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PHILOSOPHICAL ASPECTS OF SCIENTIFIC THOUGHT ABOUT PROPERTY

G.N. Zapsha

Odesa State Agrarian University, Odesa

Summary. Principles for the necessity of philosophical provision of property relations development in modern market system transformations have been substantiated. The conclusion is that it's an ownership that creates the qualitative characteristics of social and economic systems, social structure, features of the political and power system, generates extremely complex system of economic, political and other interests, has a significant impact on the choice of vector and mechanisms of social transformations. Based on the synthesis of various philosophical currents it has been retraced the formation of initial worldview positions of scientific opinion development about property. It was established that the development of social thought about property is influenced by religion, which forms a certain ideological system of spiritual and moral values, including people's attitudes to wealth and poverty, common or individual property, management of their goods. The philosophical approaches to the role of wealth and material goods as objects of property in human activity in the treatment of the three most powerful world religions (Christianity, Islam, Buddhism) have been studied.

Keywords: ownership; property relations; world; philosophical and religious outlook.

Introduction. The importance of the study of the worldview provisions regarding the development of property relations is caused by profound changes occurring in the system of knowledge, principles, values, beliefs and judgments of the society; the necessity of generating ideas, selecting priorities, adoption of new ideals, public opinion formation, social and personal behavior aimed at balancing the interests of the individual and society as a whole. Because it is the property that generates qualitative characteristics of socio-economic systems, social structure, especially political-power system, generates an extremely complex system of economic, political and other interests, has a significant influence on the choice of the vector and mechanisms of social transformations.

Analysis of the latest researches indicates numerous scientific papers covering economic, legal, philosophical and other views of the property. So, Zakharov V.M. considers the specifics of the philosophical, economic and legal

content of the concept "property", the relationship between objective and subjective, political, and economic factors of property relations development [1]. The article of Stepanenko S. V. presents in-depth scientific analysis of views of representatives of various economic schools and philosophical trends that reproduce the evolution of the concept of "property", serve as the theoretical and methodological basis of modern approaches formation to the understanding of the ownership nature [2]. Among monographic studies in the context of a perspective of this article we should highlight a book of Bazilevich V.D. and V.V. Ilyin "Intellectual property: creatives of metaphysical search", in which the authors examine the philosophy of ownership, its understanding from the standpoint of human self-realization, the role of intellectual property in the modern era of the information society [3].

Thanks to the study of these and other authors it has been summarized the achievements of scientific thought concerning the essence of the category "property", and a reliable scientific basis for the transformation of property relations in the practice of social changes has been formed. However, the available scientific work does not fully reveal systemic manifestations of property rights as universal values and scientific categories, discretely form the methodological basis of research of property relations in the system of modern market transformations

The purpose of the study is to examine the category of "property" from the standpoint of its historically and objectively determined universal values; to determine the sources of the ideological foundations of the development of property relations.

The results of research. The scientific idea of property was formed on the basis of generalization of social practice in the process of historical development of eras from ancient to modern times, in numerous works of outstanding thinkers, among whom the pioneers, by rights, can be considered Democritus, Plato, Aristotle.

Within the framework of ethical and social philosophy of Democritus, based on democratic in its content right of people to be equal, the possession of wealth was seen as a necessary tool in their natural urge toward existence.

Considering the ideal state, Plato saw private property as a cause of social contradictions, defined the attitude of various groups of the society to the property and power, depriving philosophers and warriors to have private property and therefore delegating to them powers to manage and protect the state.

Merchants, farmers, artisans, or the demiurge were given the role of subordinates, but endowed with the property. Thus the conflict of public interests Plato tried to some extent to resolve through the rights differentiation of various sectors of society in the medieval era regarding to private property.

Like the doctrine of Plato, the socio-philosophical concept of Aristotle also includes the project of ideal society that is divided into two social units, including

"ones are supposed to rule, by nature, others – to obey". In the context of imperiously-political structure of the state and mutual relations between slaves and their lords that from nature are provided with power, Aristotle uses a concept "property", "possession", "owner", "use" and acknowledges: "Property, as a common rule, must be private; when everybody has the special interest, people... will be advanced better, as everybody will care of his own business" [4].

