



SUSTAINABLE DEVELOPMENT: MODERN THEORIES AND BEST PRACTICES



Teadmus OÜ

Sustainable Development: Modern Theories and Best Practices

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OLHA PROKOPENKO, OLEKSII OLEKSIUK, IHOR HALYTSIA, HRISTO KRACHUNOV ENHANCING COMPETITIVENESS THROUGH EFFECTIVE MANAGEMENT OF INNOVATION PROCESSES IN ECONOMIC ENTITIES*	47
YULIIA TIURIA EUROPE'S DIGITAL DECADE AND ARTIFICIAL INTELLIGENCE: A GUIDE FOR UKRAINE	49
SERHII MOSONDZ FORECASTING, PLANNING, PROGRAMMING AS A GUARANTEE OF EFFECTIVE IMPLEMENTATION OF STATE SCIENTIFIC POLICY	51
OLENA RYBINA LAND RESOURCES MANAGEMENT ISSUES UNDER THE MARTIAL LAW	56
LIUDMYLA BATSENKO LEADERSHIP STRATEGY AND ADMINISTRATIVE MANAGEMENT IN CONDITIONS OF STABLE DEVELOPMENT	58
ALINA SOLOHENKO MARKETING STRATEGIES IN THE CONSTRUCTION MARKET	60
NATALIA BABKO, NADIYA KOVALEVSKA, VLADYSLAV YATSENKO, OLEG BASLYK OMNI-CHANNEL COMMUNICATIONS AS THE BASIS OF SUSTAINABLE DEVELOPMENT OF THE COMPANY	63
STANISLAV ZAVODOVSKIY ROLE OF CHIEF SUSTAINABLE OFFICERS IN STRATEGIES IMPLEMENTATION	64
VITALII KRUHLOV THE USE OF PUBLIC-PRIVATE PARTNERSHIPS FOR INFRASTRUCTURE DEVELOPMENT	66
OLENA MIZINA, VICTORIA KHOLODAREVA THEORETICAL ASPECTS OF ANTI-CRISIS MANAGEMENT OF ENTERPRISE ACTIVITIES	68
IRYNA MONTRIN USER GENERATED CONTENT IN BRAND'S DIGITAL MARKETING STRATEGY	71
ПЕТРО ГУДЬ, МАКСИМ ПЕРЕДИРІЙ НАУКОВО-ТЕОРЕТИЧНІ ЗАСАДИ ПУБЛІЧНОГО АДМІНІСТРУВАННЯ РОЗВИТКОМ ЦІРКУЛЯРНОЇ ЕКОНОМІКИ НА РЕГІОНАЛЬНОМУ РІВНІ	74
ПЕТРО ГУДЬ, РУСЛАН СІТОВ ФОРМИ ВИКОРИСТАННЯ ПУБЛІЧНО-ПРИВАТНОГО ПАРТНЕРСТВА У РОЗБУДОВІ СОЦІАЛЬНОЇ ІНФРАСТРУКТУРИ ТЕРИТОРІАЛЬНИХ ГРОМАД	77
SOCIAL AND CULTURAL ISSUES OF SUSTAINABLE DEVELOPMENT	
ANZHELIKA DOSENKO CONTENT SYNDICATION: DEVELOPMENT OF THE CONCEPT IN COMMUNICATION THEORY	80
SERGIY MOMOT COMPONENTS OF SOCIAL RESPONSIBILITY AND ARGUMENTS FOR THE TRANSITION TO SOCIALLY RESPONSIBLE BEHAVIOR BY BUSINESS	83
NATALIYA PANHELOVA, TETIANA KRAVCHENKO, BORIS PANHELOV HISTORICAL PREREQUISITES FOR THE EMERGENCE OF TOURIST ANIMATION.	86

development and thorough research in order to create a truly working system of personnel motivations that can be used in practice by various organizations.

SOCIAL AND CULTURAL COMPONENT OF THE DEVELOPMENT OF THE COSSACK-HETMAN STATE DURING THE TIME OF B. KHMELNYTSKYI

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The modern concept of sustainable development includes three components: economic, ecological and sociocultural. The first steps on the way to understanding the continuity of generations, the interconnectedness of historical and cultural unity from the oldest generations to the present and further to posterity were reflected in the documents of the time of the formation of the Ukrainian state from the time of the hetmanship of B. Khmelnytskyi. From the first years of the development of the Ukrainian state, the issue of the development of the social sphere appeared as a necessity and a fact.

