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## THE INFLUENCE OF MORALITY ON THE ECONOMIC BEHAVIOR OF A SUBJECT OF THE SOCIETY IN THE CONDITIONS OF INCLUSION

**Introduction.** *The problems of the influence of morality, spiritual orientations and ideological ideals on the economic activity of society become not only an actual scientific idea, but is also a center of acute social discussion directed on a finding of a balance between rationality, which is rapidly growing in modern society and morality as universal human value, which must harmonize our society. Certainly, moral values are an important connecting link between society, social environment and individual, personality and its inner world.*

**Purpose.** *The purpose of this article is to determine the priority of morality that affects on the economic behavior of the subject of society in conditions of social and educational inclusion in Ukraine.*

**Results.** *On the basis of comparative analysis of notions «morality» and «moral» reached the following conclusions that: «moral» is a system of norms, rules and requirements, produced in society, which regulate the interaction among people, their relation to the phenomena of real world; «morality» – is a set of consciousness, skills and habits of person, which connected with compliance of these norms, rules and requirements. The morality formed with the personality of subject of society and inseparable from ones «I am».*

*In the result of monitoring identified factors of influence on the formation of content of moral education of subject of society in the process relationship with the purpose of creation of Gross Domestic Product and value added in the country.*

*Different approaches of understanding of result of influence of morality on the economic behavior of subject of society in conditions of inclusion, because the state of economics of Ukraine first of all depends on the moral and professional stimulus of the manager, the politician, the businessman etc.*

**Keywords:** *inclusive education, subject of society, morality, moral, economic behavior, economic system, moral economy.*

**JEL classification:** A13.

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## **ВПЛИВ МОРАЛІ НА ЕКОНОМІЧНУ ПОВЕДІНКУ СУБ'ЄКТА СУСПІЛЬСТВА В УМОВАХ ІНКЛЮЗІ**

***Вступ.** Проблеми впливу моралі, духовних орієнтацій, та світоглядних ідеалів на економічну діяльність суспільства стає не лише актуальною науковою ідеєю, а й також центром гострої соціальної дискусії, спрямованої на пошук балансів між раціональністю, яка стрімко зростає в сучасному суспільстві, і моральністю, як універсальної людської цінності, яка має гармонізувати наш соціум. Безумовно, моральні цінності є важливою сполучною ланкою між суспільством, соціальним середовищем та індивідуальністю, особистістю і її внутрішнім світом.*

***Мета.** Метою даної статті є визначення пріоритету моралі, яка впливає на економічну поведінку суспільства в умовах соціальної та освітньої інклюзії в Україні.*

***Результати.** На основі компаративного аналізу понять «моральність» та «мораль» можна зробити висновки, що: «мораль» – це система норм, правил та вимог, які вироблені в суспільстві, та які регулюють взаємодію людей, їхнє ставлення до явищ реального світу; «моральність» – це сукупність свідомості, здібностей і навичок особистості, які пов'язані з дотриманням цих норм, правил та вимог. Моральність формується з особистістю невіддільна від свого «Я є».*

*В результаті моніторингу визначено фактори впливу на формування змісту морального виховання члена суспільства в процесі взаємовідносин з метою створення валового внутрішнього продукту та доданої вартості в країні.*

*Різні підходи розуміння результату впливу моральності на економічну поведінку суб'єкта суспільства в умовах інклюзії, адже стан економіки в Україні, перш за все, залежить від морального і професійного стимулу керівника, політика, бізнесмена та ін.*

***Ключові слова:** інклюзивна освіта, суб'єкт суспільства, моральність, мораль, економічна поведінка, економічна система, моральна економіка.*

### **Introduction.**

Socio-economic conditions of society are reflected in the corresponding economic type of personality. In particular the entrepreneurial type of personality, which is determined by the modern conditions of the market economy, ideally requires such economic and psychological properties of the personality in which “economy” is harmoniously combined with “morality”. The leading values of the market ideology are the removal of many restrictions for an active and entrepreneurial individual. Freedom of action and values of life in society, which are inherent in statehood and legality are an important resource of a social subject. In order to provide this resource, another side of human relations is also needed norms and duties, which are implemented thanks to responsibility. True, morality begins when a person, feeling strength, energy, an excess of intelligence and will, begins to act for the good of society and people. It is such actions that protect society and an individual from the degeneration of the human race and lead to positive consequences [1].

