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«SPIRIT/MIND-BODY» DIHOTOMY AND ITS IMPACT ON THE FORMATION OF «HOMO CREATIVUS» IN THE CONTEXT OF ECONOMIC PHILOSOPHY: METHODOLOGICAL BASES

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Annotation. The article presents the conceptualization of the dichotomy of the categories «spirit/mind–body» contributes to the development and self-affirmation of the personality. The dichotomy of the categories «spirit/mind-body» is associated with the formation of a creative personality in the conditions of new technologies that favours the formation of a creative worldview, which, in turn, is based on information creativity and innovation. **Problem statement.** Emphasis is placed on the fact that the economic philosophy is aimed at the formation of a creative class that develops immanent forces expanding the horizons of the spirit/mind–body dichotomy, previously limited by both man and society. **Analysis of recent research and publications.** Economic philosophy uses a variety of economic models of scientific and technological progress by E. Brynjolfsson, A. McAfee, J. Trinx, M. Fürst, R. Florida and others, which are based on the solution of human problems. **Defining unexplored parts of general problem** - conceptualization of the spirit/mind-body dichotomy and its influence on the formation of «homo creativus» in the economic philosophy and its significance for modernity. The study is based on the conceptualization of basic concepts of spirit, body, mind, creativity, and their influence on the formation of a creative class. **Methodology** - application of methods of economic anthropology and synergetics to solve complex problems of the spirit/mind-body dichotomy and their influence on the formation of «homo creativus» in the economic philosophy. **Presentation of main material.** The subject of study of the economic philosophy is considered, the innermost essence of the spirit/mind-body dichotomy and its main characteristics are presented. The essence of economic anthropology and synergetics, which help to penetrate deep into the phenomenon of spirit/mind-body dichotomy, is revealed. There are studied the conditions for the formation of Homo creativus as the determining factor of a new type of personality with appropriate behavior, abilities, and value orientations. **Conclusions.** The author revealed the conditions that open up new opportunities for creativity, intelligence, and contribute to the formation of sustainable being thanks to modern technology, presented by the "second era of machines".

Keywords: *dichotomy, spirit, mind, modern technologies, body, economic philosophy, Homo creativus.*

Statement of the problem in general form and its connection with important scientific and practical tasks. The relevance of the research topic is as follows:

Firstly, the economic philosophy includes the study of such issues as the spirit/mind-body dichotomy, which is implicated in the solution of economic, technical, social, cultural issues, the achievement of the above

standards of both man and society related to the particular sphere of knowledge and activities, theories and practices aimed at the evolution of machine technology, scientific and technological progress, affecting the formation of the “welfare state” and the upgrade of the country's rating.

Secondly, the economic philosophy contributes to the formation of a certain worldview in the constellation with socio-cultural paradigms, which require that the dichotomy of the spirit/mind-body categories be directed to the formation of a creative personality in the conditions of rapidly developing bifurcation changes that create conditions for the formation of matrices of information dialectical worldview, in whose plane the information creativity and innovation represent a new creative worldview, determine the regulative social communication and correlate the development of science, technology, culture and art.

Thirdly, the economic philosophy as an integrative discipline of philosophy and economics asserts that in the future we will see an increase in the creative element on the sociodynamic genesis of society, defined by the creative component in the neo-economy, Internet economy, information economy, since creativity acts as a determining factor of the new economy, forming a new type of personality with appropriate behavior, abilities, and value priorities that represent the “second nature” (culture).

The purpose of the article is to present the conceptualization of the

spirit/mind-body dichotomy and its influence on the formation of the «homo creativus» component in the economic philosophy and to show their significance for modernity.

Defining unexplored parts of general problem. We proceed from the fact that creativity is a part of the unexplored problem of the spirit/mind-body dichotomy, which develops in the context of the economic philosophy and is a key indicator (factor) in economics, business, education, health, science, culture, law.

By solving the problems of the spirit/mind-body dichotomy, a person, by developing his essential (immanent) forces, contributes to a deep comprehension of the spirit, which leads to deep changes in the ways of work, values, in every aspect of everyday life.

The economic philosophy is initially part of the solution to the problems of the formation of a creative personality, creative consciousness, creative outlook as a component of the socio-cultural continuum. It should be noted that Peter Drucker outlined the emergence of the so-called knowledge economy and believed that “the basic economic resource — mode of production — is no longer capital or natural resource, nor labour. It is and will be knowledge” [8, p. 48].