Deep processes of forming capitalist method of production in the epoch of initial stock accumulation with its socio-political, religious and economic contradictions served as a push to creation of new philosophical conceptions in relation to nature of human essence, origin of the state and role of private property. Within the framework of public agreement theory, that grounded the necessity of state power and explained the mutual relations of man and state, the English philosopher Thomas Hobbes tried to prove that in the natural state (without formation of state power), the personal feature of that is property absence, because, that which somebody considers legally his own, the others consider theirs, man in the boundless aspiration to satisfy demands follows natural egoism, capable on violence that is absolutely normal, after T.Hobbes, display of human essence. That's why, in opinion of the philosopher, the exit is in formation of state power, because exactly it must guard a right on property "without defence of that every other man would have an equal right on the same property" [5, p. 254]. Supporting the ideas of T. Hobbes regarding ensuring that government natural rights to property, life and liberty, his compatriot, the philosopher John Locke develops them in the direction of harmonization of relations between the individual and the state, thereby laying the foundations for the concept of democracy. John Locke connects the origin of property to the application of human labour as inalienable description of personality, on which nobody can have right except man, to the certain objects, that gives a right on the appropriation of material welfares. Thus, an initial moment in the process of private property origin, after J. Locke, is human labour [6, p. 277-278].

Scientific inheritance of prominent representative of German classic philosophy I.Kant on questions of property consists in investigations of volitional and legal aspects of possession on the basis of which legal rise of private property is reasonable in the legal state as the incorporated public will in relation to the right of property. I.Kant specifies property objects, that belong to the individuals or public formations, that except material welfares include "every ability, handicraft, red art or science", that are used by people for the existence [7, p. 299].

In the philosophical looks of G.Hegel an idea is retraced in relation to a "cleverness and necessity of the bourgeois system and private property", provision of individual freedom and property freedom. G.Hegel characterizes a presence for the man of property as human full value, in the counterbalance of its absence for a man.

The necessity of legal defense of property is envisaged by him and exactly in a legal plane the interests must be settled and conflicts must be resolved in relation to property as one of native sources of social contradictions [8, p. 72, 75, 238]. Studying property nature as a free human absolute right through combination of the will with things on the appropriation of material welfares, at the same time, G.Hegel investigates social sides of property and personality, examining thus property in the context of public relations between people.

The ideas of freedom, justice, naturalness and sancity of private property, which were not only refreshed by theoretical expositions of thinkers but also were substantially protected through legislative mechanisms and religious facilities of influence on public consciousness, were broken by the French philosopher P.Proudhon (1809-1865), that proved through critical research of private property, that using natural resources in the process of production, and also wage labour, that is rewarded by a salary that has the short-term benefit, the proprietor appropriates material welfare, carrying out the theft in society [9, p. 64-88.] Substantiating possibility of achievement of public justice only on the basis of elimination of large capitalist private property, P.Proudhon, at the same time, does not deny a property institute as such, specifying on its utility and necessity in "clever" scales. Not having regard to certain contradictions that characterize the property criticism of P.Proudhon, his philosophical looks played an important role in formation of property theory that was considered by a philosopher not as exceptionally material (material) object, but through the prism of relations between people in relation to possessing material welfares.

The critical ideas of P.Proudhon for a capitalist private property were supported and found the further development in early labours of K. Marx who on the basis of deep and successive analysis of bourgeois political economy and classic philosophy, and also generalization of formation processes of capitalist method of production comes to the conclusion about intercommunication of private property and alienation of labour. "...private property, – K.Marx specifies, – appears, from one side, the product of remote labour, and from other side, the means of its alienation, realization of this alienation" [10, p. 100-101]. In obedience to the economic-philisophy theory of Marx, property is the result of alienation of labour, that in turn is the consequence of public division of labor. Investigating the problems of division of labor in the process of society evolution from the primitive communal system to the communist socio-economic structure, K.Marx and F.Engels grounded position, that the different stages of division of labor in historical progress determined the corresponding patterns of ownership, id est relations between the members of society concerning their attitude toward facilities and results of labour: "Different degrees in development of labour division are at the same time the different patterns of

ownership, id est every degree of labour division means also and attitude of individuals toward each other according to their attitude toward material, instrument and products of labour" [11, p. 20].

Development of social idea about property takes place under the influence of religion that forms the certain world view system of spiritually-moral values, including the relation of people to riches and poverty, common or individual possession, disposing of their blessing, division of inheritance, property etc. Religious consciousness, basic maintenance of which is a faith in God and absolutizing of higher forces creation, forms main ethic principles and moral values that have a certain specific in the context of confessional religious dogma and are presented as dekataloh in christianity, moslem right (shariat) in an islam and eight-year way of improvement in a buddhism.

