

## HOMO ECONOMICUS SPIRITUAL COMPONENT (PHILOSOPHICAL-ANTHROPOLOGICAL ANALYSIS)

Oleksandr Stalin <sup>1</sup>, Olga Dolska <sup>\*2</sup>

<sup>1</sup> Post grad student of Department of Philosophy, National Technical University Kharkiv Polytechnic Institute (Ukraine), [abc0939303355@gmail.com](mailto:abc0939303355@gmail.com)

<sup>2</sup> Doctor of Philosophical Sciences, Professor of Department of Philosophy, National Technical University "Kharkiv Polytechnic Institute (Ukraine), [dolska2016@gmail.com](mailto:dolska2016@gmail.com)

**Received:** 11/01/2021; **Accepted:** 18/11/2021 ; **Published:** 31/12/2021

**Abstract:** The article analyses the transformational processes in economics from the point of view of philosophical reflection, the unification of intellectual space at the crossroads of philosophy, economics, education, culture and anthropology. The person is seen in status Homo economicus. The authors approve that the main vectors of modern philosophical and anthropological analysis should be directed towards a thorough analysis of the spiritual component of the human being as an essential element of the economic system of the state. It is proposed to develop spiritual components in three directions: philosophy of business, philosophy of economy and economic culture (the philosophical aspects of spirituality and economic leadership should be included in the context of the latter). This will increase the influence of people with developed spirituality on the efficiency of the economic system.

**Keywords:** philosophical and anthropological analysis, business, economy, corporate culture, spirituality of leader

**Jel Classification Codes :** Z11 ; Z19

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\* **Corresponding author:** Olga Dolska, e-mail: [dolska2016@gmail.com](mailto:dolska2016@gmail.com)

### **The relevance of the topic**

Today, the role of economic education is growing around the world. This is not accidental. The late Modernist is characterized by the complex structure of society, the desire to increase the welfare of citizens, new economic conditions in the modern world, special characteristics of market relations. The economic situation is complicated by global processes. They have a number of economic problems, so any political, cultural, national, etc. projects should be based on the possibilities of a culture of economic thinking. These factors directly and indirectly affect every citizen, so that economic competence becomes a necessary factor at the individual, corporate and public levels. In a situation of instability which becomes a calling card of the consumer and entertainment society, a modern person should be interested not only in quality vocational education, but also in economic education with elements, Non-formal Economic and General Education.

The purpose of the article is to represent transformational processes in the economy from the perspective of philosophical reflection, unification of intellectual space at the crossroads of philosophy, economy, education, Cultural and anthropological studies to better understand the impact of economic factors on people. Special attention should be paid to the philosophical aspects of education and its cultural orientation, with an emphasis on the spirituality of Homo economicus, i.e. the person economic.

### **The main part**

Unlike economic theory, which analyses specific forms of economic relations, the structural elements of economic philosophy are oriented towards the study of general, universal patterns of economic development in general. It focuses on fundamental questions of the nature of the economy and trends in the material conditions of life of the individual and society as a whole. The philosophical perspective also implies the identification of the essence of human behavior and activity in the economic sphere<sup>1</sup>. The philosophy of economics is a new and emerging branch of philosophical knowledge. The development of this direction corresponds to the increasing influence of the market principles of the organization of society on all spheres of human activity, and emphasizes the need to develop a practical philosophy at the present stage. In this respect, the analysis of the problematic field of philosophy of economics, approaches to its conception, features of the empirical base and methodological tools is of some scientific interest. Firstly, however, the authors of books and fundamental articles on the philosophy of economics tend to be much more oriented towards economics than to the philosophy of science, and less towards the generalizing philosophy. The achievements of continental European philosophy, with its predominantly German and French roots, are taken into account only sporadically. The above mentioned weaknesses of the modern philosophy of economics attest to the gap between the economy and the philosophy of economic theory.

