и др. странах. Достаточно назвать только последнюю профессиональную оценку деятельности Слядневой Натальи Евгеньевны – Знак «ЗОЛОТОЕ ПЕРО РУСИ» (сертификат 226) Международного литературного конкурса «Национальная литературная премия «Золотое перо Руси» в номинации «Издания» (Москва, 2020).

В свое время журнал «Мир животных» был рекомендован Министерством природных ресурсов и охраны окружающей среды, Министерством образования и Учебно-методическим объединением высших учебных заведений Республики Беларусь по экологическому образованию для учреждений образования и культуры. Но в кабинетах министерств давно работают другие люди, которые, видимо, и о журнале не слыхали, потому что насколько эти рекомендации принимаются к действию, говорит очень скромный тираж журнала: далеко не в каждой школьной или городской библиотеке его теперь можно найти.

Да, времена меняются. И журнал меняется, становится только лучше! Нашему подрастающему поколению подобные издания нужны как воздух! Особенно на фоне катастрофического отказа от чтения.

Читатель и отдельные энтузиасты это понимают, но почему единственные в стране экожурналы, известные далеко за ее пределами, игнорируются теми, кто по долгу службы стоит на страже экологического просвещения?

И в год своего 20-летия журнал «Мир животных» задает вопрос: а нужен ли он сам и труд его главного редактора белорусскому обществу?

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# ОБЕСПЕЧЕНИЕ БЕЗОПАСНОСТИ ЧЕЛОВЕКА В УСЛОВИЯХ ПАНДЕМИИ COVID-19

# ENSURING HUMAN SECURITY IN THE CONDITIONS OF THE COVID-19 PANDEMIC

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В процессе применения концепции безопасности человека возникла в последний период времени серьезная проблема – пандемия COVID-19. Одно из самых значимых препятствий создать устойчивую систему защиты гражданина и обеспечения безопасности человека, как в глобальном плане, так и на цациональном уровне, во многом зависит от неудач и больших трудностей в формировании гражданского единства в обществе. Текущие глобальные кризисы, кризис здравоохранения и информационные конфликты с аксиологической составляющей создали риски и угрозы безопасности для людей и общества. Глобальный кризис был обновлен как отдельная тема для анализа и приобрел новое значение в виде прямых последствий пандемии в 2020 году. Широкий спектр вызовов и рисков для безопасности человека был диверсифицирован в контексте текущей пандемии COVID-19.

In the process of applying the concept of human security, a serious problem has arisen in the last period of time - the COVID-19 pandemic. One of the most significant obstacles for creating a sustainable system for protecting citizens and ensuring their human security, both globally and at the national level, largely depends on failures and great difficulties in the formation of civil unity in society. The current global crises, the health crisis and the information conflicts with axiological value have created risks and threats to the security of human beings and societies. The global crisis has been updated as a separate topic of analysis and has gained new values as the direct and direct effects of the pandemic in 2020. The wide range of security challenges and risks has been further diversified in the context of the current COVID-19 pandemic.

The great global crisis with multiple multidimensional characteristics, in which humanity is found at the contemporary stage of development, as well as the possible disastrous results of this crisis, with a destructive and degrading impact, both for man's standard of living, for his quality of individual life, for his dignity, as well as for the future of human civilization as a whole on Earth in the most global sense, are beginning to leave an increasingly visible and undeniable imprint on all spheres of human life and activity. Through the awareness by more and more decision makers, by public opinion formers and socio-political leaders, of the progressive rampant magnitude of total dangers and threats to humanity and the person, the human individual, is a well-founded idea and argued by many world-class scientists.

The practical challenges to human security, humanity in general and its future, have been doubled by the theoretical and methodological ones during the rampant expansion of the current COVID-19 pandemic throughout 2020. In the newly created conditions following the outbreak, in the wake of the COVID-19 pandemic, states and governments need to be creative in maximizing their chances of overcoming the crisis. Effective governance in the conditions of the post-pandemic crisis requires a high degree of social solidarity, of participation of the broad masses in the implementation of policies and strategies to get out of the created crisis. Global solidarity and cooperation are essential, given that no state is able to prevent or fully control the COVID-19 pandemic on its own.

