HUMANCENTRISM AS A BASIC CATEGORY OF PHILOSOPHY OF ECONOMICS OF SUSTAINABLE DEVELOPMENT

Aim. Theoretical and methodological substantiation of the concept of people-centeredness as a basic category of sustainable development economy in order to form a basis for further study of the economic system through the prism of the concept of sustainable development.

Method. Analysis of scientific literature on current trends in philosophy of economics, problems of human-centric approach in economics, research and critique of anthropocentrism.

Results. The analysis is carried out and the methodological bases of rethinking the role and place of human in the structure and processes of economic activity are singled out. It is determined that modern trends in the philosophy of economics form new models, methods, and laws of management. It is noted that the change of priorities of socio-economic development transforms the theoretical and methodological foundations of research and the actual philosophy of economics. In turn, there is a need for more in-depth research and the use of new approaches and tools.

The prospects of the research results are to form the basis for a qualitative new study of the economics of sustainable development, in particular using a holistic approach. Opportunities and prospects for studying economic processes based on the concept of holism are prospects for further research.

Scientific novelty. The place and role of the concept of anthropocentrism as a basic category of sustainable development economy are substantiated, as well as key trends in the philosophy of economics in this context are identified.

Practical significance. The results of the study allow asserting the formation of a new array of theoretical and methodological data that require more detailed research and conceptualization. Humancentrism as a basic category of the economy of sustainable development forms new perspectives for the study of economic processes and reflects changes in the philosophy of economic thought in general.

Keywords: humancentrism, philosophy of economics, sustainable development, anthropocentrism, human capital, inclusion, methodology of scientific knowledge.

Introduction. The formation and consolidation of the sustainable development concept of mankind have become an objectively forced process for the development of scientific and philosophical thought of the twentieth century. At the same time, the process of consolidating this paradigm at the global level, with the subsequent transfer to the lower levels of the socio-economic system, has formed a system of principles and guidelines for development in the XXI century. All the ideas that form the basis of the concept are based on the principles of interdisciplinary with a strong emphasis on achieving a synergistic effect of such activities.

Although on the one hand, it is difficult to clearly distinguish the exclusive systems to which the ideas of sustainable development apply, we agree with M. Hvesyk that since sustainable development is primarily associated with socio-humanitarian goals, i.e. humans, there is an urgent need for philosophical substantiation of key positions in determining adequate forms of economy [9].

These circumstances determine the paradigm shifts in the economic theory of the XXI century. The point is that the paradigms of economics are open, socio-cultural structures, objects of permanent methodological reflection. They are constantly evolving under the influence of cultural transformations associated with the formation of the post-classical culture of “total pluralism” [31], the multiplicity of meanings, cultural contexts, angles of consideration and interpretation of new phenomena and processes, the formation of the post-classical type of scientific rationality that reflects the “human dimension” of modern socio-economic development.

It is now becoming clear that human development is both a factor and a measure of civilization progress. Ensuring the human-centered orientation of national and global economic development necessitates its proper development in the system of economic-theoretical knowledge, starting from the initial worldview-metaphysical, philosophical-
methodological level of economic theory and ending with its normative level with the implementation of economic policy. It should be noted that significant steps in this direction have already been made by the economic theory of the XXI century. It is, in particular, about its real development in the direction of human-cantered research, the development of new relevant research areas, the focus of which is directly on man [1].

Accordingly, the issues of scientific research for modern economic theory lie in the plane of humancentrism, which is the basic category of sustainable development economics but requires a more detailed theoretical and methodological justification for use in theoretical and practical aspects.

Analysis of recent research and publications. The complexity and interdisciplinary nature of the concept of sustainable development form a significant array of research and areas of research in this area. The issue of philosophical and methodological support of sustainable development processes is of particular importance from the point of view of science and practice.

Theoretical and methodological, and applied provisions of sustainable development are revealed in the scientific works of such national and foreign scientists as F. Berkes, V. Vernadskyi, B. Burkinskyi, L. Hryniv, B. Danylyshyn, M. Dolishnii, V. Kravtsiv, D. McLaren, L. Melnyk, N. Pavlikha, V. Pavlov, S. Kharichkov, M. Khvetsyk, and others.

However, the issues of the philosophy of economics of sustainable development are still in the focus of scientists and are constantly updated and supplemented with new concepts. Given the spread of the concept of inclusive development, which basically puts the issue of human development in the first place, the issue of humancentrism needs more in-depth research and scientific substantiation.

The purpose of the article (problem statement). The aim of the article is theoretical and methodological substantiation of the concept of humancentrism as a basic category of sustainable development economy in order to form the basis for further study of the economic system through the prism of the concept of sustainable development.