In the first documents of B. Khmelnytskyi as hetman, the main tasks and directions of state policy are clearly outlined. The international situation at that time did not contribute to a quick and positive resolution of all issues and problems. In May-June 1648, in the station wagon of B. Khmelnytskyi "To all Ukrainian Little Russians" emphasized the importance for the Cossack-Hetman state of relations with the countries of the East "remote beyond the Black Sea" [2, p. 645-646].

The substantiation of the Ukrainian position of interest and control in the Black Sea region is reflected in the Zboriv Treaty: "from the Black Sea and the Dnieper estuary up to the south..." [2, p. 138-139]. It is important that the declaration of Ukraine's claims to the Black Sea coast was recognized by foreign countries.

A number of sources confirm the tradition of Tatar-Ukrainian trade. B. Khmelnytsky mentioned the constant arrivals of subordinates of the Crimean Khan to the border towns of the Cossack state [2, p. 84].

Famous trade raids of Tatar merchants to Poltava, Uman, Myrhorod, the then capital - Chygyrin [2, p. 486-487]. They mostly bought bread and various food supplies. Horses, Turkish and other Eastern goods were imported into Ukraine.

Ukrainian merchants went to the possessions of the Ottoman port near Ochakiv, to the estuaries for salt until the beginning of the 19th century. However, Ochakivska, as well as Crimean trade, did not dominate at that time. The main trade route from the Cossack-Hetman state went to Moldova and Constantinople.

Customs tariffs for foreign merchants - Greeks, Armenians, and Turks - were specified in the station wagon and B. Khmelnytskyi dated April 21, 1654. This document also lists the main goods that were imported to the Hetman region at that time - fabrics, carpets, jewelry, gold, silver, precious stones, pearls, etc. [2, p. 507-508]. That is, the main import duties were aimed at Turkish goods, which significantly increased their value.

The draft agreement with Turkey on maritime navigation is significant for highlighting the issue of the socio-cultural component of dispute resolution. The source

is weighty in that the desire to solve a number of problems is reflected not only in domestic documentary acts of the Cossack-Hetman state, but also certified in an international legal manner [2, p. 619-622].

From the first paragraph of the agreement, it is stated that "the Cossack army and its state" are free to sail on the Black Sea, with calls to any ports of all the states of the Black Sea coast, both Christian and of other religions. Free trade was declared: sale, purchase, exchange without any obstacles and difficulties [2, p. 619-622].

The clauses of the agreement provided for: exemption of Ukrainian merchants from "all duties, payments and taxes", allowed free redemption and exchange of captives, etc. [2, p. 619-622].

The agreement indicates a new balance of power in the Black Sea basin. He continued the tradition of princely times, when the sea was called "Russian".

The geopolitical direction of the formation of the state territory is seen relatively rarely on the pages of historical monuments. This is not surprising, since from the middle of the XVII century. the process of incorporation of Ukraine into the Russian Empire began. Therefore, the political opinion of the national intellectual forces focused primarily on the defense of autonomy, and not on broad geopolitical problems.

For a long time, an important consolidating factor of national consciousness was the religious aspect. This was relevant in the princely era, the Lithuanian-Polish period. However, in the future, both in the mind and on the pages of chronicle sources from the second half of the 17th–18th centuries. religious issues were dismissed. The church received confirmation of its properties in the 18th century. gradually removed from the active influence on the state life of the Hetmanship. A significant part of the clergy began to faithfully serve the interests of the Russian Empire.

So, from the middle of the 17th century social and cultural security is inextricably linked with the development of the economy, trade, politics, etc. New roads were opened, there was a significant caravan movement, and at the same time an active cultural exchange, mutual penetration in art, everyday life, partly religion. Particular attention is drawn to the variety of means of solving the economic, political, military, and cultural interests and needs of not only the Cossack-Hetman state, but also the countries of the East and West, which in essence have not lost their relevance to this day.

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