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WISDOM AS A COMMODITY IN ECONOMIC-CENTERED SOCIAL SPACE OF XXI CENTURY

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МУДРІСТЬ ЯК ТОВАР В ЕКОНОМОЦЕНТРОВАНОМУ СОЦІАЛЬНОМУ ПРОСТОРИ XXI СТ.

Urgency of the research. Global trends show that social space requires a self-sufficient identity that can function in constantly changing space. So the social space created conditions for wisdom to become a thing that a person can sell and is ready to buy in case of acute need.

Target setting. Turning wisdom from metaphysical and intellectual into utilitarian value that is sold as commodity is a feature of modern society.

Actual scientific researches and issues analysis. Problem of wisdom belongs to 'eternal' and is elaborated in works of classicists of philosophy (Aristotle, Plato, Cicero, Seneca, G. Leibniz, I. Kant and others.) as well as in works of modern researchers (R. Akkoff, P. Baltes, R. Barnett, S. Brent R. Sternberg, D. Watson, S. Holliday and others)

Uninvestigated parts of general matters defining. Although most researchers presented quite serious works on wisdom, the study of this phenomenon has just started and one of the most productive directions is seen as the analysis of wisdom as a commodity that can be sold.

The research objective. Presentation of wisdom as a phenomenon that turned from metaphysical value into commodity.

The statement of basic materials. Economic centring of social space changed the essence of the most classic semantic designs and their dimension, turning some of them into means of social control, into ideology. Therefore, since the mid-twentieth century the definition of wisdom as expert knowledge system focused on the practical side of life begins to dominate in different publications and dictionaries (P. Baltes). Such definition is best implemented by representatives of consulting business. Wisdom they sell is much closer to man and his desire to win. That is the reason kouchera and consultants from training centers are firmly convinced that their knowledge prompts people act right and succeed. The task of wisdom supplier/trader among which are kouchera is to bring to light all that is hidden deep inside the individual and provide the desired on the assumption of experience available.

Conclusions. In economic-centered space wisdom is sold as a commodity by agents of consulting business.

Keywords: economic-centering; social space; wisdom; goods; production.

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Urgency of the research. The latest global trends show that social space requires a self-sufficient, relatively independent identity with heightened intelligence and strength of will – a type of identity able to function in a world that is constantly changing and therefore is bifurcational of the phenomena and processes that fill it. These requirements for an identity change, in turn, place and requirements for the

Актуальність теми дослідження. Світові тенденції демонструють, що соціальний простір вимагає самодостатньої особистості, здатної функціонувати в просторі, який постійно змінюється. Тож, соціальний простір створив умови, щоб мудрість перетворилася на річ яку людина може продавати й готова купити, через відсутність в ній потреби.

Постановка проблеми. Рисою сучасності є ситуація, що мудрість з метафізичної та інтелектуальної цінності стала утилітарною, що продається як товар.

Аналіз останніх досліджень і публікацій. Питання мудрості належить до «вічних» й представлено у працях, як класиків філософії (Аристотель, Платон, Цицерон, Сенека, Г. Лейбніц, І. Кант та ін.), так і сучасних дослідників (Р. Аккоф, П. Балтес, Р. Барнет, С. Брент, Р. Стернберг, Д. Уотсон, С. Холлідей та ін.).

Виділення недосліджених частин загальної проблеми. Попри те, що більшість дослідників презентували доволі серйозні праці, присвячені мудрості, однак вивчення цього феномену тільки розпочалося й одним з продуктивних напрямків бачиться його аналіз в якості того, що можна продати.

Постановка завдання. Представлення мудрості як феномену, що з метафізичної цінності став товаром.

Виклад основного матеріалу. Економікоцентризм змінив суть більшості класичних смислових конструкцій та їх вимір, перетворивши деякі з них на засоби управління суспільством, на ідеологію. Тож, починаючи з середини ХХ ст. серед тлумачень мудрості в публікаціях і експертної системи знань, орієнтованої на практичну сторону життя (П. Балтес). Найкраще таке розуміння на практиці реалізують представники консалтингового бізнесу. Мудрість, яку вони продають, є більш наближеною до людини й її бажання перемоги, тому-то, коучери й консультанти з тренінгових центрів твердо впевнені, що їхні знання спонукають інших діяти правильно й досягати успіхів. Задача постачальника/торговця мудрістю, яким й є коучер, – вивести на світ усе приховане в глибині душі індивіда й вказати шлях до бажаного, виходячи з наявного досвіду.

Висновки. Мудрість в умовах економікоцентрованого соціального простору продається як товар агентами консалтингового бізнесу.

Ключові слова: економікоцентризм; соціальний простір; мудрість; товар; виробництво.