The human security, as a theoretical concept, has been elaborated in close connection with the evolution of the theory of risk society, in which a special role is given to the security of the human person [1, p. 58]. In this regard, the contributions of such researchers as Fr. Fukuyama, who has warned mankind countless times about the danger to humans of developing technologies, increasing security risks and threats. Another important researcher from the second half of the XX century, a forerunner of the concept of human security, was D. Bell who addressed this problem from the perspective of transforming the contemporary human society into a post-industrial one with multiple dangers for the human individual. The sociologist U. Beck is also included in the precursors cohort of the concept of human security, considering that the security of the human person can be ensured in a risk society only by diminishing the harmful effects of the civilizational and technological threats. A. Giddens also noted himself as a researcher at the end of the XX century, studying important aspects regarding the security of human being and human community from the perspective of deepening the multiple risks in the context of modern identity and confessional crises, but also of the relations between society and the individual [2, p. 89].

In UN documents, human security was assigned seven specific sectors: economic, food, health, environmental, personal, community and political security. The identification of these sectors, no doubt, was inspired by the constructivist approach to security in the extended sense, containing five basic sectors, promoted by the representatives of the Copenhagen School of security studies. In this way, for each of the seven components of human security correspond specific threats. Thus, economic security corresponds to unemployment, persistent poverty; food security – hunger as a security challenge; health security – lack of access to healthcare, malnutrition, pandemics, harmful foods; environmental security – ecological degradation and pollution, depletion of natural resources, natural disasters; personal challenges correspond to such challenges as: physical violence, terrorism, crime, domestic violence and child labor; community security – inter-ethnic, religious and identity tensions and conflicts, and political security – threats related to human rights abuses, political repression. It is particularly noteworthy that these threats from different categories are interconnected and interdependent, being specifically their domino effect as a way of manifestation, in the sense that one challenge may generate another. At the same time, it is noted that all the threats discussed have the specific ability to expand rapidly at regional level, constituting important threats to international security. The scientists from the Republic of Moldova, mainly from the field of social philosophy, for example acad. A.D. Ursul, made their special contribution as precursors of the conception of human security during the end of the «cold war» by emphasizing the systemic character of the changes in the proximity of human life, as well as regarding the connection and interdependence of environmental dangers and risks with those of the social sphere. With all the merits noted, the first attempts to conceptualize the sphere of human security in the context of intensifying the sociopolitical processes in the post-industrial era, of the risks and complex threats for the human individual, suffer from some superficiality and utopia in the perspective of the insufficient elaboration of the set of actions for a sustainable and full practical application of these concepts through the construction of viable systems for securing the human person in an extremely unstable social, natural and economic environment, hostile to a gradual and predictable human development. A leading Moldovan security researcher in general, who has tangentially addressed human security issues, is the academician A.D. Ursul, currently working in several higher education institutions in Moscow. In this way, the topic of human security was analyzed tangentially in research published in 2012 in collaboration between A.D. Ursul, T.N. Țîrdea and T.A. Ursul on the political aspect of the process of management of building sustainable development [3, p. 193]. It was mentioned that the process of establishing a global center for management of the sustainable development, aims to respect equity for future generations and to ensure human security for them to a lesser extent than can now be established for the present generation.

The security issues are imperatively required to be developed in the context of the theme of that paper in order to emphasize in a balanced way all the elements of the phenomenon of sustainable development, including human security,

as it has been done in some works of T.N. Tirdea, for which the concern for the issue of human security was one of major importance besides the bioethical and methodological aspects of human survival in the conditions of the global crisis. In one of these works, the connection of the conception of human security with the biocentrist principle and the noospheric paradigm was founded. The theoretical-methodological approach of the topic of this paper has left its mark on the conclusions drawn by T.N. Tirdea, according to which the concept regarding human security is of biocentric and noospheric sources, actively participating in overcoming the global crisis.

