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Матеріали V Міжнародної конференції здобувачів вищої освіти і молодих учених «Концепти соціокультурної трансформації сучасного суспільства» (Одеса, 25-26 травня 2023 р.) 175 с.

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Збірник матеріалів V Міжнародної конференції здобувачів вищої освіти і молодих учених «Концепти соціокультурної трансформації сучасного суспільства» вміщує матеріали, які досліджують соціокультурні засади трансформацій ціннісної сфери життєдіяльності суспільства, аналізують соціокультурні трансформації молодіжного соціуму, показують соціокультурні трансформації освітнього середовища та розкривають проблемні моменти культури бізнесу в умовах соціокультурної трансформації сучасного українського суспільства, а також розглядають синергетику як самоорганізаційну систему у суспільстві, що трансформується. Рекомендовано для науковців, педагогів, докторантів, аспірантів, студентів.

Ухвалено до друку та розповсюдження мережею інтернет вченою радою Державного закладу «Південноукраїнський державний педагогічний університет імені К. Д. Ушинського»

Такий підхід повною мірою враховує світовий досвід щодо формування державної політики у сфері соціокультурної діяльності та дає змогу створити дієву державну систему культурних ініціатив в Україні, забезпечити повне, узгоджене та ефективне функціонування національної інноваційної системи.

#### Список використаних джерел

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2. Асоціація культурних індустрій. URL: <http://culture.in.ua>
3. Дунайський фонд пропонує співпрацю малим культурним проектам URL: <https://mkip.gov.ua/news/7521.html>

### Секція 5. Синергетика - самоорганізаційні системи у суспільстві, що трансформується

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#### LIMITS OF APPLICATION OF SYNERGISTIC APPROACHES

Recently, the idea of methodological holism has been offered by synergetics, an area of scientific interdisciplinary research that deals with the study of cooperative phenomena in complex dynamic systems in the process of their self-organization [5, c. 919-920]. The interest in the ideas of synergetics in historical science is due to the fact that it offers a new perspective on the nature of the integrity of historical reality. Using synergetics, researchers hope to overcome the methodological difficulties that arise when studying «steep turns of history» when alternative situations have arisen that imply a need for social choice. Synergetics provides an opportunity in the context of self-organization of society as a coherent system to re-examine such issues of historical development as possibility and reality, traditions and innovations, past and present, alternative and choice [2, c. 98-118; 3, c. 8-48]. It emphasizes that human action is not something external to society as a self-developing system. Human action is included in the system, changing every time the field of its possible states [10, c. 113].

Some researchers, however, believe that the appeal to synergetics poses the

danger of a positivist reduction of historical knowledge to natural science, since in this case the regularities of the processes of self-organization in the physical world are transferred to the development of society. They, in particular, express their doubts that within the framework of the synergistic approach one can generally consider «free will», since the synergetic itself lacks the necessary mathematical apparatus. In general, synergetics provides nothing more for historical analysis than the collection of new terms and metaphors. Therefore, in their opinion, the synergistic style of thinking does not contribute much to the reconstruction of the past, but rather turns the historical study into an experiment, which, due to the specifics of historical knowledge, is less productive than the traditional «hike» into the past [4, c. 29-33; 11, c. 88-99].

In this regard, it should be noted that although synergetics as a type of scientific rationality originated within the natural sciences in the 70's of the twentieth century, now it claims to be a new paradigm of scientific knowledge in general [9, c. 150]. Therefore, the synergetic style of thinking that has emerged in search of a new holistic worldview, according to many domestic and foreign researchers, has a powerful methodological and heuristic potential. This is evidenced by the discussion that took place during the years 1991-1995 on the pages of the magazine «History and Theory». It involved both supporters and opponents of the use of synergetic ideas in historical research. Analyzing the materials of this discussion, it can be noted that the opponents of synergy were in the minority [1, c. 25]. The synergetic style of thinking allows to develop non-standard approaches in the historical science, stimulating the solution primarily of those problems, which are caused by the interest in the search for unity in the variety of organic causes, ways and directions of historical evolution.

Synergetics as a theory of self-organization of complex systems is based on the ideas of the integrity of objective reality and the joint development of all levels of its material and spiritual organization, as well as scientific knowledge of the world. In this respect, synergetics, as a new worldview, is closely linked to the understanding of the world, traditional for oriental teachings and poetic creations, based on the conception of the unity of the world, the affinity of the living and the inanimate, the natural and the human, the universal and the microscopic [6, c. 3-5].

The synergistic worldview is based on the idea of an all-in-one, all-in-one communication. Such a worldview organically includes the view that small, insignificant, occasional details that make up a barely perceptible background can manifest their significance and lead to large, incomparable us.

Synergetics seeks to overcome the dismemberment of the world into living and inanimate nature. Considering nature as a creative system, synergetics in this sense brings its evolution closer to the history of society. Therefore, some of the ideas that are central to synergetics are genetically converging to those principled propositions that have long been the subject of reflection, for example, in historical knowledge.

