the childhood dreams of a man, is hidden economically and mathematically designed, detail-calculated model of the segmented market as well as the program of a certain game, at the end of which the individual is assigned a role and the corresponding contribution to the ultimate win. At one extreme of this situation are various abstract qualities and forces, at the other, the seemingly natural, individual-psychological perception of the screen picture”⁴. However, the perception that coincided with advertising and gave rise to the effect of “positive emotion”, however, works as an element of the system of socio-economic ties, as one of the contacts that provide reproduction and performance of this system.

This is the way the process of constant complication of the world economy takes place. It emerges as a separate economy; however, under no circumstances it is complete. The “world of economy” itself has many important and essential constituents, not at all economic at times since in the surrounding life not everything can be reduced to commodity exchange and promotion of money. It is not difficult to make sure that most of the economic life does not directly relate to the economic organization. The economic enters the “process of production and consumption”, giving it its substance, playing with this very substance, using it as a means to impose its value labels in the expression of price characteristics. The economic world in itself is a world of economic numbers, figures that are expressed in monetary equivalent, as well as numerical and digital measurements through which economy views all the rest which is non-economic. Hence – the “appearance” of economic estimates regarding non-

⁴ Кемеров В.Е. Введение в социальную философию / В.Е. Кемеров. – М.: Азбука-классика, 2001. – С. 60.

economic, their inclusion in the non-economic, some kind of super-economy⁵. The latter gives rise to what can be called the all-inclusiveness of the “world of economy”, which requires its multifaceted content definitions.

The multifaceted content of the “world of economy” is conditioned by constant interaction of its elements, which in their unity characterize the economic as a substantive unity. There is nothing extra-economic and intangible, monetary, physical, substantive-tangible, that could determine “the substantive essence and value of economic and monetary; there is no “external” substance that can be calculated, weighed, to express the composition of the economic, thereby capturing its meaning. It is absent because the economic, “deepened” in life, is able to solve its own economic issues, directing with their decisions social medium and culture, making them dependent on the economy. Thus, it affirms the permeability of the world of economy, since it is the world of many elements and parameters”⁶. Of course, if we understand the economic in the infinity of opportunities that demonstrate the universal nature of one’s own existence. Nevertheless, such a characteristic of the economic emphasizes the breadth of economic interactions. This is evidenced by the inseparability of the categories of culture: nation, consciousness, spirit, person, idea, faith, justice, etc. from the economic space. They form “cultural matter” as the main characteristic of economic substance. All this is what constitutes the “world of economy” – complex, contradictory, diverse, rich in its content and meanings.

However, this definition of the “world of economy” is too broad and general. It is necessary, along with the concept of “world of economy”, to clarify the essence of the phenomenon of “economic”, which can be revealed through the category of “substance”. Diverse levels of economic development, polyphony of methods of economic cognition, lifestyles in different regions of the world, the variety of forms of economic relationships in different societies – all this distinguishes “economic” as a separate (along with the concept of “world of economy”) object of analysis. Economic is included in the social medium, where, along with the vast infrastructure of the ideal which directly participates in the cognition of the surrounding reality (education, science, social consciousness in the diversity of forms), there is material social medium. It is the “body” that nourishes and provides (protects) self-development, quantitative and especially qualitative “build-up” of the “thinking matter”, of all ideal. It is supposedly a material design of the “thinking” matter, “home” for its location, “platform” for an extended review. This material social medium is called

⁵ Базилевич В.Д., Ільїн В.В. Метафізика економіки / В.Д. Базилевич, В.В. Ільїн. – К.: “Знання”, 2007. – С. 181.

⁶ Корняков В.И. Об экономической субстанции / В.И. Корняков // Философия хозяйства. – М. – 2004. – № 3 (33). – С. 115.

“economic matter”. One can say that this is the economic – as a sphere of productive, economic, vital human existence⁷.

