

Shumka Mykhailyna,
Associate Professor of the Department
of Philosophy and Political Science of TNEU
Stepanchuk Dmytro, student of the POL-11
Institute of Education and Research Institute
of International Economic Relations of B.D Havrylyshyn TNEU

MAX WEBER ON THE RELIGIOUS-ETHICAL TYPES OF THE IDEAL HUMAN ACTIVITY

Formulation of the problem. Finding the ideal human activity was engaged by many thinkers and scientists throughout our existence. Gregory Savich Skovoroda believed that the ideal activity for man is her related work, because it is she who is given by God as a natural vocation, in order to find the true path among many false ones. Also, the knowledge of the higher as the main type of activity revealed the famous German philosopher Frederick Nietzsche in the book «Thus spake Zarathustra»: «Once they said: God - when looking at the distant seas; but now I have taught you to speak: a superman. « In general, the study of related human activity is always and will be relevant, because through this choice, you must pass each one to meet their needs.

Goal. Analyze Max Weber's vision of the ideal human activity.

For the full disclosure of this problem, we should limit ourselves to certain limits, including religious and ethical ones. It is worthwhile to understand that any existing religion is always more closely guided by the norms of morality and tries to go beyond these limits (it is not necessary to consider the manifestations of radical intentions of some adherents of a religion, although they will also be spoken of).

Max Weber singles out only two types of perfect human activities, namely: market-compatible and incompatible. Religion, as one of the oldest institutions, has to keep pace with time, therefore, an explanation of modern business trends and entrepreneurial activity is one of the components of its development.

Comparing the «economic principles» of Catholicism and Protestantism, Weber quotes «one contemporary writer»: «A Catholic ... calmer; With much less attraction to acquisitions, he prefers a quiet, secure existence, albeit with lower profits, in front of a risky and disturbing life that can sometimes bring honors and wealth. People are joking: it is possible either to eat good, or to sleep safely. In our case, the Protestant would like to eat better, while the Catholic prefers to have a calm dream «[3, p. 43]. At the same time, the scientist emphasizes that the words «love to eat well» far from characterizing the economic essence of Protestantism. After all, «English, Dutch, and American Puritans are inherently the opposite of rice» [3, p. 43].

The era of the development of capitalism is distinguished not only by the formation of a mechanism for the use of hired labor through the person of the tycoon, but also by the creation of a new type of worker who is self-disciplined, and sees an economic stimulus only in order to profit from it and to further improve the enterprise. Weber described a free (new) worker, the efficiency of which increases at times, if taken for the comparison of a hired employee. That is why the idea that Weber described about a profession as a vocation gave the key to understanding the importance of a free labor market.

But at the same time, the scientist warns against a thoughtless transition to capitalism, arguing that this social order «at one time was able to destroy the old medieval forms of regulation of economic life, relying solely on the alliance with the state power that was then formed - as it could use and religious the forces of ... The principle of «Deo placere vix potest», «Deo placere vix potest», which was used to assess the activity of a trader, as well as Tom's assessment of the Aquinas desire for profit as turpitude [Gan and (Latin.)] were already significant concessions on the part of Catholic doctrine in favor of the interests closely associated with the Church of the financial capital of Italian cities «[3, p. 66].

«Wealth, as such, entails a terrible danger, its temptations have no limits; the pursuit of wealth is not only meaningless in view of the incomparably higher values of the kingdom of God, but also questionable from the moral side «[3, p. 162-163]. These words of Baxter, according to Weber, are much more radical than the views of Calvin himself, who was also an opponent of wealth. But, at the same time, they confirm the correctness of the idea of the symbiosis of «asceticism and capitalist spirit.»