However, using advanced mathematical apparatus, synergetics rethinks these ideas, including them in the broader context of scientific ideas, creating universal models for explaining the processes occurring in complex systems, revealing the mechanism of self-organization of these systems, regardless of the nature of their elements.

Synergetics as a new paradigm of knowledge emerged as an opposition to positivism and classical rationalism. It blurs the line between nature and society, viewing them as phenotypes of one genotype – a complex system. In this sense, synergetics seeks to overcome the inferiority of the disciplinary dismemberment of a unified knowledge of the world and the processes of self-organization in it.

In scientific knowledge, synergetics acts primarily as a theory of self-organization of complex systems. These systems have the same nature of processes occurring at both macro and micro levels. The attribute of a complex system is emergence, that is, the irreducibility of the properties of the system as a whole to the properties of its components – subsystems and elements. Experts note that complex systems at a certain level of self-organization may have properties that do not boil down to the properties of its constituent elements. However, they emphasize that it is impossible to deduce by regular methods the properties of a complex system from the properties of its elements and features of their local development [7, с. 30-37].

In this regard, the synergistic style of thinking prohibits, for example, the historian from deriving the properties of society as a system from the properties of its economic, social or political subsystems, and the properties of supra-individual historical reality from the properties of individuals or the characteristics of their local interaction.

Complex systems are open, they lack rigid determination and process completeness. In this regard, the researcher who studies the past should represent it as a historical reality in the process of becoming and continuous emergence. Therefore, within the synergistic style of thinking, the categories of «historical being» and «historical development» are combined into a single conceptual framework.

Complex systems exist only on the basis of their inclusion in the outside world. Such systems, called «nested», maintain their existence by exchanging energy and information with other super- and subsystems. This also shows the openness of a difficult organized world.

The evolution of complex systems is a rhythmic process that underlies the transition from an unstable state of a system (chaos) to a relatively stable (order) and back. The rhythms of history have been drawn to attention for a long time, but synergetics makes it possible to interpret rhythmicity as a functional community of processes of self-organization of complex systems and to consider, for example, crisis and stability as natural-historical states of society, and «stagnation», «recession» or «recovery» in history does not not only as a consequence of someone's «miscalculations» or «wise» leadership, "but also as a manifestation of the

mechanism of self-organization of social systems in the course of their evolutionary development.

Synergetics as a theory of self-organization of complex systems explains the mechanisms of origin, existence and destruction of ordered macrostructures that take place in such systems. According to this theory, the mechanisms of transition from chaos to order and back do not depend on the specific nature of the elements or subsystems. They are inherent in the world of natural (living and inanimate) and the world of human, social processes. Synergetics reveals common, universal mechanisms of self-organization. According to experts, it «makes clear the laws under which it is made, a unique picture of events in a wide variety of realms and scales of reality is written for scientists» [6, с. 15].

Complex systems are non-linear. In synergetics, nonlinearity is interpreted as a possibility of multivariate evolution of systems. Nonlinearity about history can be expanded by the idea of the irreversibility and alternative of the historical process and the possibility of social choice in a situation of historical uncertainty. The peculiarity of nonlinear systems is that with the same increments of external influences on the system, it can give different reactions depending on its initial state. Whereas the response of linear systems depends only on the magnitude of the increase of such influence. This feature of complex systems builds the effect of managing them: small external influences on the system can lead to significant consequences and, conversely, significant impacts can be negligible in the management plan. Knowledge of this effect gives the historian the opportunity to understand why, for example, many reforms did not lead to the desired outcome despite significant costs, and, conversely, small, seemingly eventful, sometimes catastrophic consequences.

In synergetics, there has been a rejection of the elemental particle (the bricks of objective reality) for the benefit of the world as a set of nonlinear processes characterized by alternative and irreversible development. In this regard, synergetics offers a qualitatively different picture of historical reality as compared to classical and non-classical science.

The basis of this picture is the idea of historical reality as a complex system, which in the process of self-organization goes through a historical cycle associated with the emergence of ordered macrostructures, their relatively stable existence and destruction. The emergence of stable macrostructures means the transition from chaos to order, the destruction of macrostructures – the transition from order to chaos [8]. Chaos is a characteristic of a complex system in a state of inequality and uncertainty. In terms of history, chaos is a «crisis», that is, a state of the social system in which its various subsystems, including the control unit and the public consciousness, cease to function properly. In a state of chaos in society, alternative situations arise, within which various possibilities for its further development emerge. The emergence of alternative situations gives a historical development probabilistic character, the detection of which involves the study of those historical possibilities that existed at a



particular time in a particular historical situation.

Thus, synergetics, focusing on the problem of the probabilities of historical development, actualize the question of the relationship between the possible and the true in the historical process.

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