Analysis of recent research and publications presenting a solution to this problem. In our studies, we rely on the studies of Florida Richard, in the context of which human life in the creative epoch was covered [8]. Even M. Weber showed that the Protestant

ethics provided the necessary spirit of hard work, efficiency, which, in turn, brought the formation of capitalism closer.

The economic philosophy takes into account the profound change that occurs in both economic relations and economic theory, and uses various economic models of technical progress by such authors as Hicks, Harrod, Solow, Beveridge, Heckscher–Ohlin, Stolper–Samuelson, Yang and others, based on economic anthropology and human problems, to analyze these processes.

The first scientist who systematically observed and tested the limits of willpower, Roy Baumeister, a psychologist at Florida State University, has long been well known for researching these mysterious phenomena. M. Sieber was one of the first to draw attention to the specifics of economic anthropology, at the basis of which he saw the problems of man, which are refracted in economic existence.

The origins of the creativity concept and the concept of human (intellectual, social) capital embodied therein can be found in the works by W. Petty, A. Smith, D. St. Mill, J. B. Say, N. Senior, L. Jacob, K. Marx, F. Liszt, I. H. von Thünen, W. Bagehot, G. Engel, H. Sidgwick, L. Walras, I. Fisher. W. Petty still in the eighteenth century first tried to assess the monetary value of the production characteristics of the human person.

Modern theories of human (creative) capital emerged in the 50's - 60's at Chicago school, in which G. Becker formed the concept of

"analysis of human resources" in "Human Capital" (1964). Among the authors who elaborated upon the creativity theme in the human capital development there are E. Flamholtz, M. Alexander, R. Woodruff, D. Bowers. So, Y. Guillot believed that human capital consists of acquired knowledge, habits, motivations, energy that a person is endowed with and which can be used for a certain period to produce goods and services, but which require the development of creative thinking.

We also rely on the work of T. I. Vlasova, who explores the problem of the spirit/mind-body dichotomy and education as the issue of feminist philosophy [2].

The originality of the research lies in the fact that in the context of the economic philosophy, the formulated conceptualization of the spirit/mind-body dichotomy and its influence on the formation of "homo creativus" was not analyzed in social philosophy and philosophy of history. It is an extension of the research field of this category due to the inclusion in its subject area the synergy and anthropology analysis and is a source of development of the creative economy (neo-economy), considering it as a meaningful structure, which acts as a source of multi-vector influence on solving the spirit/mind-body dichotomy problems, fixed at the physical, mental, sociocultural level and contributing to the development of utility, pragmatism, instrumentality.

Presentation of main material. First, let us consider the economic

philosophy study subject of the spirit/mind-body dichotomy and its influence on the formation of «homo creativus». It should be noted that there are three methodological approaches to the study of the economic philosophy:

1) Techno-economic, aimed at studying the rational beginning of economic processes, in the context of which a rational element would be used, contributing to the development of a creative element formed on the basis of reason and intelligence;

2) Socio-economic, based on the people's relations, which are dictated by property relations, as well as methods that help analyze economic life and the conditions for achieving its stability;

3) Anthropological, which gives reason to analyze a person in the totality of his relationship and identify the subject of economic philosophy at the level of connections (primarily, first order), and then the transition to a deeper essence (second order, etc.).

Even R. Descartes noted that spirit (soul, mind), like consciousness, is intrinsic to thinking. The human body is a machine that differs from the body of animals only in complexity, say M. Fürst and J. Trinx.

In this connection, R. Descartes became the founder of the theory of the mechanistic-materialistic understanding of man, which developed in the materialism of the 18th century, based on the understanding of man as a mechanism of stimuli and reactions. The consequence of this dichotomy was dualism, as a result of which a psychophysical problem arose. The

question of the relationship between the physical and the spiritual was contemplated here not as a psychological, but as a metaphysical problem, and since then the problem of body and soul has been considered one of the most important topics in the history of philosophical thought.

Descartes glorified the spirit over the body, which was left only with the function to give the soul an occasion to come true. Such a view from Descartes was inherited by occasionalism, «at the basis of which only spiritual can arise from spiritual, and only physical can form the body» [9, p. 118-119]. Since there is no influence between the body and the spirit, then God establishes this connection. For the sake of knowledge and understanding, Descartes did not trust his feelings and adhered only to what the mind (ratio) gave him transparently and clearly.