The theoretical and methodological basis of the study is fundamental provisions of economic theory, classical and modern theories of economic development, sustainable development, etc.

Presenting main material. The study of economic processes at all levels involves the formation of philosophical foundations and methodological foundations for the analysis and evaluation of certain socio-economic phenomena and processes. The development and implementation of practical tools and mechanisms for sustainable economic development, in turn, requires the separation of the theoretical foundations of this process. This process is possible through the analysis of the system of philosophical principles of economics, in particular, the identification of specific aspects of the economic system through the prism of sustainable development.

The philosophical study of the conceptual activity of the subject in economic cognition is impossible without correlation with the analysis of the social significance of the results of cognitive activity. Otherwise, mostly formal mechanisms of creative activity or individual forms and signs of the manifestation of the theoretical activity of a scientist in scientific research are clarified. The very philosophical foundations of economic knowledge deserve attention, as economic knowledge has always depended on the philosophical preconditions on the basis on which it developed. The methodological function of philosophy was manifested in the consideration of both epistemological and ontological problems of economics, including the nature and content of economic concepts, methods of economic research, and the interaction of economic and social in history. The worldview significance of philosophy was revealed during the discussion of such problems of economic theory as the question of the validity of economic ideas, the problem of the objectivity of economic knowledge, the place of man in the economy, the meaning of economic activity, the driving forces of evolution.

Thus, the philosophical foundations of economics in a broad sense include the whole set of fundamental conceptual, epistemological and methodological principles and laws of theory, on which the whole system of economic knowledge is built and develops a picture of economic life. The inclusion of philosophical ideas in economics can take two forms: as the action of latent philosophical preconditions and as the action of professionally developed philosophical and theoretical concepts that affect the further development of economic knowledge. The very conceptual foundations of economics have three major sources and determinants of development: their own history and theory of economics;
interdisciplinary integration of sciences on the basis of mutual enrichment of their theories and methods; the growing degree of penetration of philosophical methodology and worldview into the structure of economic theories, methods and style of thinking [10].

At the same time, it is worth noting the fact that the philosophical approach to economic life involves highlighting the fundamental trends and patterns of human relations with nature, as well as human relations with a man in the process of work [2, c. 85].

Let's pay attention to A. Priiatelchuk opinion that the fundamentality of the philosophy of economics is outlined, first of all, by the fact that it, revealing the essence, meaning and values of production, exchange, distribution and consumption, functions as an organic unity of the following “pairs”: philosophy of natural production – philosophy of commodity production; philosophy of planned organization of the economy – the philosophy of the market; philosophy of economy – philosophy of business [7, c. 149].

Volodymyr Vernadskyi, one of the most prominent Ukrainian scientists, actually laid the fundamental theoretical foundations of the concept of sustainable human development in the early twentieth century. His contribution to science in general, and economic theory in particular, is difficult to underestimate. In the context of studying the concept of anthropocentrism, the contribution of his father Ivan Vernadskyi is no less interesting and important.

Thus, according to Ivan Vernadskyi, political economy formulates the basics that can be applied and operate wherever there is any economy, that is, wherever there is a society, members seek to meet their needs. Thus, on the broadest sense, he views political economy as a science that explores the functions performed in society to meet human needs [4].

In addition, in the history of political economy, Ivan Vernadskyi distinguished “two sides of the study: external and internal. The first of them corresponds to the movement of ideas or theoretical part of science, the second – their implementation or economic practice” [4, p. 2]. The author notes that the complete separation of these aspects of scientific activity is hardly possible at all, i.e. it shows the continuity of economic theory and practice of economy.

At the same time, Volodymyr Vernadskyi noted in the fundamental basis of the methodology of neogenesis that there is perhaps the most controversial issue concerning the interdependence of the concepts of “humanity as a whole” and “personality”. The fundamental basis of this methodology is the individual, who is by “no means a share”, it is always the “thinking centre of perspective”. As for the concepts of “Planetary Mind and Planetary Intelligence”, in this case we are talking about “mind and intellect of the second (derived) order”. It is a whole, the origins of which are the mind and the intellect of the individual, which is preserved, is becoming more and more by itself. Although a significant part of scientific publications is about the dominance in the modern global space of not “personal” but “collective” [5, c. 26]. That is why in the noosphere the decisive and determining factor is the spiritual life of the individual, in its special manifestation [3, c. 179].

Thus, Volodymyr Vernadskyi justified the need to change approaches to understanding the relationship “human-nature”, emphasizing the importance of developing a collective management system based on man. However, the scientist in his works de facto laid the foundations of the critique of anthropocentrism, emphasizing the need to form a new concept and rethink the place and role of human in it.

