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BIOSOCIAL ECONOMY AS A MECHANISM FOR THE SUSTAINABLE DEVELOPMENT IMPLEMENTATION

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Nowadays, humanity is faced with increasing number of challenges and problems in different spheres such as climate changes, depletion of the natural resources, environmental pollution, poverty, social inequality, etc. There is a connection between economic development, environment, natural resources and social stability. This connection is historically proven and its effects are not only positive. Transition to the new form of economic activity can eliminate contradictions and negative influences in the system «Human – Environment – Economics». That form of economic activity must consider connections inside the system and balance influences of the system's components on each other. Such concept aims to meet the needs of humanity, protect interests of future generations and save the environment. It is the concept of sustainable development. Biosocial economy could be the mechanism for sustainable development implementation.

The paper is aimed to determine the role of biosocial economy in realization of sustainable development.

The study of the system «Human-Nature-Economics» has shown, that, although all components of the system have bilateral connections, the key element of the system is Human.

The Human as the subsystem can be explored in three ways: biological, social and economic. Human has biosocial nature, because he is an integral part of the ecosystem and he is dependent on system of rules and laws that function in the biosphere of the planet. As well as the results of human activity effect the environmental, the direct condition of the environmental influence physical, psychology and psycho emotional state of the society in general.

In this aspect Human, economics and environment are closely connected. The etymology of these words illustrates this connection. Such terms as «economics» and «ecology» are cognate words. The first part of these words has the same meaning – «home». It looks like these terms are on two sides of global human habitat. The biosocial human nature is in dialectical interaction of natural and social constituents. The permanent technological and social development increases the scope of the interaction between human and environmental.

All sides of biosocial and economic essences of human have their specific forms. The basic needs of a human as a worker are: high professional and creative skills, economic thinking, level of the preparation for organization and management, high psychological qualities. The basic needs of the economic human are: the ownership of the means of production, the ownership of the finished product, the ownership of national wealth, property management.

Some contradictions can appear in the system «Human – Environment – Economics». It can lead to deceleration of sustainable development processes or even prevent them. A demographic factor is one of the main reasons of destructive processes (for example the rapid population growth). This process is closely connected with the process of technological development: the development of new technologies leads to increased productivity. It can enable to meet the needs of a great amount of consumers.

Productivity also grows because of natural resources usage increasing. Moreover, if the coefficient of natural resources usage is low, there is a growing imbalance in the system «Human – Environment – Economics» (imbalance between technosphere and biosphere).

It is necessary to consider laws of the nature when we make decisions. In other case, it can lead to breach of sustainable development principles in the biosocial system and imbalance between the system's components.

The problem of transition to biosocial economy is becoming more acute. One more reason is searching the way of minimization or avoiding the negative processes in the biosocial system.

There is no clear definition of biosocial economy, but it is closely related to sustainable development. A similar concept is a bio-based economy that includes the social component too. Biosocial economy is the form of economic activity based on balanced interaction of three subsystems: economic, ecologic and social. Biosocial economy is determined by processes of interchange of renewable biological resources and aims to provide high quality of life and preservation of ecological balance for future generations.

Transition to the biosocial economy aims to increase the rational use of natural resources, stimulate bio-based economy, achieve parity principle use of natural resources for future generations, establish a social partnership, develop ecological and economic thinking, provide the national security state.

So, the biosocial economy has its own tools for realizing the main principles of sustainable development. The use of renewable resource in the production cycle, establishing the system of recycling are aimed to realize the principle of rational using of the natural resources. The purpose of the biosocial economy mechanisms is to grow the potential of natural resources. It also has a positive effect on the employment rate and social capital.

As for the social component, it aimed to stable functioning of the social and cultural subsystems. This aim can be achieved by the social partnership, which can reduce the social tension, establish a balance between the interests of different systems. Ecologic component is directed on providing the integrity of physical and natural subsystems.

Thus, the biosocial economy can realize the concept of the sustainable development, but it requires more detailed research. Prospects of further scientific research are in exploring bilateral relations between the components of the biosocial economy, elaboration of indices and indicators system which can help to assess the balance between components in the biosocial system.

ESCHATOLOGY OF MAXIMUS THE CONFESSOR AS THE OBJECT OF PHILOSOPHICAL RESEARCH

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The heritage of Maximus the Confessor, a famous Christian saint, theologian and philosopher (580–662), represents huge interest for philosophical studies, especially for religious philosophy and history of antique philosophy. Above all, it concerns his eschatological views that are poorly explored in the modern science. Although some significant works shed light on the problem, the eschatology of this ancient author should be studied in more complex and systematic way.

It is necessary to note several important milestones in the history of the research of this difficult and contradictory teaching. The first serious approach to eschatology of the monk was done by H. U. von Balthasar. He suggested that Maximus the Confessor was, in some way, a crypto-origenist, especially in his early oeuvres. It means that Maximus allowed salvation of all beings, even the most vicious ones, though without expressing it explicitly. By keeping “honorable silence” and hinting at the