Christian understanding of riches as a property object is most integrally presented in Sacred Letter, where in the biblical stories of Old and New Testaments a veritable role of material and spiritual welfares is opened up. In particular, in Book of Ecclesiastes, or Preacher (Old Testament) an idea is retraced about riches as the Lord gift to the selected people for service to God and one's people: "And if God gave riches and property to some man, and gave him power to use them and take his part and enjoy from his labour, then it is a Divine gift" [12, p. 670]. It is thus marked on importance for a man to use property: "God gives riches and property and glory to the man, and for his soul there are not privations in anything, that he would not wish; but God will not allow to use them, but a stranger man uses them: it is a bustle and grave illness"! [12, p. 670]. Thus, a christian doctrine acknowledges riches, property, sufficiency as a common to all mankind value, certain benefit, that determines terms of vital functions of man, protects human dignity, deprives the roles of low-spirited and humiliated for lack of existence facilities. In Bible there is not a negative estimation of riches as such. At the same time, Sacred Letter cautions from excessive attention to material welfares, condemns an avidity, theft, insatiable aspiration to be enriched : "Who loves silver, that will not be sated with silver; and who loves riches - that will not have a benefit from it" [12, p. 669]. The biblical understanding of mission of rich consists in their service to one's people, in good deeds. "Rich ... caution, - an apostle Pavlo aims, - that they do not highly think of themselves and hoped not on riches incorrect, ... that they were benefactors, grew rich by good deeds, were generous and companionable" [12, p. 256]. Bible calls to be moderate in possession, not to cross that limit, when aspiring to riches turns a man away from God and one's people. In obedience to christian conception a man gets a real pleasure not in material welfares, but in his actions: "there is nothing the best for the man, as to enjoy his affairs " [12, p. 668]. Sacred Letter teaches that except material there are such non-material blessing as love to God and fellow creatures, health, wisdom, due

to that a man is spiritually enriched and the value of that is put at a higher place: "Wisdom is better, than inheritance: it is useful because it sees a sun. Under cover of wisdom, as under cover of money; and advantage of knowledge is in that wisdom gives life to those, who has it [12, p. 11-12].

Moslem right, as totality of spiritual and cult rules and procedures, is directed to support and defence of certain values of shariat (the way of just life), the complement of which includes faith in only God Allah, that is declared by a postulate – “ there is not God, except Allah, and Muhammad is His prophet on Earth”, and also life, mind, continuation of family and property. Islam ideology considers property foremost as a display of instinct of self-preservation, allowing faithful to get in property all that is vitally a necessity for safe existence. At presence of certain prohibitions (strong waters, pork and other) moslems can sell, buy, lease, inherit, give various material welfares. Among five basic obligatory for moslems behavioural laws there is zakyat, id est presentation and donations in behalf on all community and its poor members. In Koran the questions of distribution of inheritance between children are regulated: "Allah adds in relation to your children: "Son possesses a part that equals a part of two daughters" [13]. In the general understanding property in an islam is a permission of the Most High on using those or other objects. A right on possessing of material welfares is not connected to the consumer utility of things, but follows from will of the Most High to get them by people and dispose by them in accordance with the requirements of shariat. An islam delegates the state plenary powers in relation to defence of private property and envisages the measures of precaution in relation to infringement of it [13].

A buddhism as religiously-philosophical perception of the world and spiritual culture of considerable part of population of Central and East Asia countries was formed in the process of centuries-old polemic between different theoretical flows (tkheravada, sarvastivada, makhsanghiki), the result of that is the totality of classic teachings about nirvana, karma, dkharma, four truths, "eight-year way" of rescue. Exactly the last conduces to the greatest aim of all believers - nirvana, id est freedom from suffering, permanent regenerations, achievement of the state of calmness, fading, disappearance [14, p. 70].

Buddhism as well as any other sacral ideology connects a fundamental principle of existence to the spiritual beginning. However, not to God, but to consciousness of man, his internal psychological state. Therefore property on material welfares as well as whole material world in obedience to the postulates of buddhism is examined in-plane of individual consciousness, as a constituent of psychical life of personality, id est are certain combinations of dkharm, that change constantly. Riches are perceived as a positive karma, it is a reward for humility, humanity, courage, piety, generosity, love for a neighbour and other virtues that took

place in previous lives of a proprietor. A buddhism does not deny riches. Opposite, it considers it as a sign of grandeur, power, gentleness and wisdom of a possessor on condition of absence of avidity, excessive attachment to property, aspiration to get rich at any price, insatiable desire to accumulate. A buddhism brings up indifferent attitude toward material welfares, encouraging their alienation through patronage of art, alms to the poor, donations to the monasteries, material help to folks, pilgrimage to the saint places, realization of charitable and publicly-meaningful measures in interests of different layers of population. Such approach is dictated by adherence in the buddhism to the principle of symmetry and order, that ideal state of "golden mean", that allows to avoid defects and extremes in public relations: "Moderate welfare, absence of liking for property, earnest desire of riches and ardour of competitive activity, and also avoidance of poverty that compels to concentrate all forces and thoughts on subsistence, all these are included in a buddhistic concept of "middle way" [15].