On the other hand, T.N. Tirdea stresses the need to build a global strategy for ensuring human security, and its key imperative would be to form a close unity between human identity and social memory [4, p. 155]. The philosophical incursion of Professor T.N. Tirdea in the problem of human security has a methodological-prospective character, analyzing human security in instrumental terms, an approach that would transform this conception into a practicalapplicative one in the context of promoting sustainable development, a process analyzed multilaterally by several Moldovan scientists. In the context of the analysis of social conflicts with a view to ensuring human security, scientists' community mentions that the identity balance in the local society can be maintained through an institution of socio-political stability. Accordingly, it is necessary to mention that social conciliation, can become a guarantee of human security, if this conciliation is imposed as a result of the contribution of institutions of fundamental importance for the society, that would confer sustainability and authority to the security processes. Ensuring human freedoms and sustainable development of the society was an important concern for scientists' community who, mention the need to make the transition in conditions of social equity and by assuring the food security and the health of the population. Respect for human security objectives in developing and transitional societies can be a fundamental element in ensuring the success of reforms if these principles of human security are placed by the governors as pillars of social stability and intermediate as well as final goals for the process of societal transformations. The promotion of the objectives of ensuring social, personal and human security, a tendency supported by important non-governmental movements, but also geopolitical forces has permanently, even exaggerated, sometimes towards a harmonious idealism, regarding interhuman, interethnic relations, or universal human rights. These values are, at a precarious level due to the low general standard of living, due to the negligent attitude of the autochthonous authorities in various historical periods. Important local and international NGOs, disinterestedly undertake a series of actions to promote the ideal of social and individual security and prosperity.

In order to increase the chances of streamlining and strengthening fair governance that would meet the challenges posed by the COVID-19 pandemic, in states with a political system with fewer democratic traditions in particular, there is an urgent need for the governance process to take an analytical and critical approach to its own past governance deficiencies and make a decisive contribution to redefining and prioritizing the improvement and optimization of state-society relations, as well as to the revitalization and critical revision of the social contract in that society.

Inevitably, in order to have sufficient social support and organizational capacity to emerge from the COVID-19 pandemic crisis, the governments of authoritarian, corrupt, undemocratic or inefficient states will have to assume some responsibility for their own perpetuation of government, if not for the welfare of the population and will have to make use of the implementation of the principles of human rights and human security and pay more attention to the most marginalized segments of the population in the context of a global process of liberalization and democratization that would balance and humanize the act of governing after the incipient stage of addressing the consequences of the pandemic of increasing authoritarianism and militarization of civilian governance mechanisms.

Effective governance even in the aftermath of the post-pandemic crisis requires a high degree of social solidarity, the participation of the broad masses in the implementation of policies and strategies to get out of the created crisis, cooperation and collaboration of these national governments, as emanations of democraeшc systems [5, p. 38].

This concern of civil society and the international community is naturally part of the global tendency to promote the principles of equity and charity, along with other human security objectives, such as justice, co-evolutionism or systemic integrity, brought to the forefront, including, of the socio-political life of the most advanced societies in the world, through the implementation of the global human security scope, which, with little joint effort, goodwill and spiritual openness, can be successfully promoted in the society as well, on the path of modernization, despite the many external and internal impediments. Comparing the specifics regarding the human, societal and environmental security within the opportunities offered by the Eastern and Western vectors, in these geopolitical spaces and systems, we have to note that the western association option differs significantly from the Eastern one, both through the much more diversified content and through the clear and well-drafted application procedures, as well as, above all, by the safety and sustainability of the application and guarantee of these provisions and the proper functioning of the mechanisms of personal, ecological or societal protection and security. In this plan, the evaluation methodology from the perspective of human security is noted to be useful and functional in assessing the risks, benefits, costs and vulnerabilities specific to each of the two international association options, especially in the field of social and human protection.

It is important to remember that the world in general, other states and regions with serious deficiencies in governance, democratization and managerial efficiency of state institutions, is currently stepping under the sign of COVID-19, in a new crisis unprecedented in the last century, comparable only perhaps to the Great Economic Crisis of 1929-1933 and the disasters after the two world wars of the twentieth century. It is extremely important that in the current conditions, governments have to rely more on technology, innovation and digital governance to provide quality public services. To do this, governments, in collaboration with the private sector and international development partners, should implement measures to ensure that the digital divide between different social groups in developing societies is narrowed.