Of the foreign authors, the British and Americans were the most successful in developing the philosophy of economics. The current focus is on the interesting work of American philosophers, in particular W. Quine, D. Davidson, H. Putnam, R. Rorty, M. Friedman, M. Blaug, D. Hausman, T. Hutchison, B. Caldwell. Ukrainian scientists such as T.P. Glushko I.J. Maly, M.I. Dyba and many others have also contributed to the development of the philosophy of economics<sup>3;4;5</sup>. The philosophy of economics, according to the researchers, is concerned with the social-philosophical aspects of property, money, principles of distribution, the main stages in the development of economic philosophy, the problems of the balance of economy and politics in the modern world, Ways and forms of further economic growth. It can be affirmed that the modern philosophy of economics is evolving in

several directions: philosophy of economy, philosophy of ownership, philosophy of goods and money, philosophy of economic policy, economic ethics. Philosophical and methodological analysis of the fundamentals of the economy, as well as categorical analysis of economic knowledge, also play an important role. In the opinion of T.P. Glushko, the definition of the essence and the relationship of the latter, in the context of general philosophical and economic knowledge, requires a thorough study<sup>3</sup>. As an example of the analysis of the philosophical component in economic theory, we illustrate the work of the modern Ukrainian scientist I. G. Gerashchenko. In his review, he argues that there is a philosophical element in the methodology to which the economic sciences turn. The types of methodology are considered in the context of the historical development of economic theory<sup>2</sup>. Methodological approaches of mercantilists (utilitarianism), physiocrats (biology), English political economy (positivism), Marxism (dialectics), institutionalism (system method), marginalism (subjective method), economism (postpositivism), etc were analysed. To sum up, I.G. Gerashchenko notes the following. The methodological approaches used throughout the development of economic theory were quite diverse. Some of them were mutually exclusive. However, this has not inhibited the development of economic knowledge; on the contrary, methodological discussions have contributed to the formation of economic theory in its modern form. One might even suggest that at every stage in history, the methodological programs most appropriate to the era are needed. Ultimately, each time-tested methodological approach has contributed to the accumulation of economic knowledge. The types of methodology are likely to be further refined, as is economic theory itself, and the philosophy of economics will be encouraged to develop further.

However, in the 10th years of the 20th century, scientists increasingly began to pay attention to the cultural component of the philosophy of economics. It is no accident that the academic literature has been particularly active in recent times in the debate on the relationship of the subject of economics philosophy with social philosophy, general economic theory and economic sociology. In our view, the philosophy of economics is increasingly turning to the study of the economic culture of man in the context of his common life.

The cultural component of the philosophy of economic education is shaped by interdisciplinary connections: there is a philosophy of finance, a huge block of economic sciences, aimed at studying the functioning of the global market and the development of its main trends, Management culture, culture of monetary relations, philosophy of economic education, strategy of formation of consumer culture, philosophy of thrift, Economic ethics, etc. One cannot ignore the daily economic situation of an ordinary citizen of any state. Therefore, the works of famous philosophers need new reading, first, K. Marx, M. Weber, G. Zimmel, F. Hayek, A. Sen, T. Hofmann, G. Güosler, P. Kozlovski, J. Olvy and others. Modern Ukrainian scholars also deal with the topic of the culture of economics, the philosophy of economic education and enlightenment. Of particular importance is the study of this problem in the context of contemporary cultural developments in philosophical and educational processes. Not by chance M. Kul'taeva, O. Dolska, I. Denisenko, A. Yermolenko, V. Kremen, S. Klepko, V. Voronkova, R. Andriukaitiene, etc pay more and more attention to the issue of world-view formation with emphasis on revealing cultural meanings of economic education philosophy<sup>9;10</sup>

The voluminous nature of the understanding of the role and importance of economic education makes it possible to give the status of *Homo economicus* to the modern human being, as the reflexes of the economic sciences and the reflation of human ontology begin to intersect, setting the general scenario of its development. And what is special about this perspective is the project of a new understanding of the development of the economy, with an emphasis on the cultural dimension. Undoubtedly, the anthropological dimension of human beings in the modern world cannot be considered without that status, which requires the creation of a special intellectual space to discuss such a definition of human beings.

