

ing processes and regularities, beyond its traditional areas was called «economic imperialism». Because of «imperial» tendencies of economics, new disciplines, such as the social choice theory, economic analysis of law, economic sociology, economic psychology, the new economic history (cliometrics), bioeconomics, emerged. Scientists point out that the very economics forms «universal grammar of the social science» (J. Hirshleifer). It is stipulated by several factors. Firstly, human behavior is based on a standard model «homo economicus» (an economic human), according to which an individual rationally (not always usefully) adheres to a strategy of maximization of individual utility under conditions of current restrictions. Secondly, regardless of a sphere of life, individual advantages remain relatively stable in time and orient towards benefits, losses, process, and incomes (in the broad sense). For instance, a criminal acts rationally, predicting not only benefits (incomes), but also possible losses (imprisonment, fees, reputation). Thus, each crime has own price. Thirdly, actions of entities beyond the market environment can be modeled by analogy with economic exchange, where each party, without direct usage of money, spends resources (implicit prices) and attempts to attain the equilibrium position under conditions of a voluntary (for instance, marriage) transaction or a compulsory (a theft) one.

Undoubtedly, «economic imperialism» shouldn't be considered as the only possible methodology of cognition. Nowadays, synthesis of social sciences, where economics begins to use their specific methods and instruments, is becoming more and more important.

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CONCEPTS OF HUMAN DEVELOPMENT IN CONTEMPORARY ECONOMICS

In economics, issues of human development are mainly presented in the form of two concepts — human capital and human development. It is frequently asserted that the human capital theory historically and logically precedes the human development concept and forms its theoretical basis. In our opinion, it is spoken of different concepts. However, they are related to each other.

The human capital theory is concentrated towards human development aimed at social production needs. It examines improvement of a human as a resource (a factor) of production and more appropriately responds to the industrial society. Human capital is a set of qualification (theoretical knowledge, practical skills and

abilities, accumulated productive potential) and personal (health, developed skills, material, social, and spiritual needs, motivation) characteristics of a human, which are formed as a result of investments gaining revenues during human's labor activity. That is to say, the human capital concept is considered in the two aspects — as a resource and as revenue.

The human development theory perceives a human as the main value of a society. The theory points out human development opportunities are a purpose of social and economic development, which is realized in terms of transition to the postindustrial (information) economy.

A human development idea consequently was expressed in terms of two concepts. One of them was the *concept of basic needs* formulated by Scandinavian scientists in 60s of the XX century. Nevertheless, the most famous is the concept of basic needs of human beings founded by a famous American social psychologist Abraham Maslow. All basic needs are divided into the following groups: physiological needs; social safety needs; needs of belonging to a social group, implication in common businesses; needs for respect, self-esteem, evaluation of qualities and achievements by others, reputation; needs of self-realization, self-actualization through creativity, abilities, and talents. Each of the basic general needs is a complex of less general or partial human needs and requirements. A pre-condition of meeting higher needs is meeting needs of the lower levels. According to Maslow, the basic needs are opportunities expecting their realization. Development of the basic needs, in particular formation and realization of needs of human improvement are the extent of human freedom and development.

Scientific papers of Amartya Sen, who was awarded the Nobel Prize in Economic Sciences in 1998, present *the concept of extension of capabilities of the human choice*. A. Sen proves that welfare should be estimated not according to a level of income per capita, but according to a capability of a human to lead that life they consider to be deserved. Extension of the human choice contemplates much freedom and more alternatives for the choice of these purposes and a way of living a person prefers. In this case, income plays the role of a means of extension of the human choice in the fields such as health protection, education, and the economic and social activity [1]. That is to say, human development is defined as growth of human capabilities (those they can do and those they can achieve) at some degree of freedom of the life choice.

In the second part of 1990s, ideas of A. Sen and research results, which were performed under the direction of Mahbub ul Haq, K. Griffin, and J. Knight, form the basis of the UNO concept of human development. The concept defines human development as a purpose and a criterion of a society. According to the concept, production exists for the benefit of humans, but humans do not exist for the benefit of production. Simultaneously, a social progress is impossible at any rates of eco-

conomic growth if three key capabilities (aims) for a human are not realized. The capabilities comprise: 1) to spend maximally long and healthy life; 2) to gain education, relevant knowledge being necessary for the effective activity; 3) to have access to means of living as a guarantee of a deserved standard of living within human revenues and consumption.

The human development concept is enhanced by numerous scientists in Ukraine (L. Beztelesna, O. Hrishnova, Ye. Libanova, O. Novikova, etc.). Efforts of the Lviv school representatives (S. Zlupko) conduced to foundation of *the ecological concept*: human development is essentially related to balanced combination of spiritual, emotional, physiological, intellectual, and material needs of a human in the dissoluble harmony with an environment. At the same time, a prior factor of human development is spiritual potential of each person and a society in general. It means the degree of human internal freedom, human's capability to make decisions being independent of external influence and an environment, which conduce to comprehensive personal and social development. Spirituality also means ability of a human to independent mobilization of internal power, which is directed towards providing spiritual and physiological harmony, intellectual development, material welfare, and care for an environment of its existence [2, p. 33].

Analysis of modern theories of human development enables to evaluate social prospects of Ukraine and to propose directions of its social policy.

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NANOECONOMICS AS THE ECONOMIC THEORY OF HUMAN BEHAVIOR IN THE GLOBALIZING WORLD

Nowadays, numerous macro and micro economic researches are dedicated to disclosure of frameworks, forms, and directions of economic globalization as a process of internationalization of a national economy and formation of the