The influence of morality on the economic behavior of the subject of society implements the relevant principles and laws on the rights of people with disabilities and are one of the main elements of an open society aimed at overcoming social inequality, which was called “inclusion”. That is a wide range of strategies for providing resources aimed at supporting population groups or individual citizens who are in the unfavorable position of being excluded from the economic, social, political and cultural life of society.

In a broad sense this concept is understood as an active process of strengthening the sense of belonging of a person or a group of persons who are otherwise at risk of social isolation. When considering the issue of social exclusion, it is important to note the groups of people who most often find themselves in a situation of exclusion due to their race, social and ethnic status, religion, gender and abilities, physical disabilities. To overcome such phenomena in the country, the leading policy strat-

egy is the result of scientific and practical research, which determined that it is economically expedient to invest in human capital wherever possible, instead of directly investing in social services. According to this category, inclusion is considered as a profitable direction of social investment for the future. Thus, issues of social inclusion find their main reflection in the field of educational policy, since the educational system is not only a reflection of the state of society, but also an important means of its reform.

Quite often inclusion in education is considered as an approach to the education of children and adults with special educational needs in the conditions of the higher education system. Therefore, it is necessary to carry out a number of measures regarding the influence of morality on the economic behavior of the subject of society in the conditions of social and educational inclusion.

#### **Actual scientific researches and issues analysis.**

The influence of morality on the economic behavior of the subject of society in the conditions of social and educational inclusion was studied by: T. *Boholib*, Ye. Boiko, O. Vasylyk, T. Hrebniava, A. Hoshko, G. Dmytrenko, V. Zhuravskiyi, I. Kaleniuk, P. Koval, V. Kniaziev, S. Koroliuk, T. Lev, Yu. Lysenko, O. Navrotskyi, V. Novikov, K. Pavliuk, Yu. Palekha, Zh. Serkis, V. Fedosov, V. Shpotenko, M. Yastrubskiyita. The scientific achievements of the mentioned scientists are a significant contribution to the theory, methodology and organization of the functioning of morality in the conditions of inclusive processes in Ukraine. However, the issue of complex monitoring of morality, which affects the economic behavior of the subject of society in the conditions of social and educational inclusion, has not yet been sufficiently developed.

#### **Highlighting previously unresolved parts of the overall problem.**

Despite the importance and relevance of inclusive education, scientists note serious problems in its scientific development and practical implementation. These circumstances determined the relevance of the research topic and the need to find economic and organizational levers of influence on the activation of the development of inclusive education in Ukraine through the mechanism of the influence of morality on the economic behavior of the subject of society. In this regard, the purpose of this article is to determine the priority of morality, which affects the economic behavior of the subject of society in the conditions of social and educational inclusion in Ukraine.

#### **The statement of basic materials.**

Investigating the internal components of human motivation for economic activity, which include certain moral values A. Marshall in particular, said that in economic activity, as everywhere, a person is influenced by personal inclinations, ideas about duty and devotion to high ideals She is characterized by vanity and lightheartedness, a sense of enjoyment in the very process of doing a good job, and a willingness to sacrifice herself for the sake of her family. All these qualities and moral values are formed and determined in a person precisely in the conditions of economic activity. According to A. Marshall, only with the help of economic activity can a person achieve the satisfaction of all his individual needs, while simultaneously satisfying the needs of others [2].