The “world of economy” is multifaceted and multidimensional. It interacts with many factors that are not always reduced to just material. The “world of the economy” includes a variety of entities generated by the existence and activity of man and society. By distinguishing “economic”, it is necessary to emphasize its three most essential properties. The first is a well-defined objective reality. The second is economic relations that directly preserve, reproduce and strengthen the biosocial existence of people by providing them with sources of life, resources for social life. Economic relations exist where there is an “individual-social” person. They “surround” the person, in some way “merge” with it, pass into it. The third property is substantiality. It gives you the opportunity to identify the main basics of economic⁸.

It should be noted that the substance of the economic is inseparable from the ideal world of human existence. Constantly changing structures of being can take on complete forms if they are “locked” in the people’s minds, in the structure of their psyche: new structures begin to “work” only when people have an idea of the corresponding picture of being, and a generalized diagram of the life process or ontology begins to function in their activity. Substance is the nucleus of any ontology. The new logos of being must be rooted in people’s minds, connect external social forms with the realization of certain forces of individuals, open certain external forms of access to the “organic” of the inner being of the individual. Of course, the complete identity of the external and internal forms does not occur. But some peculiarities in the structures of external and “internal” activities of people must coincide, or, in any case, clearly correspond to each other. The manifestation of this identity is, to a great extent, belongs to the substance, which assumes the responsibility of “being the basis of everything”, in this case of all economic.

Recognition of the materiality of the economy is beyond objection. This leads to the recognition of the logic of self-development, inherent in the whole sphere of economic. Through self-development, it possesses a “selfness” that characterizes its true internal architectonics. The “selfness” of the economic is the basis for understanding the economic substance. Without it, it is impossible to adequately explain and use the modern economy. Objective economic processes reveal, without a doubt, two aspects of their functioning that can (and can be) explained only in the presence of a substance. The first aspect is the interaction of various factors, moments, phenomena of the

⁷ Корняков В.И. Об экономической субстанции / В.И. Корняков // *Философия хозяйства*. – М. – 2004. – № 3 (33). – С. 115.

⁸ Базилевич В.Д., Ільїн В.В. *Метафізика економіки* / В.Д. Базилевич, В.В. Ільїн. – К.: “Знання”, 2007. – С. 183.

economy. Interactions in the economy occur through a certain “something” – an economic substance. It is the substance of the social medium. But to ordinary observation, this “something” does not demonstrate itself exhaustively. No one sees the same basic material in the economics that is directly felt, which is what any particular subject is⁹.

Herein lies the ideality of the economic. Ideality as the “first metaphysics” of economic production emerged in economics as a special dimension, a special space. At the beginning of the formation of social medium, the economy itself led human thinking to the understanding of economic production as a “subject body of civilization”, a subject “condensation” of interconnected human forces. Representing production as a special system of things, the economy initiated the identification in this system of social forms, their use as a measure of the effectiveness of human actions. Hence the discrepancy of two interpretations of activity: as a natural process and as a substantive synthesis of human forces, energies and connections¹⁰.

The latter is the result of the second aspect: it indicates the structure of the economy. Its structural elements “pass” into each other in a certain order, proportions, ordered and necessary. The largest economic and economic entities are naturally formed, such as national income, investment, etc. There are clear relationships between us. They show both “complexity”, that is, complex content, and the impressive sustainability of the economy. To anyone who thinks it is clear that no structures will emerge unless there is a “fixing” material that builds and makes up these formations.

Nowadays, with the ever-growing economic role of the state, the economic substance cannot be completely elusive. In some manifestations, it is still known. At least because nowadays states can manipulate national economies in such fundamentally broad spheres as, for example, control over inflation, unemployment, over important parameters of all social reproduction. In this sense, the economic substance is known to the community¹¹.

A special feature of economic substance is its sociality. The economy has highlighted the functioning and development of human relationships through productive, economic and business activities. In doing so, it revealed its metaphysical essence through the determination of a new system of measurement of human forces, abilities, and cultural values. All this took on the meaning of a general semantic indicator, independent of specific

⁹ Корняков В.И. Об экономической субстанции / В.И. Корняков // *Философия хозяйства*. – М. – 2004. – 3 (33). – С. 115-116.