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competence and knowledge in the social space. However, on the latter, economists, sociologists and educators increasingly betray concern about the precariousness of knowledge in the system of human values and note two trends: the dominance of computer and communication environment, on the one hand, complements and promotes human intellectualization and requests to acquire new knowledge and competencies and on the other - hurts a person's ability to solve problems creatively. Among these trends in marginal space a phenomenon described in this research can be found. The idea is that modern social space created all the conditions for wisdom to become a commodity/thing that a person can sell and is ready buy in case of acute need.

To explain this process of wisdom transformation note firstly that ration in production significantly changes during the 20th century. A man is removed from material production and begins to produce new forms of activity – virtual (from the Latin. «virtus» - «virtue», virtual - potential, possible). The leading position among these forms (and at the same time the result and instrument of labor) takes information in all its displays (data, explanation, statement). Information is the result of intellectual activity, knowledge with access to reality and practice and which is presented mostly as results of scientific researches, projects, and trainings.

Target setting. Wisdom, which is constantly associated with body of knowledge, is increasingly pushed to the periphery in modern society, but at the same time, the society produces a request for knowledge of life, and therefore wisdom. And here comes the paradox of our time – the demand for wisdom exists but in a slightly different plane than ever before. Wisdom turns from metaphysical and intellectual value into a utilitarian thing which can be sold as goods.

Actual scientific researches and issues analysis. Problem of wisdom belongs to 'eternal' since the question of its nature was firstly elaborated by the earliest wise philosophers. It was elucidated in works of Lao Tzu, Democritus, Aristotle, Plato, Cicero, Seneca, E. Rotterdam, H. Leibniz, I. Kant, E. R. Waldo et al. Wisdom became the object of psychological and acmeological researches in foreign psychology in the mid 80's of XX century (P. Baltes, S. Brent J. Smith, R. Sternberg, D. Watson, S. Halliday, M. Chandler et al.). However, no full-scale study of wisdom was presented to this day, because this phenomenon as an object of scientific interest, is gaining new fans and "seizes" new areas. So wisdom is considered from different perspectives by N.Dmitryyeva, O. Lintovska, O. Ohnev, I. Rudakova, S. Semernik V. Filatov, T. Shishkina et al. In consequence of R. Akkof (system thinking and management theorist) concept published wisdom became the category of economics and revealed as the subject of analysis in the knowledge economy (R. Barnett, N. Maxwell et al.).

Uninvestigated parts of general matters defining. Although most researchers mentioned presented quite serious works on wisdom, the study of this phenomenon has just started. One of the most productive directions is the analysis of wisdom as a phenomenon which fits in a peculiar was economic-centered social space of XXI century.

The research objective. The aim of the research is to present wisdom as a phenomenon that turned from metaphysical into consumer value and became a commodity obeying the laws of economic-centered social space of XXI century.

The statement of basic materials. The paradigm of economic-centered social space considers valuable those things that are in the center of price attraction and can be sold. As we consider such type of space was partly conceptualized by K. Marx. German philosopher said that the value is determined by the cost of abstract labor, that is expenditure of "human labor in a physiological sense" [4, p. 46] regardless of the particular type of work (labor of mason, sculptor or musician). Leading various types of labor to a common denominator, Marx demonstrated that a person, who owns some immaterial luggage – knowledge and is considered wise possesses wisdom-commodity that can be sold at certain price.

However, the phrase "wisdom as a commodity" still surprises and requires explanations. Throughout the history of human civilization wisdom was presented in different visions but it always preserved one specific feature – it was always considered the greatest value of identity, its specific virtue. Yet we can talk about two lines of perception of wisdom. The Bible, The wise saying of Solomon says: "...and the spirit of wisdom came to me. I preferred her before scepters and thrones, and esteemed riches nothing in comparison of her; neither compared I unto her any precious stone, because all gold in re-

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spect of her is as a little sand, and silver shall be counted as clay before her" [2, p. 1868-1869]. On the territory of Kyiv Rus biblical tradition of presenting a concept "wisdom" (Sofiya) remained and somewhat expanded due to two interpretations: as a way of thinking and feeling. [8, p. 319]. Compliance with such stereotypical line prevents a number of domestic and Russian scientists consider wisdom on the other hand, except as given by God who can pick up, thereby indicating that the person is neither its owner nor manufacturer.

However, there is another opinion which is more pragmatic. Once "God is dead" (F. Nietzsche), economic centering changed the essence of the most classic semantic designs and their dimension, turning some of them into the means of society control, ideology and authority ground. Therefore, since the mid-twentieth century the interpretation of wisdom as the ability to apply knowledge competently and deep knowledge itself, apprehension and experience begins to dominate in publications and dictionaries. The vast majority of scientists who are turning to the concept of "wisdom" recognizes that more appropriate definition that corresponds with time is the one of P. Baltes: "wisdom is an expert system of knowledge which is focused on the practical side of life and which can be considered an indicator of a high degree of competence in matters of life" [10, p. 90-91]. Baltes' definition pointed towards the fact that wisdom is actually the ability to find solutions to various problems, including life, relying on person's own experience as well as on the experience of others. This definition made it possible to define that, on the one hand, wisdom shows up in person's knowledge of the world and of himself, in the knowledge of his life purpose and meaning of his life, and on the other - wisdom becomes a "resource of viability" (L. Sokhan) of social space. Such wisdom is earthly, rational and creative, such as it was understood in ancient Greece.