In the same context, one of the founders of synergetics I. Prihozhyn emphasizes the feasibility of the experimental method, which is central to the dialogue with nature. This method serves as the basis of sociability between natural processes and scientific results” [24]. In turn, this confirms the need for a philosophical rethinking of the entire economy system, with a change of emphasis on the role and place of human in it.

Indeed, we can talk about the need to change the paradigm of anthropocentrism to a fundamentally new one – humancentrism. Despite the association of anthropocentrism as a human-centric paradigm, it has many theoretical and methodological limitations. In addition, the fundamental changes in the socio-economic and environmental nature in recent decades reaffirm the need for its qualitative renewal, or even complete replacement.

The peculiarity of the methodology of anthropocentrism is to find conceptual connections between the individual, individuality, personality and organism, to create an integrated system of concepts that can cover in a single synthesis of social, psychological and biological specifics of human nature and creativity. In the process of synthesis of anthropology, the content
of a single scientific picture of the world is not as a clearly defined system, but as a kind of horizon of knowledge, which combines knowledge of empirical, theoretical and ideological levels [11, c. 45-46].

Post-classical science focuses on the problem of human responsibility, not only for themselves but also for the world that it is constructed [6, c. 35].

Since the beginning of the concept of environmental ethics, there have been discussions and debates about whether values in nature are anthropocentric (human-oriented) or ecocentric (non-human-oriented) [16; 26; 30]. Since the emergence of the concept of ecosystem services [21], this debate has spread to the conservation community as a whole [19], leading to calls for inclusive conservation that takes both forms of assessment [19]. Many argue that anthropocentrism is inevitable and even positive for environmental purposes [23; 34; 18], while others argue that anthropocentrism is not suitable for conserving biodiversity [25; 12; 28].

Quite logical in this context, the question is whether the value is limited to humanity or it is also present in the rest of life? Hayward and others bypass this fundamental issue, defining anthropocentrism as an ideology that considers people to be the most important essence of the universe, to universal compassion and humane care for people. In turn, this interpretation should be considered erroneous or manipulative. Hayward does not say the same thing as those who criticize anthropocentrism as self-centeredness. Thus, attempts to rehabilitate anthropocentrism using a completely different definition are a “trick of the hands” to confuse the public. As a society, we are faced with the task of deciding whether we want to insist that all values and ethics are limited to humanity, or whether values and ethics lie in the rest of life on Earth, according to ecocentrism. Anthropocentrism as an ideology is selfish and solipsistic, obsessed only with people [20].

Anthropocentrism is undoubtedly the driving force behind the ecocide and the root cause of the ecological crisis, as society is frantically pursuing the “planet of human” project, not considering that humanity (ultimately) is completely dependent on nature [34]. Anthropocentrism cannot lead us to a sustainable future. Ecocentrism, on the other hand, recognizes that we are part of nature and have a responsibility to respect the system of life and to compensate for the damage caused by the ideological dominance of anthropocentrism [35].

At the same time, the concept of sustainable development is not limited to the environmental component. On the contrary, it is worth talking about the importance and the actual dominance of the social component in its structure. Accordingly, this fact expands the understanding and the need to revise the fundamental principles of management.

The essence of the human dimension as an anthropological paradigm of humanistic domination focuses on the fact that man is not only an economic or political member of society, but also a socio-cultural phenomenon that combines all rational, cognitive-creative, cognitive-informational, intertwined with emotional and volitional, traditionalist, national-historical, national-psychological elements. But being a reality that occupies a certain place in these spatio-temporal boundaries does not make the individual historical. Democratic transformations of modern Ukrainian society determine the social formation of such values of anthropology, which are determined by specific historical circumstances. It is a question of formation of such type of the social state which would be focused on the person, its high social purpose, orientation of the social state on the person, its well-being, and happiness. In addition, there is no other way to make politics truly humane and human, to combine it with morality and man. Philosophical anthropology covers the full range of problems that constitute the essence of the human problem in the coordinates of the universal laws of life and universal principles of human activity. The humanistic basis of the human dimension as an anthropological paradigm of European philosophy is to provide a humanistic tone to social life, focusing on the realization of human interests and values, when each person opens the way to personal substantiality [15, p. 96].

Thus, the human dimension as an anthropological paradigm of European philosophy explores the anthropological foundations of the economic, political and social spheres; interprets the conditions for the creation of a humane society in which the imperatives of a just society must be realized, to rehabilitate such concepts as “human society”, “human relations”, “humane man”, “humanistic management”. The anthropological paradigm uses a total approach to the study of man as a sociocultural being as a matrix of anthropocentrism. The emphasis is on the formation of a society based on the ideals of
justice, solidarity, social consensus [32].