So, considering the historical-philosophical aspect of the concepts “morality”, “morality”, we drew attention to the fact that the ancient Greek philosophers of ancient idealism, Plato, Socrates and others closely connected morality with the Universal world order [8]. Other philosophers paid attention to the dependence of morality on the formation of society and politics. “Man is a moral being only because he is a political being,” wrote Aristotle [9]. The medieval era is characterized by the understanding of morality as a principle of divine authority, a system of commandments that come from the Most High, and moral activity consisted in serving him. According to the doctrine of the categorical imperative of I. Kant (XVIII century), an unchanging postulate, morality is interpreted as an eternal and unchanging category, independent of society and social relations. Morality in this case is a product of the highest spiritual state of man and has a divine origin. Moral requirements appear as a command of the Most High [3]. In the 18th century, the postulate of E.E. Cooper, A. Smith, D. Hume, which is called “ethical sentimentalism” and in which it was argued that moral feelings are the basis of morality [4]. According to the German philosopher of the 19th century. Hegel, feelings are the basis of morality. The thinker believed that verbal teaching of morality is fruitless. True morality is a product of self-education, which is based on the feeling of joy and beauty of being [10].

German philosopher of the 19th century. L. Feuerbach considered love to be the highest manifestation of a moral feeling that brings happiness. According to L. Feuerbach, a person’s moral feelings

are his natural heritage, his ancestral essence. He considered the moral content of a person as a natural product of a person's communication with others, the desire to be loved and to love [11]. Then, as the philosophers of the 20th century S.L. Frank, K.S. Lewis, D. Bonhoeffer, considered concern for the needs of specific people, service to others, existence for others to be the most important for human morality [5].

The analysis of philosophers' views on understanding the essence of the specified scientific categories showed that there are different opinions about the relationship between the concepts of morality and morality. Taking into account the above postulates, it can be assumed that in philosophy morals and morality are considered in two aspects:

- as a sphere of feelings, will or mind, which are a manifestation of the inner world of a person (divine providence, worldly mind) and are expressed in the concepts of good and evil, evaluative attitude towards the world; as an expression of one or another way of social behavior, which manifests itself in actions, customs, behavior and is determined by socio-political factors.

However, there is another point of view. Thus, H. Hegel (19th century) was the first to point out the dual understanding of morality and denoted it with two terms – morality and morality. Morality, in Hegel's understanding, is the result of the life of modern society. Morality is a characteristic of the objective behavior of people [10].

As mentioned above, society, together with other factors, has a significant influence on the content of the concepts of morality and morality, which in turn affects the nature of the individual's relationship with the surrounding people. Moral norms, moral values act as guidelines in building the relationship of the individual with the surrounding world, society. At the same time, it is worth noting that for a person, moral values can become personally significant only in the process of socialization and in the process of forming his relationship with society.

On the basis of a comparative analysis of the concepts of morality and morality, it can be concluded that morality is a system of norms, rules and requirements developed in society that regulate the interaction between people, their relationship to the phenomena of the real world. Morality is interpreted as a set of consciousness, skills and habits of a person, which are related to compliance with these norms, rules and requirements. Morality, in contrast to morality, represents a complex social and psychological formation. The morality of a particular person is a mastered internally-accepted social morality that regulates his individual behavior on the basis of worldview beliefs and a sense of conscience. In our opinion, such an understanding of morality should serve to establish the subjects of statehood and form the economic basis of individuals for the creation of added value. So, as a result of the analysis of the essence of the concept of morality, it was established that it belongs to personal characteristics. It is especially significant for our research that morality is formed together with the personality of the social subject and is inseparable from his "I".

Therefore, in the economic system, we consider morality as one of the basic concepts of moral education of the subject of society – the creator of the state and the subject of business.

When starting to consider the moral education of a social subject, it is appropriate to note its characteristic feature, which is that the content of moral education is not static. These changes are associated with the reassessment of leading values, moral and legislative attitudes in society, changes in the goals of national moral education and ideas about its results.

As a result of the conducted monitoring, the factors influencing the formation of the content of moral education of the subject of society in the process of mutual relations as a result of the creation of the gross domestic product and added value in the country were identified:

- changes in the global basis and value orientations of society, which exert a significant influence on the understanding of the source, content, purpose and result of the process of moral education and training of a professional subject of society;
- formation of different approaches in understanding the essence of education and changes in ideas about the role of the individual in this process;
- active development of personality psychology, development of concepts regarding the identification of the structure and economic-psychological mechanism of the process of moral education;
- practical experience of moral education of students in the conditions of inclusive higher education.