¹⁰ Кемеров В.Е. Введение в социальную философию / В.Е. Кемеров. – М.: Азбука-классика, 2001. – С. 100.

¹¹ Базилевич В.Д., Ільїн В.В. *Метафізика економіки* / В.Д. Базилевич, В.В. Ільїн. – К.: “Знання”, 2007. – С. 186-187.

properties, people and things. In the context of economic substance, the concepts of law, science and culture gain new dimension and depth. Some of them, such as the concept of state and law, had to change substantially, defining the goals and prospects of practical changes in the respective spheres. Others, for example, the concepts of culture, morality, art, all of their essence “resisted” the economic dimension (influence). Which, in fact, also defines the meaning of an economy activating the thinking energy and “driving” a person beyond the limits of concrete-sensory perception.

As a result, an economic way of thinking arises and forms, which under the influence of economic substance acquires new social characteristics. This makes it a means of the man’s adapting to the new principles of the functioning of socio-cultural and spiritual connections. Expanding one’s own economic existence in time (in economic activity) also meant developing new forms of understanding, new forms of interconnectedness of concepts. Thus, it became necessary to develop new means to convey its understanding of the essence of the economic as a process, which serves as an expression of the changing system of socio-economic ties. The peculiarity of the new way of thinking is achieved by including the problem of substantivity in the logic of the man’s reasoning. This enables the cognizing individual, through thinking, to write himself in any abstract links, in any schematic constructions. And if formal thinking fits into the structures of subject activity, which determines a direct relation to reality, then a new way of thinking (which is always claimed by a new methodology of cognition) begins to go far beyond the empirical (concrete-economic) being. Because of this, the person needs “his own territory” to “accommodate” and master the growing array of objects of cognition¹².

An attribute of economic substance, its highest level, is a model that synthetically expresses and embodies the whole process of its functioning. The model is an embodied potential opportunity that opens up the prospects of cognizing economic reality. In this aspect, economic substance is all that with which the nature “enters” social medium going into its development, participating in its growth, preparing and providing its self-knowledge with own intellect. It “conceived”, “designed” its substantive “elements”, which are mutually intersecting and interconnecting, forming a single stream of economic development, which is therefore the integrity of the “world of economy”. As an attribute of a substance, the objective model of its general movement “works” in all formations and for all social forms of production. It is (of course, along with the substance itself) the matrix of their creation, as well as data of social forms, specific economic relations.

¹² Базилевич В.Д., Лїїн В.В. Метафізика економіки / В.Д. Базилевич, В.В. Лїїн. – К.: “Знання”, 2007. – С. 188.

2. Education and science in the axiological space of the “world of economy”

The formation of the “world of economy” is related to the development of science and technology that influence the formation of rational thinking. In particular, we mean the technology of industrial society, which justifies itself in the paradigm of rational thinking. The establishment of the “world of economy” goes hand in hand, establishing or activating the development of engineering and technology.

Therefore, in the pre-industrial era – agrarian society water and windmills was a common thing around which sawmills, textile, paper and other manufactures (except for grain milling) were formed. There was a widespread distribution of labor that required a variety of production tools. The rapid progress of the “third sector” (following industry and agriculture) began – an increase in the number of lawyers, notaries, doctors and university teachers. The mining industry was developing, and gigantic devices designed to pump underground water and raise ore were being created at that time. Urban crafts flourished. During this period, especially in the 15th century, many scientific and technical discoveries took place: it was a time when hundreds of thinking people, sharing the passion of Leonardo da Vinci, created mechanical and engineering instruments¹³.