In our view, the cultural component fulfils the role of a universal synthesizer not only of the experience of different levels of philosophical-educational reflection of economic reality, as

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it contributes to the determination of interdisciplinary synthesis. It should also be recalled that in the modern world the number of risks is constantly increasing (we live, according to the terminology of modern scientists W. Beck in the «risk society»), which introduces destructive moments in the implementation of any business. However, there is always a place and a constructive event near destructive moments. Otherwise, there would be no market at all. In our view, the spiritual component of the entrepreneur (among its components is a positive religious outlook, ethics of social responsibility, ethics of economic responsibility, desire to participate in charitable foundations, etc.) give you the opportunity to understand the human Homo economicus in modern economic realities.

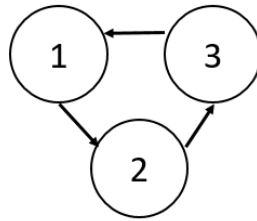
The spiritual component provides an opportunity for greater understanding (namely, in the context of its philosophical analysis) of social phenomena such as economic consciousness, economic thinking and economic ideology, as well as the principles of business organization and economic activity. The Man of Business is a leader who is responsible for both the small and the large scale of his economic success of a society. Moreover, this suggests that the spirituality of a leader in business is necessary. Rational conception of spirituality as a necessary technological element of the algorithm of successful activity allows to predictably reducing losses of resources of both production and personnel. Spirituality is a prerequisite for achieving the purpose of the activity<sup>6</sup>

In this context, spirituality is seen as one of the essential elements necessary to achieve the goal. At present, the question of justifying human thoughts and actions about their qualitative interaction with a spiritual orientation requires special attention in the context of a business culture. It should be borne in mind that the major corporations have long been concerned with the development of a corporate spirit. For example, the key element of Toyota's culture—organization of teamwork by the human resources department—is related to minimizing social differences, i.e. according to the company's philosophy, everyone is a part of one team and there are no differences between employees and managers, except for the professional position they occupy in the company<sup>7</sup>. There is an emphasis on social equality and spiritual growth of corporate members. About Toyota, spiritual growth implies integrity of large teams, taking into account the professional growth of each member, strengthening of interpersonal cooperation, but taking into account morality, ethics, goodwill, etc. This benchmark of Toyota's work provides a platform for a new reading of the role of other leadership qualities. The very biography of the founder can serve as a model for the modern leader.

Why is a person's spiritual qualities so important? The manager of any complex social system faces a delegation of authority in the course of his or her activities. Typically, authority is delegated to a team leader, or to a formal (nominated) or informal (most authoritative member of the team). There is a problem of selecting a leader from available candidates, accompanied by an assessment of the suitability of one of them for performance.

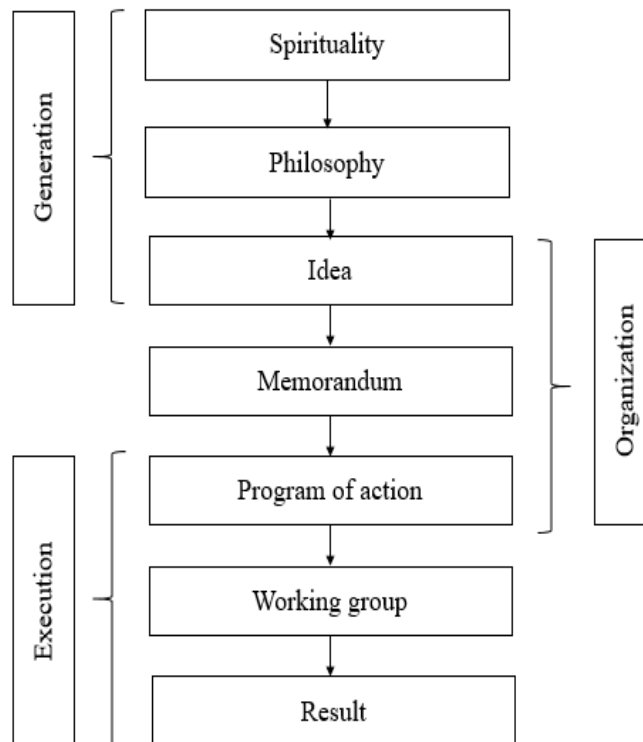
In this respect, the work of our compatriot Doctor of Philosophical Sciences A. N. Malyuta is of interest, in which the formula defining the result of activity (R) according to two elements H (human), and T (technique) is presented [6]. In the case of resource extraction, processing or the manufacture of goods from these resources, the technology (T) has a decisive influence on the outcome (R). As a percentage, the relative contribution of these factors can be, for example: H = 2% and T = 98% and t. p. When considering social activities or the process of creating an intellectual product, the role of the actor (H) in the above percentage increases to almost 100%. According to this philosophical methodology, the minimum cycle of activities consists of three major blocks: 1. Generation; 2. Organization; 3. Execution. Fig.1

