

THE ESSENCE AND PECULARITIES OF THE TRUTH AND MODERN IDEAS IN ECONOMICS

Mykola P. ISHCENKO

Doctor of Philosophy, Professor, the chairman of the Department of Public Administration and Social and Political Sciences Bohdan Khmelnytsky National University at Cherkasy

Ivan I. RUDENKO

Candidate of Philosophy, Associate Professor, Acting Head of the Department of Philosophy and Social Sciences of Cherkasy Institute of Banking of the University of Banking of the National Bank of Ukraine (Kyiv)

Summary. The article is devoted to the analysis of the history of the category of «the truth», the ambiguity of its estimation and its basic concepts. Their analysis is carried out in the context of interaction, as they are complementary in nature.

It is shown that the problem of the truth and ways of its searching are also guiding in economic science, which requires the study of all areas, schools and cur-

rents of the economic thought, as well as their rational synthesis of a coherent economic vision. Its evaluation in terms of good and evil, justice and injustice, humanity is of particular importance in the economic theory.

The principles of historicism, specificity, consistency, objectivity, conflicts, increasing complexity of economic systems and continuity have been analyzed.

Key words: *the truth, humanity of economic activities, the economic truth, its objective, absolute and relative character, the criteria of the truth, principles and laws governing the construction of the economic theory and finding the truth, economic ideology, economic property.*

Statement of the problem. The development of civilization has shown that the crucial dimension of development has always been of economic nature, the knowledge of which was economic theory.

Since the beginning of the third millennium, the economic development poses the tasks that can be solved only being allied with humanities, including philosophy. This cooperation involves solving the problems of methodological scientific knowledge in the economic theory, the problem of scientific research of changes and modernization in socio-economic sphere, updating predictive and epistemological functions of philosophy and economics, humanity and social responsibility in economic activities, the ethical dilemmas of economic science.

Nowadays the solution of the above mentioned problems is based on the classical notion of the truth, formulated by Aristotle as compliance of ideas, statements of reality. For Plato, the truth is a coincidence of things with the previous idea, in Christian theological interpretation it is the relevance of created things to the pre-conceived divine idea, according to Kant's philosophy, it exists as a transcendental idea.

These views are subsequently interpreted in different ways and had been further developed in the philosophy of Hegel, in Marxism, in positivism

and pragmatism, existentialism (M. Heidegger, K. Jaspers, E. Fromm, J. Goethe, G. Simmel) and phenomenology of E. Husserl.

In modern social philosophy the study of philosophic, in the first turn ethic and epistemological, problems of business, economic activities are analyzed in the works by V. A. Malakhov, O. O. Kyseliov, S. B. Krymsky, A. M. Yermolenko, L. O. Philipovych, Z. I. Tymoshenko, S. V. Sheiko, V. A. Ryzhko, M. P. Ishchenko, V. Iliin, H. F. Horuzhyi, Z. E. Skrypnyk, S. V. Prolieiev, S. V. Mochernyi, V. D. Bazilevych, V. H. Kremen, Y. M. Osipov, A. A. Herasymchuk etc.

The objective of the paper. In market economy human-centered philosophy, philosophy of business and economic activities have become an objective necessity. Although the aim of capitalist economy is profit, it is impossible to get it without the most essential element – a man, because «man is the measure of all things» (Protagoras). The purpose of the presented paper is to investigate the phenomenon of the truth in epistemology of economy for all economic theories were presented as the truth by their authors. The genesis of the category of «the truth», the concept of the economic truth, the methodology of its obtaining, the impact of external factors, such as economic ideology, on the economic truth is the aim of this research.

Justification of scientific results. An analysis of the historical development of philosophy and methodology of science reflects ambiguity of the assessments of the category «truth», raised a question about necessity of its analysis of scientific cognition.

Among the main concepts of truth particularly noteworthy are the following: the theory of correspondence or compliance of knowledge with reality; the theory of coherence or connectivity, coordination of the knowledge elements, reality on the basis of systemacity of knowledge, its unity; the pragmatic theory of truth, which is based on the recognition of methodological, instrumental and ethical value of this category. Certain concepts should be considered in interaction as they have complementary character, without denying in fact each other, but expressing different aspects of real knowledge. The first classical notion of truth was formulated still by Aristotle. He considered the truth to be not a property of things, but a property of ideas and thoughts. He defined it as the compliance of thoughts, statements with reality.

However compliance of knowledge with reality is not established immediately. Simultaneously it is a process which can be described by means of concepts of relative and absolute truth.