The development of engineering and technology is linked to the scientific revolution, which began at the same time as the success in the study of the motion of the planets and blood circulation. But “the microscope”, said N. Ferguson, “showed science new ways. R. Hooke’s “Micrographia” became a manifestation of empiricism, the opposite of Faustian magic. New science was associated not only with observations. Since Galileo, scientists had been engaged in the systematic experimentation and determination of mathematical dependencies. The possibilities of mathematics expanded when Isaac Newton and Gottfried Leibniz discovered the infinitely small numbers and the differential calculus ... It would be no exaggeration to say that the cascade of intellectual innovations gave birth to modern anatomy, astronomy, biology, chemistry, geology, geometry, mathematics, mechanics and physics”¹⁴. Only on the basis of scientific achievements can the economy be successful.

This is why the Renaissance era was the time of great progress in the European economy. It is during this period that the “world of economy” began to develop, a concept put into circulation by the famous scientist F. Braudel. The “World of Economy” is an organized space in which regular economic

¹³ Фергюсон Н. Цивилизация: чем Запад отличается от остального мира / Н. Фергюсон. – М.: АСТ: CORPUS, 2014. – С. 110.

¹⁴ Фергюсон Н. Цивилизация: чем Запад отличается от остального мира / Н. Фергюсон. – М.: АСТ: CORPUS, 2014. – С. 110.

exchanges are established ... In the 16th century, through the establishment of regular connections between Northern Europe, Flanders, the Asian world and major Italian ports (Genoa, Venice), European “world-economy” was formed”¹⁵. That process was the first major globalization of the ancient world, uniting only the Mediterranean countries. Like all cases of globalization, the process “enriched the participating cities, regions, social groups and families”¹⁶.

In general, this period of European development is characterized by the rise and greater openness in all spheres paving the way for the future progress of mankind. The main condition of this progress was the industrial revolution of the XVI – XVIII centuries, based on the achievements of scientific knowledge. Thanks to Gutenberg’s printing press, they spread very fast, giving rise to an intellectual revolution that had a tremendous impact on all social and economic processes. The dynamics of the development of science testified to its greater importance for society than religion. On its basis, the Industrial Revolution developed. It defines the type of technological progress as an industrial civilization. A qualitative change in technology is connected not only with the technology itself, but also with the development of the economy: the innovations depended on the needs and interests of the market. Today, we are talking about the entry of human society into a new, common to all nations post-industrial (technetronic, technological, information) civilization. In the context of technical and technological development, society is changing from “pre-industrial” (agrarian) through “industrial” to “post-industrial society”. It is not characterized by a mechanical system of machines, but by the automation of production based on microelectronics and computers, the latest intellectual technology, computer systems; this new technical and technological base changes the whole way of life of society and man. This happens under the dominance of not only economic but also the financial factor. It determines the present state of our civilization¹⁷.

The formation and development of an “economic world” is a complex process that depends on many factors. Among the main ones, J. Le Goff distinguished the factor of time: the ability to measure time became a tool that promoted progress. It is a rhythm of time (time rhythm) that begins to define a person’s life¹⁸. Time value is first and foremost an economic value – time is money.

But along with economic value, time also has cultural and intellectual values. The “world of economy” is a world of precious time, wholly owned by

¹⁵ Ле Гофф Ж. Рождение Европы / Ж. Ле Гофф. – СПб.: ALEXANDRIA, 2008. – С. 269.

¹⁶ Ле Гофф Ж. Рождение Европы / Ж. Ле Гофф. – СПб.: ALEXANDRIA, 2008. – С. 269.

¹⁷ ЛЬЇН В. В. Фінансова цивілізація / В.В. ЛЬЇН. – К.: Книга, 2007. – С. 383.

¹⁸ Ле Гофф Ж. Рождение Европы / Ж. Ле Гофф. – СПб.: ALEXANDRIA, 2008. – С. 271.

individuals and human communities. But they live not only in the “world of economy” but also in the “world of culture” that is conceptualized in economic culture. It is a kind of epiphenomenon that shapes a new society and a new man.