The direction of thinking, according to which knowledge of the world is given only by the mind, is called rationalism. Cognition using the deductive method is carried out by means of «cogito». Together with the philosophy of Descartes, the systems of the constructive mind are considered the philosophies of B. Spinoza and V. Leibniz. The true goal of science is to provide the human race with new forces and discoveries (F. Bacon).

The deep inner essence of the spirit/mind-body dichotomy in the context of the economic philosophy in its expanded form represents the analysis of the phenomenon, process or concept as a whole, taking into

account all the main features, characteristics, qualitative aspects of this essence, as well as the most distinctive characteristics of this phenomenon, which are considered on the border of the philosophical and economic essence and cover the most significant features of the social, political, legal, moral, ethical and other characteristics of this phenomenon.

The economic philosophy from theoretical and methodological positions, using the methods of system, structural, structural-functional analysis, helps to reveal the laws of the spirit/mind-body dichotomy to manage a reasonable distribution, exchange and consumption, teaches to be rational and cost-effective, while philosophical generalization of modern economic processes refers to the economic philosophy.

As a result of applying philosophical categories, principles, methods, approaches, laws, identifying patterns and development trends of the spirit/mind-body dichotomy in the context of the economic philosophy, profound changes in economic and social development are reflected in economic theory and must be understood by the economic philosophy.

Economic science explores real processes in the development of economic relations in society and theoretically generalizes them, revealing new processes that are peculiar to the information economy

and enriches the theory of economic science with its generalizations.

To solve this difficult problem of the spirit/mind-body dichotomy and its influence on the formation of «homo creativus» in the context of the economic philosophy, a new methodology of economic synergy should be used. Synergetics as a methodology for developing the economic philosophy is manifested in the following:

1) Synthesizing the opposite heuristic dominants of this contradictory phenomenon of dichotomy;

2) Development of a peculiar style of scientific thinking, in which divergent and convergent, multivariate and alternative, destructive and constructive, dominant and fluctuating, formatted and qualitative, ordinary and deviant features of this complex phenomenon of spirit/mind-body dichotomy merge into one whole;

3) Qualitatively new understanding of the problems of identifying the spirit/mind-body dichotomy in order to overcome the fragmentation of modern scientific knowledge and ways to reflect the holistic vision of the world and the place of man in it.

Economic synergy considers internal systemic changes of the spirit/mind-body dichotomy not only as an adaptation to changes in the external environment, but also as:

1) Spontaneous process in a heterogeneous system of spirit/mind-body dichotomy;

2) Collective action of forces of different nature, mechanisms that can, under certain conditions, lead to a coherent, coordinated action that results in bringing the system to a new qualitative state, based on the unbalance of the system considered by the development source;

3) Creation of a system with strong inverse relationship (self-regulated systems), since chaos lies at the heart of any economic system, and the cause of significant transformations (changes) in the behaviour of dynamic systems is minor fluctuations that can lead to dichotomy;

4) Innovation shifts in this phenomenon should be considered as the influence that leads to qualitative changes in the system, since innovation shifts can lead to chaos first and then turn to order and vice versa.

In addition, it should be borne in mind that economic synergetics

comes from the idea of the development of the spirit/mind-body dichotomy as a non-linear and irreversible process.

Within the economic philosophy, scientists distinguish economic anthropology, which originated at the intersection of such sciences as anthropology, sociology, economic history and other science (Fig. 1) which also help to penetrate deep into the phenomenon of the spirit/mind-body dichotomy. M. Sieber (1844-1888) was one of the first scientists who drew attention to the specifics of the economic anthropology, which is based on the problems of man, which are further refracted in economic existence. Anthropological features significantly influence production, economic and other areas of activity, including the sphere of needs, incentives and motives, which are due to the fact that economics and anthropology have a common matrix - man and labor as an origin.