The theoretical exercise of analysis and evaluation of the utility and efficiency of international relations through the prism of the national interests of the society can make a fruitful contribution to the avoidance and prevention of stressed states and periods in the interstate relations by providing a comprehensive material on topics that could become constitutive components of a common platform for collaboration in a bilateral or multilateral and international frameworks, with the inherent fortification of the mechanisms and possibilities of ensuring human security, of national security and, therefore, of independence and sovereignty of the state. A series of component elements of the national interests, in addition to ensuring for each citizen its individual and personal security, in addition to deepening, internally and externally, the sovereignty and independence of the state, stands out from the nature, values, historical experience, the potential and character of a state and community, such as increasing the socio-economic well-being of the population and raising the standard of living, achieving a high level of economic and energy self-sufficiency, achieving internal civic peace or territorial integration, under the conditions of strengthening decision-making and execution power of central and local authorities, building of a rule of law and achieving a sustainable and decentralized system of local self-management.

An important problem with regard to human security is that its assurance cannot now be produced uniformly throughout the all the territory. There are a lot of special examples confirming that citizens are harmed in their individual security. Violations most often refer to the right to education, the right to justice, social protection, etc. For this reason, thorough research on human security in a political context, but also socio-civilizational, interdisciplinary, systemic and comparative, is a viable solution, along with other levers, as well as a possible way out of the multispective global crisis that marks human civilization during the last centuries, but especially in the recent period of human history, deeply affected by the impact of the COVID-19 pandemic.

In conclusion, aspects related to civil unity or to identity, whether national, human or personal, the issues of structural violence against the human person and to the community, are the most vulnerable features in the process of functioning and applying the concept of human security. The security, socio-political, economic, cultural, religious, ethical, mental or technological-communication differences, with major impact on the standard of living, on the quality of life standards in the human communities that inhabit the planet Earth, contribute to the strengthening of the potential of humanity to cope with the most violent and destructive effects and results of the global multidimensional crisis, through the diversity of opportunities and identities they generate. But at the same time, these differences are also an impediment to the human community worldwide in identifying and using for the general benefit of similar socio-civilizational elements for different communities, in order to achieve a more efficient coordination and organization of humanity as a whole, in conditions of necessity to articulate a coordinated and prompt reaction of the highest international and national decisionmakers, to the challenges of the global crisis that profoundly and irreversibly affect all spheres of individual and social life.

The civil unity are the most vulnerable component in the process of applying the concept of human security. The impossibility of the establishment of a sustainable system of citizen's protection and assuring of human security is grounded largely, in many respects, on the precarious building of the civil unity in the society. The issue of the global crisis, updated in the conditions of amplification of the side and direct effects of the COVID-19 pandemic, induced both in the social consciousness and in the scientific-theoretical discourse, aspects that come from a general concern and uncertainty tomorrow. But, in the conditions of the current COVID-19 pandemic, the system of ensuring human security requires not only a reconceptualization, but also a resizing of priorities, enriching the methodological baggage with new inputs. The process of modernization and adjustment to the time imperatives of the international and national security system is a continuous one and constantly requires new ideas and proposals for improvement and efficiency, because in the contemporary period, especially during the expansion of the COVID-19 pandemic, ensuring human security has become a complex and multidimensional concern, incorporating such components as personal, health, environmental, food, community, political and economic security.

At the beginning of the 21st century, however, the attention of scientific circles, politicians and technocrats in various fields of the economy is particularly caught by the subject of the priorities and socio-political potential of human communities to face the challenge of the multidimensional global crisis, amplified and deepened by the pandemic COVID-19, which is increasingly expanding and diversifying structurally and functionally, being primarily caused by the involution and regression of social morality and the degradation of ethical and value standards of contemporary man in general, the civil servant and the factors decision-making in particular, as key elements in governance processes.

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