Thus, a buddhism as religious studies proceeds from that material welfares, as a property object, do not have the essence, because exist only in consciousness of man, are the product of psychical perception that is constantly transformed from one state to another. Property and riches as a symbol of generosity and unselfishness are realized exactly through demonstration of these qualities and real pleasure from possessing of material welfares consists in possibility to help others. At the same time, riches is the sign of certain social status, influentialness of proprietor that lays corresponding duties on him.

Study of world view approaches in relation to the role of riches and material welfares as property objects in the vital functions of man in interpretation of three most powerful world religions that embrace almost 60 percents of the world population (christianity – 33 %, islams is a 18 %, buddhism – 8 %) allows to do next generalizations:

firstly, at presence of considerable spiritually-ideological divergences of these religious doctrines as such, the common is property perception as a necessity of blessing, that determines the material terms of existence of man, forms its dignity, noninteraction and possibilities of self-affirmation;

secondly, any of the considered religious teachings do not absolutize material values, cautions from excessive aspiration of enriching, condemns an avarice, brings up restraint in the consumption of material welfares, encourages generosity and use of property for a help to the poor. Property, thus, must be of the use not only to the individuals, but to be blessing for all society, id est must perform the important social duty;

thirdly, forming on the whole neutral attitude of man toward property, world religions at the same time examine the presence of material welfare as method of

reward for the just way of life, as a symbol of wisdom of possessor that testifies that property occupies a main place in the system of publicly-religious values.

Conclusions and Perspectives of further researches. With all the ambiguity of philosophical, religious, economic and other interpretations of property, the main thing is that throughout the evolution of the public it remains one of the fundamental principles of human existence. Property is reflected in consciousness as a universal value, which is of extremely great importance in the formation and development of both the individual and the society as a whole. From a personal perspective, the property acts as a factor of worthy human existence in objectively certain natural, historical and mental conditions, promotes the adoption of its self-sufficiency and ability to self-development. Considering social development, the property is its product and, simultaneously, one of the driving forces, because it is an essential and necessary phenomenon that determines the mode of production of material goods and the acquisition of values of intangible nature and because of its controversial content generates impulses (needs, interests, motives) of social progress.

Therefore, from a general scientific and philosophical standpoint the property is an objective reality reflected in the mind of the individual and is manifested in his social behavior in relation to subjects and objects of ownership [16].

The prospects of further researches are connected with the necessity of scientific and applied study of the ideological directions of development of property relations in the system of modern market transformations.

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АНОТАЦІЯ

Запша Г.М. Світоглядні аспекти розвитку наукової думки щодо власності

Обґрунтовано положення щодо необхідності світоглядного забезпечення розвитку відносин власності в системі сучасних ринкових трансформацій. Зроблено висновки, що саме власність формує якісні характеристики соціально-економічних систем, соціальну структуру, особливості політико-владного устрою, породжує надзвичайно складну систему економічних, політичних та інших інтересів, має істотний вплив на вибір вектору та механізмів суспільних трансформацій. На основі узагальнення різноманітних

філософських течій простежено формування вихідних світоглядних позицій розвитку наукової думки щодо власності. Встановлено, що розвиток соціальної думки про власність відбувається під впливом релігії, що формує певну світоглядну систему духовно-моральних цінностей, включаючи ставлення людей до багатства та бідності, спільного чи індивідуального володіння майном, розпорядження своїми благами. Вивчено світоглядні підходи щодо ролі багатства та матеріальних благ як об'єктів власності в життєдіяльності людини в трактуванні трьох найпотужніших світових релігій (християнство, іслам, буддизм).

Ключові слова: власність; відносини власності; світогляд; філософський та релігійний світогляд.

АННОТАЦІЯ

Запіша Г.Н. Мирозренческие аспекты развития научной мысли о собственности

Обосновано положення про необхідність мирозренческого забезпечення розвитку відносин власності в системі сучасних ринкових трансформацій. Сделан вывод, что именно собственность формирует качественные характеристики социально-экономических систем, социальную структуру, особенности политико-властного устройства, порождает чрезвычайно сложную систему экономических, политических и других интересов, оказывает существенное влияние на выбор вектора и механизмов общественных трансформаций. На основе обобщения различных философских течений прослежено формирование исходных мирозренческих позиций развития научной мысли относительно собственности. Установлено, что развитие социальной мысли о собственности происходит под влиянием религии, которая формирует определенную мирозренческую систему духовно-нравственных ценностей, включающих отношение людей к богатству и бедности, общественному или индивидуальному владению имуществом, распоряжению своими благами. Изучены мирозренческие подходы к роли богатства и материальных благ как объектов собственности в жизнедеятельности человека в трактовке трех крупнейших мировых религий (христианство, ислам, буддизм).

Ключевые слова: собственность; отношения собственности; мирозрение; философское и религиозное мирозрение.