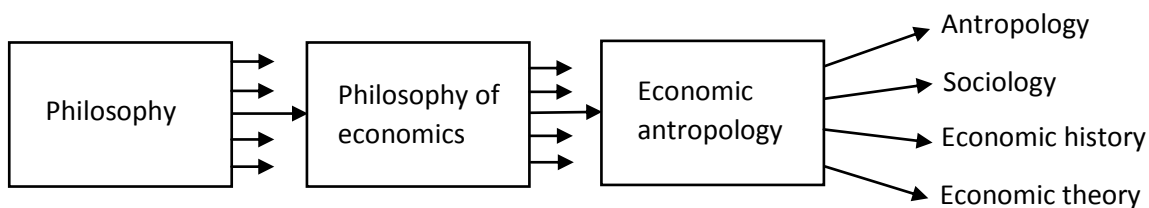


Fig. 1 Components of economic anthropology

It must be emphasized that the spirit/mind-body dichotomy and its influence on the formation of «homo creativus» in the context of the economic philosophy includes the following:

- 1) Economic ontology;
- 2) Economic gnosiology;

- 3) Economic axiology;
- 4) Economic praxeology;
- 5) Economic phenomenology.

The combination of all these components of the economic philosophy makes it possible to deeply analyze the spirit/mind-body dichotomy, which in its entirety can

lead to the formation of Homo creativus as the determining factor of the new (informational) economy, since only creativity will enable to overcome the dichotomy and to make spirit/mind-body as an organic whole that will contribute to a holistic, rather than a torn personality. Let us analyze how the components of the economic philosophy, which influence the development of a creative personality, work. «The critical approach and scientific findings of the authors of the “Limits to Growth” are the wonderful basis for thinking, expanding the horizons, shaping the outlook and changing the policy» [4, p. 9].

Economic ontology of the spirit/mind-body dichotomy examines the problems of the economic essence of human existence and includes chrematistics (accumulation of wealth), is revealed in the context of the problems of economic management and environmental management. It studies the economic existence of a person and society (as an aggregate person) in the context of life support, that is, solving the problems of the economic ontology of the spirit/mind-body dichotomy, namely the dynamics of a person's inner spiritual world in relation to the environment and human adaptation to the outside world, the formation of the economic culture of a subject, etc. *Economic axiology* in solving the problems of the spirit/mind-body dichotomy includes the nature of economic values (money and their influence on personal development), their place in the personality structure

and the structure of the human value world, the interrelation of various economic values, their relations with economic and social factors and the personality integration, place of economic interests in the value relationship of the individual. Economic values include money, their value in the personality structure, utility, efficiency, and more, for example, cost as an economic value regulates the relations of economic being, which is determined by value relations, which are the axiologized being.

Economic praxeology in solving the problem of the spirit/mind-body dichotomy explores pragmatics in the system of economic relations, their place in relation to the modes of economic existence and consciousness, revealing deeper and more significant processes of socio-economic development. The central issues of economic praxeology are economic theories related to organizational forms, regional specifics, organizational design, scientific organization of labor and its stimulation, their influence in general on human development, development of human communication features in the information age, come to the fore.

It is believed that a person becomes an active subject of such processes, manifesting “active citizenship” in the context of the “Theory of Communicative Action” of J. Habermas. A solution to the problems of the spirit/mind-body dichotomy is proposed as a solution to the problems of value being, the rootedness of a person in being and

the landscape of national cultural practices. The solution to the spirit/mind-body dichotomy problems unfolds as a cultural dialogue, opportunities for the self-development of the spirit, consciousness and spirituality of the individual, expanding the limit possibilities of the person, which requires the development of the body, which brings new meanings and values to the development of the individual progress. As Ha-Joon Chang notes, "Understanding the trends of scientific and technological progress is very important in order to properly plan economic policy both at the national and international level (and personally, to choose the right career)" [10, p. 59].

The common thread in modern socio-economic processes is one expressive feature - the strengthening of the role of creativity as a fundamental source of economic growth and the formation of a new creative class. The creative information economy is dynamic and turbulent, which energizes and carries with it great changes and transformations. It is not by chance that the problem of the spirit/mind-body dichotomy and education as a problem of *feminist philosophy* is also a central thread in the work by T. Vlasova [3]. The development of the categories «spirit», «body», «corporeality», «man» are analyzed in the author's works under the conditions of postmodern and informatization [6; 7].

In the work "The Second Era of Machines" by Eric Brynjolfsson and Andrew McAfee it is noted that «On

the one hand, the progress in the technological industries increases profits. On the other hand, it strikes at the wages of workers, as people are replaced by machines. Therefore, the difference in incomes of highly paid and low paid workers and entire companies that are switching to the latest technologies and those who are not keeping up with this process, finally between the well-being of technologically highly developed countries and the other world will increase!» [1, p.5].

