compares two social spheres in people's life: religion and politics. Inauguration speeches of American Presidents are good examples of this combination. Everybody of just elected candidates at the post of President alluded at the name of God in their inauguration speeches.

Protestantism is the basis of civil religion. The body of civil religion consists of many different aspects, which construct the total object of social life. One of them is the fact that American churches (especially protestant ones) start to lose their institutional character being transformed into a kind of clubs on interest, in which people gather to meets friends, to discuss different problems, each club having their own rules. The second aspect is nationalistic character of civil religion (civil religion is a religion of nationalism). It combines different features of these two social phenomena. As any religion civil religion demonstrates such features of religion as the power to compel believers to die, some sacrificial rituals, symbols. As nationalism civil religion has procedures of unifying and identifying. For example, civil religion like Christianity or Muslim has sacrificial death ritual that displays in sacrifice of soldiers' death. On the other hand, civil religion has some features of nationalism: national symbols (President), holidays, national ideology. And main instrument that provide all ideas of civil religion is Mass Media. Today American civil religion develops in two ways. Civil religion has become "deeply divided". Religious conservatives offer their own version. Their leaders argue that America's vitality rests on "a distinct relation to God" (it was created by Founding Fathers who were deeply influenced by Judeo-Christian values); the United States is "not a perfect nation, but it is without doubt the greatest and most influential nation in the world", etc. Religious liberal portrays the nation in a different light ("this is no longer 'one nation under God'"). They focus on humanity worldwide (under which they understand civil rights, international justice and ecology) just as the ideas of peace and justice. Both liberals and conservatives have a vision of "where the USA should be heading" (the conservative vision seems to embody what Max Weber termed the "priestly" function of religion, while the liberal vision expresses religion's "prophetic" function).

K. B. Palhovskaya
Belorussian State University

IN SEARCH OF «HOMO ECONOMICUS»: ECONOMIC BEHAVIOR AS IT IS TREATED BY DIFFERENT RESEARCHES

Economic behavior is a behavior based on search of economic alternatives in the process of production, exchange, distribution, and consumption of goods and services. Economic behavior includes in its structure two main components: rational cognitive processes and irrational components (emotions) (G. Loewenstein).
Economic behavior is investigated with rational choice theory (RCT), which tries to explain economic behavior as a system of rational actions (R. Swedberg and P. Hedstrim). The value of this theory is greatly criticized nowadays. It goes without saying that economic behavior of an individual is managed by her/his cognitive processes and rational choice. But economic behavior isn’t always rational. A lot of immediate emotions (such as anger, passion, fear) and drive states (such as hunger, thirst, sexual desire) influence economic behavior and add to it some irrational context (G. Loewenstein). So rational choice theory is not convenient enough for analyzing economic behavior.

Distinguished scholars suggested to explain economic behavior with the help of value-expectancy theory (VET) (K. Opp). VET is based on evaluation of values that are important for an individual and can motivate his behavior. It is commonly known that economic behavior is managed by individual’s needs and stimuli. Needs in turn are based on values and norms learned during persons socialization.

Economic behavior is the subject matter of both economics and sociology. These sciences investigate economic behavior from different approaches. The analyses of economic behavior began in economic theory. The first scholar who investigated economic behavior was A. Smith. He created the conception of “homo economicus”, active, selfish, well-informed, rational and independent in his decisions (J. Henrich). The main principle of “homo economicus” is “give me what I need and I’ll give you what you need”. The idea of “homo economicus” was developed in the works of A. Marshal, T. Weblen, P. Heine (R. Swedberg).

Sociology in its turn developed the model of “homo sociologicus”. According to this model individuals are seen as passive, not well-informed, irrational, altruistic, oversociolized and even dull creatures (E. Tsakalotos). E. Durcheim, U. Shumpeter, R. Merton, M. Granovetter are representatives of this theory. (R. Swedberg). The half-way position between these two models can be described with the model of “homo socio-economicus”, a knowledgeable agent, that is active, reflective, well-socialized, but flexible (not always rational). Being well-socialized, one can act against social norms. The model of “homo socio-economicus” is the most appropriate model for analyzing economic behavior of an individual in the reality. This model is greatly supported in the scientific community and it is used in the theories of Belarusian sociologists G. Sokolova, O. Kobiak who investigate economic behavior.