The truth in science is considered sometimes as two forms of compliance. Such reflections, in particular, of M. Gaydegger for whom «the valid life» and truth mean coherence dually: as coincidence of a thing to prethought of it and as coordination «imaginable mentally with a thing».

The truth or an access sphere to the essence becomes dependent on «freedom degrees» and a residence of the one who learns. Each extent of release, «formation» has its own branch of unconcealedness, the sort of truth. Need of fight for truth appears, thus, to be an essence sign of its receiving. M. Gaydegger expressed this opinion also in «The Main Concepts of Metaphysics», reminding that the Greeks understood the truth as the prey which has to be plucked out of the innermost; the truth is the deepest antagonism of the human being with the most essential, instead of the proof of certain provisions behind a desk and as opening it requires the involvement of the whole person. Thus, outside a man and irrespective of him, there can not be got the truth, involved in the essence.

The understanding of essence of truth as correctness of representation becomes dominant for the whole Western thought.

Traditional logical-gnoseological approach to knowledge of truth played a historical role in philosophy, science, culture as a whole. The acquired

concepts and ideas, as before, are widely used in the world of «theoreticism» but at the same time there has to be found a nature of these abstractions, there has to be understood their valid meanings, and also their «not vitality», limitation and a certain sort of artificiality and instrumentality.

The second – existential and anthropological tradition of knowledge of truth had in the European philosophy, science and culture as a whole no such value as the first one, and first of all in that they are not equal. The time seems not to have come yet for it, ideas have not ripened, For it as if time didn't come yet, ideas didn't ripen, the conceptual basis has not formed, and the humanistic importance of the concept could not yet overcome fears to fall in psychologism and a relativism.

New approaches to a problem of truth, ways of its search are constantly developed also in economic science because it focuses on knowledge of the essence of various phenomena in nature, society and thinking, laws of development of tangible and intangible systems Its essence consists in observance of the principle of compliance of knowledge of reality with an objective state of affairs.

This concept was defended by Aristotle, F. Bekon, P. Golbakh, B. Spinoza, L. Feuerbach, T. Akvinsky, K. Marx, V. Lenin and other philosophers. Unlike them representatives of neoclassical philosophy, in particular the Danish philosopher S. Kierkegaard, considered the truth as deprived of the objective contents form which displays first of all a mental condition of the person. In the economic theory the neoclassical form of truth was most embodied in the concept of the concept of marginal utility.

The classic interpretation of truth as an adequate reflection of the objective reality by subjects of knowledge allows us to determine the nature of one of the most important forms of truth in the humanities – the economic one. The economic truth is an adequate display and reproduction of the essence of economic phenomena and processes of some economic system as a whole. On the one hand the main aspects of economic truth are the objective contents of economic laws, concepts and categories (and hence the other elements of a scientific theory) and on the other hand the dialectic method of analysis, which is revealed by these laws and categories.

The most important laws of integration of economic theory are the law of unity and struggle of opposites in its epistemological function (or the principle of contradiction), the law of quantitative and qualitative changes in the law and the denial of their cognitive function.

The economic truth, as well as any truth is relative. We can understand the absolute truth only in the economic systems of the past that have disappeared from the historical arena. In the process of learning the existing economic systems we can only come closer to the absolute economic truth.

With the transition to the analysis of other elements of economic system, in particular the technical-economic and organizational and economic relations, the role and importance of interests of separate social groups, classes, states often leads to inaccurate subjective assessments in their study. Research of the organizational and economic relations in comparison with technical and economic, infringes on interests of individuals, work groups especially at the microeconomic level. So, the forms and methods of the organization of production (Taylor's system, Mayo) directly reflect interests of individuals, work groups on production management and ownership. Consequently, the isolation of certain ideas, notions, and concepts from the contemporary reality becomes deeper. Most fully it is shown in the development of such economic ideas as the absence of power at the enterprise, alienation from property of the hired senior managers.

Scientific nature of economic ideology depends on what circle of economic interests expresses this or that idea, concept, theory. The wider the range of interests is, the more reflected the economic truth is. It should be noted that the essence of economic ideology significantly influences the identity of the scientist, his origin, the social status, level of mastering of methodological tools, achievements of world thought and other factors.

Conclusions. Thus it is possible to give the following definition of truth based on the classical interpretation of it. The truth is a process of adequate reflection of objective reality by various subjects of knowledge irrespective of their consciousness and reproduction in objective theories according to the contents and their elements. These elements are the laws and categories, concepts and ideas. Creation of concepts and categories happens first of all by abstraction. Justification of laws in gnoseological aspect is carried out through the allocation of internally necessary, steady, essential and general forms of communication between various concepts and categories.