Therefore, before moving on to issues related to the education of moral relationships of students and other subjects of society in inclusive education, let's analyze various approaches to understanding the result of moral education. The study of scientific literature showed that researchers present the essence of the result of moral education in many ways.

Despite the fact that the meaning of the concepts "morality" and "morality" is well known, let's stop at their interpretation. Thus, based on the linguistic analysis of the words morality and morality, the following conclusion can be drawn: first, in the most famous dictionaries, these words are considered as synonyms; secondly, morality and morality express, on the one hand, the rules and customs accepted in society, and on the other hand, the personal characteristics of a person; thirdly, the structure of the lexical meaning of the word morality consists of the following contents: soul, spirit; moral motivations; norms and rules; disposition, character, behavior, habit, etc.

Therefore, the economic system has an official character, it is necessary to ensure the temporary earthly existence of the subject of society, and its state, as well as the state of other spheres of human life, is determined by the moral state of society, that is, it depends on the fulfillment of the spiritual and moral law.

A person's economic behavior is primarily determined by his moral qualities. A. Rykh insists that the question of the essence of management should be in the field of ethics, not economics. If the economy does not serve the benefit of society, it becomes absurd, despite the growing profits and its achievement of the peaks of rationality. In his assessments, A. Rykh is guided by non-economic criteria. A person gets the opportunity to use natural resources in various areas of his activity, and in this sense receives the right of master on the planet, but at the same time his decisions about the use of material resources should be limited to his internal responsibility before the Almighty [6].

The famous Serbian theologian, public figure and scientist (doctor of philosophy and theology) – Saint Mykola Serbskyi (1881–1956) provides very interesting, reliable and quite convincing proofs of the determining influence of morality, the spiritual and moral law on the economy. Let's dwell on the essence of the spiritual and moral law. The spiritual and moral law applies to every person. This law consists in the necessity of living according to conscience and commandments. In Christianity, the two highest commandments are love for God and neighbor. The fulfillment or violation of these rules affects the fate of a person and humanity as a whole. This means both the earthly consequences of a righteous or unrighteous life, as well as the fate of a person in eternity. Thus, according to the teachings of the religious literature of some Eastern beliefs, natural disasters, wars, diseases, including incurable ones, a decrease in the birth rate, the death of cities and civilizations are a direct consequence of the violation of the moral law. Such consequences of violation of this law are not denied by Christianity. But in the most perfect spiritual and moral law, given by the New Testament, the emphasis shifts not to the earthly consequences of human behavior, but to the decision of a person's fate in eternity. Although humanity, which has been forgotten, is now observing external signs of a spiritual and moral crisis – the degradation of morality, demographic, ecological, and economic crises [7]. In general, the task of his research is much broader than the proof of the influence of the spiritual and moral law only on the economy. He asserts and proves it by studying the Holy history of the Old Testament, that the spiritual and moral law determines the operation of the so-called natural laws, the course of history, the destinies of nations, and the operation of social laws [7, c. 31].

So, economics and morality are the interdependence of moral principles and norms with various elements of the economic system at all stages of society's development. At the lower stage of development, when private capitalist property and the mechanism of market self-regulation prevailed, the selfish interests of capitalists, aimed at getting rich as quickly as possible through the brutal exploitation of hired labor, dominated. Under modern conditions, these ideas are preached by representatives of the neoclassical direction of economic theory, primarily neoconservatives. They adhere, in particular, to the idea of market morality, in which the interaction of an individual or family with society and companies and firms, as well as within an individual family, is carried out through the conclusion of contracts and agreements. Such an ideology is based on the unlimited possibilities of the market mechanism of self-regulation and to a large extent ignores many deep defects of the market economy. Under modern conditions, these ideas are not capable of consolidating and forming a coherent national economic system, the national identity of the people, they undermine the principles and values of the Christian economy, and the core of the economic mechanism has become the state

regulation of the economy, which is supplemented by a supranational one, and to a certain extent overcomes the egoism of private capitalists, and therefore, social Darwinism the morality of the market mechanism.