The conceptual function of the “world of culture”, including the economic one, is to transmit information and knowledge to future generations in order to maintain advance and stability of further development. It is not in vain that the term “sustainable development” has been established within the framework of economic tenets thanks not only to economic, but primarily to philosophical, ecological, cultural, and civilizational approaches. Such transfer of knowledge is done through the academic institutions. And not only through institutionalized formal education, which aims to become the basis of harmonious development of society, realizing the function of socialization of the youth, through the transfer of knowledge, values and norms produced by society throughout its history. The acquisition of new knowledge by the individual also occurs through informal education, which becomes a source of constant self-development in the whirlwind of all-encompassing endless changes. Continuous acquisition of new knowledge is becoming a necessary attribute of the modern “world of economy”.

The leading condition for the development of society and man has been and remains knowledge, especially today, in an era of dramatic changes in all components of social life, its cultural and value parameters.

The system of new values generated by the “information world” is included in a wider range of social foundations of civilization: culture, spirituality, mentality, traditions etc. It is these foundations that become the basis for the ability of human mind to create an instrumental and meaningful new spiritual nature for both the socio-technological “construction” of society and the production of paradigms for its intellectually productive life. Undoubtedly, further development and progress of economic, cultural, political existence will be determined by the attitude to education, since the criterion of social well-being and material wealth is the production, dissemination and consumption of knowledge. This is the basis of creative thinking.

The technological changes that cause the waves of economic and social transformation could not but affect the structure of the “world of economy” and the educational environment. According to A. Toffler, they “create a whole new civilization, based on high technology, information and new ways of organization to achieve economic goals”¹⁹. To that end, the education seeks to adapt to the new requirements and meet the standards of engineering

¹⁹ Toffler A. The adaptive corporation. L., 1985. P. 20.

thinking and calculated benefits. In fact, the very value of education and knowledge is determined not by social, educational, cultural, moral, but by value and profit, which leads to the atrophy of their spiritual significance.

Considering the problem of knowledge and thinking in the context of modern socio-economic development, V.G. Kremen notes that it should proceed both as “from a change in the culture of emotional experiences, value-based orientations, operation modes, behavior and lifestyle, as well as a change in the way of thinking on an individual, personal and on a social scale”²⁰. To solve these problems, education, as well as psychology, philosophy, culture, must also undergo changes, bringing together “the substantive content of scientific and educational activities with axiological orientation, introducing anthropological and humanistic criteria in the evaluation of the results of their activities”²¹. Eventually, this process envisages formation and affirmation of the social construct of the “knowledge society”, the heuristic potential of which opens new opportunities for the development of all spheres of life. “The transformation of a set of ideas that embraces this concept into reality is both a challenge and a chance for the modernization of modern education”, says M.D. Kultayeva. “Since its social and general civilizational significance, it is greatly enhanced precisely through the expansion of the functional range of scientific and didactically adapted knowledge in ensuring the functioning of complex social systems”²².

It should be noted that in the “information world”, which is today a fact of existence and development of all developed countries, the production, dissemination and use of knowledge determines all economic and social processes. It is clear that science has an exclusive role in this society. Along with that, science is changing in the sense that it is increasingly “growing together” with its technical achievements. There is a special phenomenon of “techno-science”, which defines “anthropogenic”, thinks V.S. Stepin, the nature of modern civilization, which means “the constant search and use of new technologies in the field of economic growth, as well as in the field of social management and social communications”²³.

A special understanding of man and his place in the world is important for the “industrial civilization” that began to emerge from the beginning of the

²⁰ Кремень В.Г. Філософія людиноцентризму в стратегіях освітнього простору / В. Г. Кремень. – К. : Педагогічна думка, 2009. – С. 282.

²¹ Кремень В.Г. Філософія людиноцентризму в стратегіях освітнього простору / В. Г. Кремень. – К. : Педагогічна думка, 2009. – С. 282.