Weber agrees with another Baxter's thesis: «Enjoying wealth and the consequences of this, in particular inactivity and bodily pleasures, and, first of all, weakening the desire for» holy life «[3, p. 163]. Like the Puritan's idea of »eternal tranquility« that awaits the «saints» in the other world, and in earthly life, in order to gain confidence in their salvation. « («Whoever would seek to rest for a long time in the» abandonment «that God gives us in the form of property, he will merit God's punishment even in this life.» Satisfaction with calm and wealth acquired is almost always a contributor to the catastrophe. If we even got all that what can be gained in worldly life, if this would be all that we seek to have. There is no carelessness in earthly life, because it should not be in accordance with the will of God «[3, pp. 234]. Moreover, Weber himself propagates unlimited desire for profit, but only enrichment with further investment in business.

Weber's views also coincide with Backster's other thought: «Let the well-doer not eat, if he does not work, because if he does not have the need for work to meet his needs, this does not abrogate the commandment of God, and he is obligated to observe it. just as well as the poor «[3, p. 165].

It is worth considering an equally important factor that influenced the formation of a free market and a worldview of workers of a new wave.

Religious views at the beginning of the formation of all peoples were a characteristic factor used by the rulers. This is especially noticeable on the example of the Eastern «river» civilizations, or if to take the present state of the Eastern religions, then their adaptation is associated with the development of civilization is noticeable immediately. They became less cruel, the attitude towards the masters changed, but the Eastern religions are characteristic of the upbringing of a hired employee, while Christianity educates a more freelance worker who works and lives for himself. His main motivation is not God, which, of course, is an important figure for a Christian, but still the driving force of a free worker is his inner peace and enrichment, he himself realizes that his forgiveness will not be for the number of prayers he will read, but for your success and the right and wise use of funds.

Victor Kotusenko believed that the Protestants, most of whom wrote Max Web, were more atheists, more precisely, the children of Protestants described by Weber. Taking into account the decrease in the number of believers among Ukrainian youth, the

thesis of Viktor Katuszen makes it possible to draw conclusions about the possible rise of the Ukrainian economy. However, this phenomenon in relation to Weber's thought will be somewhat deformed, because the understanding of free work was not caused by external problems and as in Ukraine. The Ukrainian-Russian war gives an impetus to our nation to unite, to become all on one side of the barricade and to defend our state. Some of us find our vocation in the struggle in the East, others are in the faithful performance of their work. And this is precisely what Weber described, although our motivation unites not only free workers, but the whole people.

Conclusions For any person, perfect work is a combination of a robot that brings profit and pleasure. The more in the country the percentage of people who managed to combine these two factors, the country is richer. The state, however, needs to create conditions to grow a generation that will change the rules of the market. Whether it is a religious policy or a patriotic is irrelevant, since the end result is higher than anything else.

References:

1. Beetham, David, 1989. «Max Weber and the Liberal Political Tradition,» *European Journal of Sociology*, 30: 311–23.
2. Beiser, F.C., 2011. *The German Historicist Tradition*, Oxford: Oxford University Press.
3. Bellamy, Richard, 1992. *Liberalism and Modern Society*, University Park, PA: Pennsylvania State University.
4. Brubaker, Rogers, 1992. *The Limits of Rationality*, London: Routledge.
5. Bruun, Hans Henrik, 1972. *Science, Values and Politics in Max Weber's Methodology*, Copenhagen: Munksgaard. Derman, Joshua, 2012. *Max Weber in Politics and Social Thought: From Charisma to Canonization*, Cambridge: Cambridge University Press.
6. Gellner, Ernest, 1974. *Legitimation of Belief* Cambridge: Cambridge University Press.
7. Goldman, Harvey, 1992. *Politics, Death, and the Devil: Self and Power in Max Weber and Thomas Mann*, Berkeley: University of California Press.
8. *Thomas Mann*, Berkeley: University of California Press.
9. Graf, Friedrich Wilhelm, 1987. «The German Theological Sources and Protestant Church Politics,» in H. Lehmann and G. Roth (eds.), *Weber's Protestant Ethic: Origins, Evidence, Contents*, Cambridge: Cambridge University Press.
10. Green, Jeffrey Edward, 2008. «Max Weber and the Reinvention of Popular Power,» *Max Weber Studies*, 8(2): 187–224.