In our opinion, for the creation of an ethical environment in the economy of Ukraine, personal factors – the professional competence and high morality of politicians, managers and businessmen – play a decisive role. In the conditions of imperfect legislation and the control system on the one hand, and the mental peculiarity of our people not to comply with legal norms and prescriptions, but to be guided, first of all, by the natural right «to judge according to conscience, not according to the law», oral agreements based on trust and informal rules, on the other hand, the most important determinant is the example of the behavior of politicians, leaders, which forms trust or distrust in the authorities and models the behavior of most members of society, including in the economic sphere.

The state of Ukraine's economy primarily depends on the moral capital of managers, politicians, and businessmen. The second, equally important factor for the creation of moral capital is the development and implementation of relevant training courses and programs in the training and retraining programs of bachelors, specialists and masters. The content and method of their presentation should be such that, after listening to them, graduates have moral convictions that would direct their professional knowledge for the good of society, and not to its detriment.

By the way, for the development of such programs, a big businessman and former US ambassador to the Netherlands, J. Shade, allocated 20 million dollars to Harvard University. He also believed that candidates for studies with distorted moral principles should be screened out already at the stage of admission to higher educational institutions. Moreover, we believe that ethical issues should become an integral part of every discipline [12].

The concept of moral economy was developed by the historian E.P. Thompson to describe the fundamental phenomenon of grassroots mobilizations of the 18th century. It consisted in addressing common ideas about how the economy should work correctly, from a moral point of view [13]. According to these ideas, certain rules seem to be self-explanatory: the prices of goods should not significantly exceed their cost price; trade should be regulated by norms of reciprocity, not market play, etc. And when these standards were threatened or neglected, people felt the right to rebel, often at the initiative of women. The motive was entirely economic, but not in the usual sense: they were not driven by limited material interests, but by moral requirements for the economy.

In France, we see similar riots in that era and later: for example, the miners of the Anzen Coal Company, which was the largest French enterprise for most of the 19th century, regularly went on strike to remind management about the norms of labor organization and pay. They often referred to the old way, or rather, to custom [14]. In our time, we are witnessing the resonance caused by the yellow vest movement. Their list of social demands is the embodiment of mostly moral principles of economics: protection of the most vulnerable segments of the population (the homeless, people with disabilities, etc.), fair remuneration for work, solidarity mechanisms, provision of social services, punishment for tax evasion, compliance of the contribution according to the possibilities according to the formula : «The big ones pay a lot, the small ones pay a little.» This appeal to what may appear to the people to be common sense is not self-evident. After all, in contrast to the utilitarian glorification of supply policy and the theory of «flow of benefits from top to bottom», which the ruling elite loves so much (in order to attract capital, give more to those who already have more, «first in line»), the real economy should be based on moral principles. This gives strength and mass support to the movement among the people. In the form of social demands, he expresses the principles of moral economy, which the authorities have repeatedly openly criticized and are proud of. Thus, the coherence of the movement becomes clearer, as well as the fact that it was able to do without a centralized organization.

As James Scott showed the moral economy helps achieve collective action, in particular, actors without the means necessary for mobilization [15].

### **Conclusions and proposition.**

Totalize the above, it can be stated that there are many dimensions of the influence of morality on the economic behavior of the subject of society in the conditions of social and educational inclusion. These are relationships such as «a subject of society with limited physical capabilities – the state, a higher inclusive educational institution (student, teacher, lecturer, manager of budget funds, etc.)»,

«entrepreneur – partner (client, employee, consumer, etc.)», « entrepreneur – state», «entrepreneur – society» and others.

In each of the named types there is a tendency of a significant influence of the moral factor on the economic consciousness and economic behavior of subjects of economic activity, the dependence of the development of the economic existence of the subject of society, society in general on moral and spiritual components. The growth of the role and importance of the latter, in our deep conviction, will have a great positive impact on the process of humanization of social life the growth of spirituality in it and will strengthen the prospects for sustainable development of the world.

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