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M. WEBER ABOUT RELIGIOUS-ETHICAL TYPES OF THE IDEAL HUMAN ACTIVITY

Relevance: analysis of the influence of Protestantism on the formation of capitalist relations.

Purpose: to consider the influence of the ethical maxims of Protestantism on the daily lives of people in Western society.

The task of the work is to identify the type of religious and ethical human activity.

The object of the research of article is the study of modern forms of social interaction of people.

Research of the topic: the phenomenon of total rationalization of bourgeois society as one of the main factors that caused the emergence of a modern axiological crisis is investigated.

Problems of the ethical component of practical activity paid attention to many researchers. After all, ethics acts as a theory of morality, the purpose of which is to justify one or another model of decent life. Prominent German social philosopher Max Weber in the book «Protestant Ethics and the Spirit of Capitalism» identified a complex of Protestant values that became the basis of the philosophical paradigm of Western society and the basic axiological orientation that stimulated the rapid development of Western civilization.

The scientist noted that interacting with various spheres of spiritual life, religion absorbs from them artistic, economic, political, ethical, scientific, philosophical, and others insights and ideas. And religion, acting as one of the main factors creating a culture, influenced the formation of ideology, law, morals, economics, art, education, etc.

Ukrainian scholars such as A. N. Yermolenko, V. V. Liakh, O. I. Pogorilyi and others [2] addressed to the work of M. Weber. These scholars analyzed Weber's understanding of the category of «rationality», considered its varieties, criteria and social consequences, which are subject to unlimited rationalization of life.

Foreign philosophers also did not bypass the ethical legacy of the German thinker. The works of such well-known researchers as I.O.Gromov, B.Danem, A.I. Kravchenko, A.Yu.Matskevych, A.I. Patrushev, V.O. Semenov and others attract attention. In our opinion, these studies need to be continued by examining how ethical norms, belonging to representatives of certain social groups, relate to universal moral principles.

M. Weber stressed that the economic ethics of Protestantism became the spiritual factor contributing to the formation of Western-style capitalism with its over-rationalization. Considering the Weberian theory, B. Danem agreed that «for a new era ... of commerce, banking, and the development of industry, which was supposed to come after the Middle Ages, the class that built the new world needed a new religion ...» [1, with. 315]. The development of capitalist relations has led to a change in the social structure, models and mechanisms for the management of human activity. There were also changes in the value priorities of individuals.

Person by its nature is a social being. Arriving in a certain social environment, individuals, respectively, in one or another degree, master the values that prevail in it. The Western person is focused on an active lifestyle, the basis of which is the desire to increase the efficiency of their own activities, in order to ensure success. This style of life contains a set of ethical maxims which help to optimize the life of both individuals and society as a whole.

M. Weber noticed that in the various social strata of the capitalist society, either the ethics of responsibility or the ethics of persuasion are historically prevailing. These systems determine the ethical and value orientations of representatives of certain social strata. The class of employer capitalists is characterized by an accumulation guideline that follows from ethics of responsibility. An individual wants to be sure that God has appointed him to salvation and the criterion of this choice, in his opinion, is life's success. In early Protestantism (especially in its Calvinistic version), the direction for secular asceticism as a way of approaching God was propagated. Person has to accumulate capital not to spend it later for his own pleasure but in order to make this capital even more multiplied later. That is that people saw the highest sense of their lives in the business (commercial, industrial, etc.).

M. Weber believed that two ethical guides: focusing on responsibility and persuasion not only did not lead to antagonism but on the contrary, mutually complement each other: «The bourgeois entrepreneur is full of consciousness that he acts by the grace of God ... He must take care of their business interests and even have to do so. Moreover, religious asceticism placed at his disposal sober, bona fide, extremely hardworking workers who look at work as a vital goal for God» [2, p. 178].

In this context, the researcher of the Weberian theory of capitalism, A.I. Kravchenko noted that «the essence of the spirit of capitalism is that economic laws and their corresponding religious doctrine (Protestant ethics) motivate, stimulate and encourage productive cooperation ... two factors: labor and capital, workers and entrepreneurs» [3, p. 119].

Capitalists are economically interested in improving, thanks to the introduction of scientific discoveries, the production process. As a result, mankind received not previously seen in its history the amount of material wealth. M. Weber states that these «external goods ... acquire a constantly growing and ultimately irresistible power over people» [2, p. 181].

However, the development of production has led to two unexpected consequences. First, there was no need for Puritan asceticism, which, as noted above, contributed to the formation of two basic classes of the bourgeois society: the capitalists and the proletariat. This earlier «secular Protestant asceticism with all determination rejected the direct pleasure of wealth and called for the restriction of consumption» [2, p. 173], now, in an era of developed capitalism, the principle: «production exists for the sake of production» is replaced by the principle «production exists for the sake of consumption». Secondly, the process of technological process of production as a result of the development of rational science, according to M. Weber, contributed to the progress of bureaucratization of all spheres of public life. M. Weber noted that every human action has a subjective meaning for it. The principle of presumption of the existence of meaning in human actions is based on the fact that all phenomena of social life consist of interactions of people who, pursuing their own goals and adhering to different values orientations, nonetheless, through their

activities, create material and spiritual goods for the whole of society as a whole . However, according to M. Weber, the specific forms of social interactions in a capitalist society that arise as derivatives of the processes of intellectualization, individualization and bureaucratization, manifest themselves in the form of domination of impersonal social relations and social institutions over people.

The sources of bureaucratic depersonalization, according to M. Weber, have a religious nature. After all, Protestants began to «seek religious salvation in a methodically rationalized exercise of their vocation» [4, p. 277].

Progressive formal rationality has increased the power of a comprehensive, impersonal apparatus is a bureaucratic machine, which, managing capitalist production, has become an instrument for ensuring the total domination of the ruling elite over the lower social strata.

M. Weber emphasized that «such an absolute dependence, such subordination of all political, technical and economic spheres of life to organizations professionally trained officials, such transformation of technically, commercially and, first of all, legally educated state officials on the carriers of the most important functions of everyday life, did not know any country and epoch besides modern West, «[2, p. 21].

References

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