It should be noted, that human development goes beyond national income growth; it involves the creation of an environment in which a person has the opportunity to fully realize their potential, live productively and creatively in harmony with their needs and interests. Thus, people are the real wealth of society and human development is a process of empowerment and choice for every member of society [8, c. 26].

In this context, the foundations are actually being formed for the emergence and dissemination of the idea of inclusiveness – a new but quite effective tool of human development in the context of achieving the prospects of sustainable development.

Inclusiveness in the Anthropocene and, in fact, inclusiveness in the Anthropocene [4] requires us to realize that there are limits to our resources and that we must share them fairly. Our ecosystems provide us with a variety of services – security, regulatory, support and cultural [13] – on which the poor are often directly dependent. Wealthy people in urban areas often do not connect the water in their taps to the hydrological system or light in the living room with mass movement of people, as in the case of large hydropower plants, or with climate change caused by the use of fossil fuels. In fact, development processes have led to a “great acceleration” of global resource use [29], which has led to the risk of crossing planetary borders [27]. This involves limited or reduced resources per capita and limited absorbers per capita (ecospace) and calls for the sharing of this limited ecological space from local to global [17]. The perspective of inclusive development would require research, firstly, at what levels ecocentric standards should be set, and secondly, how the rights, responsibilities and risks arising from decisions on ecosystem constraints should be shared between peoples and countries.

Accordingly, the idea of human-centric development implies that the normative priority given to economic development should be focused directly on people and not on abstractions such as glorification of state sovereignty, deification of private property or exclusion of human interests from the structure of global capital accumulation. In a broad sense, this means that there is a normative global imperative that requires the recognition and acceptance of the human right to development. Thus, the idea of the vital importance of human capital is central to economic theory of the human right to development. Economic theory, which does not recognize the importance of human capital for rational and efficient economic development, is erroneous and dangerous [22].

The concept of humancentrism is interdisciplinary in nature, and therefore requires the use of synergy tools to achieve maximum effect. At the same time, it means carrying out structural transformations and reforming a large number of established approaches to the social and economic life of society.

These transformations accelerate the development of an economy based on information, knowledge and humanitarian preferences. Awareness of the new quality of socio-economic development creates unprecedented challenges for economics. There is an understanding that changes in worldview, psychology, human behaviour are no less important than changes in technology and technology; that the latest concepts of the formation of the “knowledge society”, post-industrial, information, cognitive society require appropriate cultural justification; that man in modern economic systems appears not as an abstract entity, but as a concrete social integrity; that many urgent problems cannot be adequately formulated and evaluated at the level of an individual country, they must be solved taking into account global socio-cultural anthropology. Thus, the objective logic of modern technological, socio-economic and cultural reality transforms humanism and anthropology into a new type of worldview, namely: human centricism, in which man becomes the “measure of all things”, the criterion and ultimate goal of social progress. It is a theoretical and ideological rethinking of the traditions of universal values, on the basis of which the system of economy, social organization, culture, thinking, and social life is formed. This unorthodox theoretical and ideological approach combines the doctrine of man as a defining goal and at the same time – the highest value of society [1].

Note that anthropocentrism in the post-industrial scale of values is the actualization of humanistic tendencies in the economy, departure from rationalized pragmatic imperatives, building a society based on the ideals of justice, solidarity and social consensus, forming anthropological foundations of social development and sustainable development. In this context, the economy acquires a human dimension, dialogue and tolerance are important imperatives of socio-economic relations, and economic life focuses on
social pragmatism and real human needs [1].

Thus, the development of economic theory reflects the current changes in the socio-economic development of mankind in general. The economic component is the second most important in the concept of sustainable development of mankind. In turn, this creates a basis for the formation of a new theoretical and practical field – the economy of sustainable development. Accordingly, there is a need to study and substantiate the methodological foundations of both the study of new processes and their practical implementation. In particular, identification and substantiation of basic concepts and principles of economics of sustainable development.

**Discussion of results.** The obtained research results allow us to assert the formation of a new array of theoretical and methodological data that require more detailed research and conceptualization. Humancentrism as a basic category of sustainable development economy forms new perspectives for the study of economic processes and reflects changes in the philosophy of economic thought in general.

**Conclusions.** Rethinking the role and place of man in the structure and processes of economic activity forms new models, methods, and laws of management. Changing the priorities of socio-economic development transforms the theoretical and methodological foundations of research and the actual philosophy of economics. In turn, there is a need for more in-depth research and the use of new approaches and tools.

The prospects of the research results are to form the basis for a qualitative new study of the economy of sustainable development, in particular, using a holistic approach. Opportunities and prospects for the study of economic processes based on the concept of holism are the prospects for further research.

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