People always sought for wisdom, although in antiquity this desire was perhaps most pronounced and had features of humanity that is eager to understand the Universe rationally. In the Middle Ages the desire to be wise somewhat transformed since that time representatives stood firm on the position that a person is not able to attain wisdom, which is the hallmark of God and is solely from God. Such transformation has led to changes in the technology of thinking. The fixedness and finiteness of knowledge is being converted into predomination of the principle of evaluation. Owing to M. Montaigne, this evaluation is often seen as the result of experience, and thereafter the process of gaining knowledge and speculation turns into the game of thoughts.

Since the beginning of the Enlightenment everything is changing again and the principle of domination of mind power of one over the others begins to predominate. Thereafter the dialogue itself turns into a monologue of one who knows how and where to seek, and the audience that only responds by demonstrating compliance of algorithm founded. After post-Enlighteners' disappointment in the power of mind and with vast computerization the individual is perceived as a phenomenon which is mostly a "database" that has constant need of assistance on the interpretation of texts and thoughts and of guidance when making decisions in everyday situations. The individual of economic-centered social space is thirst for information/knowledge though he doesn't understand the essence of information and its benefits to practical life. Therefore it can be argued that, despite the individual stays in the environment saturated with knowledge, he still remains the one who doesn't know what life's decision to make. He needs an assistant and prefers someone who is an expert in his field, and therefore is wise in the Platonic sense. [6, p. 68]. Thus, social space and a single individual demonstrate the need of practical wisdom.

Realizing such a scenario T. Sakaiia mentions: "in the society arising the most respected way of life will be the one which is accompanied by <...> wisdom consumption (in its broadest sense)" [9, p. 342]. Changes in consumption prompted another famous scientist J. F. Lyotard point to the fact that "the idea of knowledge belonging to "mind" or "soul" of society <...> is gradually dying back" [3, p. 20-21], as it has moved in manufacturing. And this leads to the new idea of existence of the "providers (producers) and users of wisdom and knowledge. " Knowledge is produced and will be produced to be sold; it is consumed and it will be consumed to gain value in new products..." [3, p. 18]. All this creates actual conditions for competition of knowledge and wisdom in the context of the requirements of competitiveness.

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Let us clarify how knowledge and wisdom correlate. The best demonstration of it we consider the hierarchy introduced by R. Akkoff: data – information – knowledge – understanding – wisdom. This hierarchy was offered to describe the ideal society that comes out of shadow at the beginning of XXI century. [1]. According to R. Akkoff, data is a certain amount of symbols considered without regard to any context. Information is an isolated and well-ordered part of database processed for use that answers such questions as “Who? What? When? Where?”. Knowledge - is identified trends or significant relationships between facts and events presented in the information. Understanding – consciousness of laws contained in disparate parts of knowledge. It allows answer to the question “Why?”. Wisdom is a balanced, estimating understanding of regularities in terms of past and future. Each of terms mentioned is the basis for the further one. Each of them is the material for new items of higher quality knowledge to acquire.

As the future cannot exist without past we should turn our attention back to the figure of Plato – a famous ancient philosopher for whom wisdom was pragmatic and utilitarian, human, because he earned for his living selling his wisdom and thoughts (in this way wisdom was also spread by his ancestors - sophists and logographers). It was Plato who made a deduction that if a man “is able to give a piece of advice to himself and to other people on how to act best and is able to sell his competence whenever he wants” [7, p. 369], he should do that. This idea was best understood by the current representatives of the consulting business. Surely, this is not wisdom in the classical sense, but this is that very phenomenon that falls within the definition given. This wisdom is much closer to the man and his desire to win. That is the reason kouchera and consultants from training centers are firmly convinced that their knowledge prompts people act right and succeed. The task of wisdom supplier/trader which is kouchera is to bring to light all that is hidden deep inside the individual and provide the desired on the assumption of experience available. The pragmatic potential of wisdom adds confidence in its strength as it can bring happiness: “we now seem most wise people at the same time the most prosperous, happy and rich, because wisdom appeared to be the most valuable asset”. [7, p. 368].

Conclusions. We tried to briefly explain how wisdom, first seen as metaphysical category, is being sold as a commodity in economic-centered social space. There exists the demand on wisdom and, naturally enough, individuals who consider themselves experts in some particular field become actual wisdom suppliers by providing consulting services. However, this does not mean that there is a risk of overproduction of it, as “wisdom is not really a saleable item” [5], because it remains a phenomenon that is unique by its nature.

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