²² Кремень В.Г. Філософія людиноцентризму в стратегіях освітнього простору / В. Г. Кремень. – К. : Педагогічна думка, 2009. – С. 282.

²³ Степин В.С. Философия и эпоха цивилизационных перемен / В.С. Степин // Вопросы философии. – 2006. – № 2. – С. 19.

Modernity era. First of all, it is an idea of the active nature of man, whose purpose is to transform nature and subjugate it to its power. It can be stated that “the value of transformative, creative activity is primarily inherent in the industrial civilization, since it is not observed in traditional cultures”²⁴.

Scientists are unanimous in predicting that the 21st century will absorb a wave of innovations that will become the basis of a new globalized economy based on post-industrial development. And the formed integrated economy based on the scientific revolution will lead to the emergence of a post-industrial scientific paradigm²⁵. The notion of the “fourth industrial revolution” has been widely used in the scientific circulation. Its concept, as updated by Klaus Schwab at the World Economic Forum in Davos in January 2016, proves that all further development of humanity is directly related to the development of science and technology and changes in “human-technology” relationships.

At the same time, the revolutionary changes in the “world of economy” carry certain threats to the anthropological orientation of development: the replacement of man by machine, the reduction of jobs, the predominance of artificial intelligence over human, the replacement of creative thinking with rational etc. Scientists are concerned about the expansion of the range of anthropological socio-philosophical problems, the prospects for the development of global science, which are accompanied by alternative problems of identity erosion, brain drain, digital inequality and more²⁶.

Today, bio-, nano-information technologies “are creating a new human habitat making many of the usual ways of orientation in the world and traditional human values problematic. The man’s life world is a historical and cultural concept. It has changed many times and has been different in different cultures always keeping certain invariants. Today, under the influence of science and technology, the “break” of these invariants is taking place”²⁷.

Many new problems arise that require the search for new ways of processing the assimilation and transfer of “knowledge”, which, in turn, tries to “go beyond the limits of natural constraints.” That is why today we can observe the process of self-disintegration of the established education system, which does not correspond to the realities of time but tries to adapt to the

²⁴ Степин В. С. Философия и эпоха цивилизационных перемен / В.С. Степин // Вопросы философии. – 2006. – № 2. – С. 19.

²⁵ Качуровский, Е.П. Современная мировая экономика / Е. П. Качуровский. – Минск : Белпринт, 2012. – С. 450.

²⁶ Savenkova, Liudmyla and Denys Svyrydenko. Academic Mobility and Academic Migration Issues: the Case of Ukrainian Higher Education. *Interdisciplinary Studies of Complex Systems*, No. 13, 2018: 57–65.

²⁷ Лекторский В.А. Философия, общество знания и перспективы человека / В.А. Лекторский // Вопросы философии. – 2010. – № 8. – С. 33.

continuous social and informational challenges. Thus, we can state, says S.V. Proleev that “despite the increasing intensity of educational processes, education in its universal importance is devalued. Today, it is not the amount of education that defines a person, creating reality for him; a person becomes a pragmatic consumer of educational services, and as a personality, occurs in the space of other life forms, among which education occupies a totally secondary place”²⁸.

The process of globalization is shaping new approaches to the organization of the educational space, the formation of new social institutions. Today, in addition to formal, we perceive non-formal and informal education as a reality. Society is on the verge of forming a new system of Global Education, where knowledge will be passed on to future generations, not only in specially organized institutions but by any social institution, where the need arises. Nowadays, to prepare citizens with the newest outlook, “a cross-cultural understanding is needed able to work in multicultural settings on group projects, and able to think creatively and critically of another approach to education”²⁹.

The accuracy, validity, social usefulness and security of the transfer and absorption of knowledge will be difficult to control. That is why new parameters of responsibility for education and upbringing are being set. Not only individualization in education is increasing, but also individual responsibility for the formation of the newest educational space, new social value-oriented principles. Science and education are intended to be a powerful tool for exploring the changes in the globalized educational space for analyzing and implementing those educational developments that will be able to enter the future social educational environment and form a new education system. The new education system is called upon to ensure that the individual enters a new civilizational space engaging him in the new system of social bonds, before he becomes a creative personality.