Not by chance, as the authors point out, our time is called «the second era of machines», when production depends not so much on equipment, but on intangible assets: intellectual property, organizational and human capital, and also content created by consumers [1, p. 5].

The new economy contributes to solving the spirit/mind-body dichotomy problem and its influence on the formation of «homo creativus», makes a person sufficiently prosperous, saves us from many economic problems, heals society from many diseases based on the spirit/mind-body disunion and lack of balance and stability.

The creative class today has enough power, talent and strength to play a significant role in transforming our world. Its representatives, and in fact, the whole society, now have the opportunity to direct their self-development and self-improvement to deeper changes, renewal and transformation [8, p. 10-11].

Conclusions. Thus, the economic philosophy includes economic ontology, axiology, praxeology,

which in their totality offer a solution to the problems of the spirit/mind-body dichotomy, serve as a scale for measuring humanity and creativity in its subject field, reveal the value coordinates in the solution of the given problems, in particular, and contribute to the development of creativity in everyday life, which is supported by digital technologies of the “smart city”, ensuring freedom for their self-realization and in the direction of progressive development of mankind, the realization of itself as a tool for human development. Therefore, we agree with A.Galchinsky, who notes that “in Marx’s theory, not only working time, but also free time, which, in turn, is used to develop the individual, accumulating knowledge as a universal form of human capital, acts as a direct component of the development of the productive power of labor” [3, p. 139].

The purpose of the development of the economic philosophy is to solve the problems of the spirit/mind-body dichotomy in the context of the development of human consciousness and abilities aimed at creating a qualitatively different being, introducing various social communications into this being and identifying their civic activism.

The subject of the economic philosophy is a person as an economic entity, holistically transforming himself and his being, the environment of living on moral grounds.

As a result of solving the problems of the spirit/mind-body dichotomy, a

stable being and a stable personality is formed, its torn consciousness and psyche are eliminated; herewith, sustainable being does not allow catastrophic scenarios of its development, on the basis of the co-evolution of man, the society of nature, which in general represents noospheric development.

The mechanism (instrument) for implementing the spirit/mind-body dichotomy problem is the voluntary-conscious joint-distribution participation of equal economic entities in consciously creative economic development by combining the intellectual, spiritual, financial, material and labor, intellectual resources of human (creative) capital - from the individual, from the nature of topos, to its cosmological and anthropological development.

The economic philosophy in solving the problems of the spirit/mind-body dichotomy is formed by the complex interaction of natural, economic, cultural, spiritual, socio-historical conditions and is interpreted in the context of solving the problems of creativity, the realization of spiritual and intellectual human potential (capital) in the process of economic activity, which is based on spiritual and moral values of the economic entity.

Solving the problems of the spirit/mind-body dichotomy, we face the task of creating new forms of unity that would contribute to the needs of the creative century, since the old forms do not work due to the fact that they do not meet the needs of the century.

As a result of the analysis, the subject of study of the economic philosophy is considered, the innermost essence of which is the spirit/mind-body dichotomy, and its main characteristics are presented.

The essence of economic anthropology and synergetics, which help to penetrate deep into the phenomenon of spirit/mind-body dichotomy, is revealed. There are studied the conditions for the

formation of Homo creativus as the determining factor of a new type of personality with appropriate behavior, abilities, and value orientations.

The conditions that open up new opportunities for creativity, intelligence, contributing to the formation of sustainable being thanks to modern technology, presented by the «second era of machines», are revealed.

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ДИХОТОМІЯ «ДУХ/РОЗУМ – ТІЛО» ТА ЇХ ВПЛИВ НА ФОРМУВАННЯ «НОМО CREATIVUS» У КОНТЕКСТІ ФІЛОСОФІЇ ЕКОНОМІКИ: МЕТОДОЛОГІЧНІ ЗАСАДИ

Анотація. У статті представлено концептуалізацію дихотомії категорій «дух/розум-тіло», в основі якої необхідність формування креативного класу, який несе в собі зміни для держави і сприяє розвитку і самоствердженню особистості. Дихотомія категорій