Fig.1 Minimum activity cycle



Generation answers the question: What is to be done? Organization answers the question: How to do? Execution is directly responsible for the implementation of the project. Each block consists of three components. Generation is from spirituality, philosophy, and ideology. Spirituality is shaped by the leader's value system. The corporation must articulate its mission, and designate its place in the diversity of producers. Spirituality in this algorithm means bringing one's vector of purpose in line with the purpose of the superior organization that controls this activity, and the purpose of the organization led by the leader. For the system activity to be effective, the set of external and internal purposes must be unidirectional. The objective must be unified. Philosophy refers to how the mission is realized. It answers the question of how the corporation will achieve its purpose. Whether it will compete or cooperate with other corporations in achieving its purpose. The idea is formulated in such a way as to be appealing to those who will implement the mission. Fig.2

Fig.2 Success algorithm



An organization consists of an idea, a memorandum and a program of action. As we can see, the idea is included in both generation and organization. The idea in the organization block is formulated in more detail; the wording contains a more detailed description of the purposes and requirements for those who will be the bearers of the idea. The memorandum is the call with which the corporation goes out into the world. It should give a clear idea of how the corporation is going to interact with the world.

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The implementation consists of an action program block, a working group and a result. The action program should be written in a technological language for all levels of the working party. The working group should be formed by those who understand their place in the corporation. The result is the final product, which can be tangible or intellectual. The result should correspond to the upper blocks of the algorithm - the spirituality of the corporation, its philosophy and ideology.

The spirituality of a leader is accompanied by the use of his internal resources (physical, emotional, free time) not to support his or her personal vitality or the well-being of his or her family, but to maintain the vitality of his or her collective, in which he or she is a leader, as well as to maintain the viability of the collective corporation and its employees. In the case of large corporations like Toyota, you can see that a value system is either framed in terms of an organization's charter, a set of ethical, corporate norms and rules of conduct, or unwritten rules, which extend well beyond the workplace and working hours.

All of these rules and concepts, interacting with each other, are structured and integrated, forming a corporate spirit. The consistency of a leader's value system with this spirit and its spirituality. Examples include Amazon founder Jeff Bezos, co-founder of Microsoft Bill Gates, Louis Vuitton Moët Hennessy president Bernard Arnaud, founder of Facebook Mark Zuckerberg, founder of Oracle Larry Ellison.

### **Conclusion**

The modern philosophy of economics and economic education does not exist without recourse to the culture of economics. In the context of contemporary research in this field, the definition of methodological bases for the analysis not only of economic mentality, but also of the essence of the transformation of the individual and his spiritual development, is gaining considerable weight. A modern person can get Homo economicus status with emphasis on its spiritual component. Therefore, the main vectors of modern philosophical and anthropological analysis should be directed towards a thorough analysis of the spiritual component of the human being as an essential element of the economic system of the State. In this context, the function of economics as a whole world view-methodology system requires new approaches in research, where the methodology should focus on the human producer and consumer in the status of Homo economicus. Since the development of the modern philosophical-economic paradigm takes place in three directions: philosophy of business, philosophy of economy and economic culture (to the context of the latter one must include the philosophical aspects of spirituality and economic leadership) It is necessary to strengthen the spiritual components in these directions, which significantly activates the influence of people with developed spirituality to increase the efficiency of the economic system of any State.

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