CONCLUSIONS

The versatility of human existence is manifested in the diversity of its “worlds” that create the environment in which a person is able to exist, create and be happy. The “world of economy”, as a separate part of human economic life, is increasingly filling the human life space and beginning to dictate its own rules of existence.

²⁸ Пролеєв С.В. Освітній проект модерну та сучасний університет / С.В. Пролеєв, В.В. Шамрай // Філософія і методологія розвитку вищої освіти України в контексті євроінтеграційних процесів / [авт. кол.: В. Андрущенко (керівник), М. Бойченко, Л. Горбунова, В. Лутай та ін.]. – К. : Педагогічна думка, 2011. – С. 175.

²⁹ Ranbir Singh Malik. Educational Challenges in 21st Century and Sustainable Development Journal of Sustainable Development Education and Research | JSDER Vol. 2, No. 1, 2018, pp. 9.

However, the value of human existence is not only determined by physiological and economic needs. The axiological paradigm of human existence is defined through a combination of material and spiritual creating a living space that satisfies all the diversity of human needs. However, the solution of the contradictions between the “spiritual” and “economic” in human life is most fully actualized in the context of all-enveloping “world of economy”, which today, being in the whirlwind of continuous technological changes and technical revolutions, has actually become the main determinant of all the senses of human existence.

Diversified human activity generates economic practice into the social plane and establishes its link with other, non-economic areas, broadening the horizons of economic activity. These horizons are revealed through extra-economic – moral, religious, and mental factors when describing behavior of a business entity. Man looks for a way to overcome a highly-specialized approach in understanding the economic life revealing its hidden meanings. The “world of economy” forms a real “thinking field” because sociality is inseparable from cognitive intellectual support. An economic way of thinking is formed which embodies potential ability to open up the prospects of cognizing economic reality.

The basis for the formation of economic “thinking field” is science and education. The combination of economic and scientific offers mutually beneficial potential for the development of both directions in their close relationship.

The modern economic space, shaped by the latest “information” environment, requires new approaches to the world of science and education. Technological changes have caused a wave of economic and social transformations and formed a socio-economic environment based on the principles of high bio-, nano-technologies, information and knowledge as a valuable component of the cost of goods. However, the revolutionary changes of the “world of economy” carry certain threats to the anthropological orientation of development, which is manifested in the replacement of humans with machines, the reduction of jobs, superiority of artificial intelligence over human, the replacement of creative thinking by rational. Economic values begin to take precedence over social, cultural, ethical etc.

Today we see the process of self-destruction of the established education system under the influence of economic changes. Education does not correspond to the realities of the time but it tries to adapt to the continuing social and informational challenges. In the course of these changes, the issue of maintaining the human value-oriented principles of development and awareness of the constant parameters of responsibility in creating a new system of training, education and scientific search remains important.

SUMMARY

The article deals with the issues of value orientations of modern science and education against the background of the newest socio-economic transformations. It is determined that the “world of economy” is an integral part of human existence, but it is manifested not only in the context of economic benefits and material wealth, but also penetrates into the social, cultural, psychological spheres of human existence. The “world of economy” forms a real “thinking field” because sociality is inseparable from cognitive intellectual support. The basis for the formation of economic “thinking field” is science and education. The combination of economic and scientific offers mutually beneficial potential for the development of both directions in their close relationship. However, the revolutionary changes of the “world of economy” carry certain threats to the anthropological orientation of development, which may call into question the very possibility of preserving human existence. Therefore, in the search for new approaches regarding further progress of education and science, which are currently facing the process of self-destruction of their established system, it is important to preserve the value-oriented foundations of human existence, to work out sustainable parameters of responsibility in the process of formation of the new scientific and educational space.

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