«дух/розум-тіло» пов'язана з формуванням креативної особистості в умовах нових технологій, які сприяють формуванню креативного світогляду, в основі якого інформаційна творчість та інновації. **Постановка завдання.** Зроблено акцент на те, що філософія економіки направлена на формування креативного класу, який повинен розвивати іманентні сили, які розширюють горизонти дихотомії «дух/розум-тіло», раніше обмежені як людиною, так і суспільством. **Аналіз останніх досліджень і публікацій.** Філософія економіки використовує різноманітні економічні моделі науково-технічного прогресу Є. Бріннолфссона, Е. Макафі, Ю. Трінкса, М. Фюрст, Р. Флориди та інших, в основі яких вирішення проблем людини. **Виділення недосліджених частин загальної проблеми** – концептуалізація дихотомії «дух/розум-тіло» та вплив її складових на формування «homo creativus» у філософії економіки та їх значення для сучасності. В основі дослідження - концептуалізація базових понять дух, тіло, розум, креативність та їх вплив на формування креативного класу. **Методологія** – застосування методів економічної антропології та синергетики для вирішення складних проблем дихотомії «дух/розум-тіло» та їх вплив на формування «homo creativus» у філософії економіки. **Виклад основного матеріалу.** Розглянуто предмет вивчення філософії економіки, в основі якої глибинна внутрішня сутність дихотомії «дух/розум-тіло» і представлено її основні характеристики. Розкрито сутність економічної антропології та синергетики, які допомагають проникнути в глибину феномена дихотомії «дух/розум-тіло». Досліджено умови формування Homo creativus як визначального чинника нового типу особистості з відповідною поведінкою, здібностями, ціннісними орієнтаціями. **Висновки.** Виявлено умови, які відкривають нові можливості для творчості, креативності, інтелекту, що сприяють формуванню сталого буття завдяки сучасним технологіям, представленим «другою епохою машин».

Ключові слова: дихотомія, дух, розум, сучасні технології, тіло, філософія економіки, Homo creativus.

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ДИХОТОМИЯ «ДУХ/РАЗУМ – ТЕЛО» И ЕЕ ВЛИЯНИЕ НА ФОРМИРОВАНИЕ «НОМО CREATIVUS» В КОНТЕКСТЕ ФИЛОСОФИИ ЭКОНОМИКИ: МЕТОДОЛОГИЧЕСКИЕ ОСНОВАНИЯ

Аннотация. В статье представлена концептуализация дихотомии категорий «дух/разум–тело», в основе которой обоснована необходимость формирования креативного класса, который несет в себе изменения для государства и способствует развитию и самоутверждению личности. Дихотомия категорий «дух/разум – тело» связана с формированием креативной личности в условиях новых технологий, способствующих формированию креативного мировоззрения, основой которого, в свою очередь, является информационное творчество и инновации. **Постановка задачи.** Сделан акцент на то, что философия экономики направлена на формирование креативного класса, развивающего имманентные силы, которые расширяют горизонты дихотомии «дух/разум – тело», раньше ограниченные как человеком, так и обществом. **Анализ последних исследований и публикаций.** Философия экономики использует разнообразные экономические модели научно-технического прогресса Э. Бринелфссона, Э. Макафи, Ю. Трінкса, М. Фюрст, Р. Флориди и других, в основе которых решение проблем человека. **Выделение неисследованных частей общей проблемы** – концептуализация дихотомии «дух/разум-тело» и ее влияние на

«Spirit/mind-body» dihotomy and its impact on the formation of «homo creativus» in the context of economic philosophy: methodological bases

формирование «homo creativus» в философии экономики и ее значение для современности. В основе исследования – концептуализация базовых понятий дух, тело, разум, креативность и их влияние на формирование креативного класса. **Методология** – применение методов экономической антропологии и синергетики для решения сложных проблем дихотомии «дух/разум – тело» и их влияние на формирование «homo creativus» в философии экономики. **Изложение основного материала.** Рассмотрен предмет изучения философии экономики, глубинная внутренняя сущность дихотомии «дух/разум – тело» и представлены ее основные характеристики. Раскрыта сущность экономической антропологии и синергетики, которые помогают проникнуть вглубь феномена дихотомии «дух/разум – тело». Исследованы условия формирования Homo creativus как определяющего фактора нового типа личности с соответствующим поведением, способностями, ценностными ориентациями. **Выводы.** Выявлены условия, открывающие новые возможности как для творчества, креативности, интеллекта, так и способствующие формированию устойчивого бытия благодаря современным технологиям, представленным «второй эпохой машин».

Ключевые слова: дихотомия, дух, разум, современные технологии, тело, философия экономики, Homo creativus.

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