

МІНІСТЕРСТВО ОСВІТИ І НАУКИ УКРАЇНИ

**ДЕРЖАВНИЙ ЗАКЛАД
«Південноукраїнський національний
педагогічний університет імені К. Д. Ушинського»**



МАТЕРІАЛИ

XI Інтернет-конференції здобувачів вищої освіти і молодих учених

ОСВІТА ТА СОЦІАЛІЗАЦІЯ ОСОБИСТОСТІ

ОДЕСА-2023

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**кафедра філософії, соціології та менеджменту соціокультурної
діяльності**

М А Т Е Р І А Л И

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Збірник матеріалів Інтернет-конференції здобувачів вищої освіти і молодих учених «Освіта та соціалізація особистості» вміщує матеріали, які досліджують освіту ХХІ століття, інновації та перспективи розвитку; стан та проблеми реформування системи української освіти; філософію освіти перед викликами сучасності; молодь в освітньому просторі: механізми соціалізації та самореалізації; соціальну адаптацію особистості в умовах суспільних трансформацій; ціннісні орієнтири та культурні практики особистості в українському суспільстві та розглядаються девіації та суспільні рухи у соціальному просторі сучасної України. Рекомендовано для науковців, педагогів, докторантів, аспірантів, здобувачів освіти.

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

Необхідно зазначити вирішальне значення створення в освітньому соціокультурному просторі сучасного українського суспільства ціннісно-орієнтаційної системи морально-етичних складових між усіма учасниками життєдіяльності за рахунок глобального створення та виконання якісно орієнтованих проєктів у будь-яких сферах буття, що стимулюють творче начало в особистості, соціальній групі, соціумі, суспільстві.

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PRINCIPLES OF POST-NEOCLASSICAL RESEARCH SUBSYSTEMS OF THE PHILOSOPHY OF HISTORY

The post-neoclassical subsystem operates with a correspondent concept of truth. However, scientific truth becomes always contextual and ascertained, subject to the adoption of methodological postulates, on the basis of which a specific research situation is constructed. In historical studies, the search for scientific truth is always linked to either the study of specific historical events or the construction of historical theories. Both approaches solve the problem of objectivity in their own way: the theoretical history seeks to reveal the truth, purified from specific features, and the history of events wants to reveal the truth, given in the fullness of the nuances of a particular event. Based on the correspondent conception of truth, post-neoclassicists seek to reconstruct historical reality «in all its fullness, concreteness, and complexity. «The main task of the researcher, in their opinion, is to «find out the significance, to explain and to clarify the meaning of history – this triumvirate of historical truth that breaks through the work of historians, despite the skepticism inherent in the modern era» [3, p. 276].

In pursuit of scientific truth, the historian uses this form of narrative as a historical narrative. With his help, the researcher tries to create in the readers the illusion of immediate presence, recreating the atmosphere and arranging historical scenery. Like other forms of storytelling, writes D. Tosh, «Historical narrative can be fun with the ability to keep the reader engaged and evoke intense emotions. But narrative is also an important method for the historian when he presents the material as if he were a participant in events of the past or as if he were observing them from the outside» [2, c. 131]. The new subsystem recognizes that views on the past may be different, so it is necessary to constantly expand the base of sources of historical research and improve their tools, without which it is impossible to create an adequate empirical basis for historical science. In addition, historical sources must be continually re-examined by various researchers to identify conscious or unintentional distortions of historical reality. This will allow us to determine, in a multivariate, diverse history, a more adequate perspective on competing perspectives on the past.

Another cognitive principle of post-neoclassical philosophy of history is holism, although some say that the idea of history as a whole can only be the subject of speculative philosophical reflection. In post-neoclassical science, this principle directs the historian, on the one hand, to the need for a holistic study of the object of study, and, on the other, to the study of historical reality as a hierarchy of «wholeness» that does not boil down to the parts of which it is composed. It is emphasized that a sense of the whole as a context must always be present in the understanding of these parts. The principle of holism seeks to restore the level of claims of historical science to comprehend the past as a «holistic matter», woven of many multicolored threads, which fell sharply due to the spread in it of postmodern ideas. In connection with the actualization of the principle of holism in historical studies, post-neoclassicists raised the question of the need for global synthesis based on the integration of micro- and macro-histories, narratives and metatheories.

This principle is realized in the post-neoclassicists in the pursuit of a holistic vision of historical reality and the creation of a single toolkit for its study. Thus, the principle of holism in this sense applies not only to the subject of the study, but also to its methodology. Objectively, holism is realized specifically in the fact that history is seen as a complex social system and a set of humanitarian actions, as well as a super-active beginning. In addition to the general laws of the physical, social, and moral order governing the world, it is logical to allow the governing world to have single, and even exceptional, episodic dependencies.

In this regard, history as a natural systemic phenomenon nomological, it is associated with the manifestation of objective dependencies (from moral, cultural - to physical). History as a humanitarian phenomenon is connected with the activities of individuals and is bound to it: without individual personal actions there are no common historical actions. «From history, – emphasizes Ilyin, – to avoid neither nomology (legal correspondence), nor voluntariness (freedom of will of agents of action). The separation of voluntarism from nomologism gives a pseudo-historical doctrine, a stylization of a complete history». The hypertrophy of one and the other makes history a compendium of anecdotes, not science. The inadequacy of the

subjectivist (voluntarism) and objectivist (nomologism) doctrines of history compels the search for new explicit heuristic schemes, such that would allow to carry out both principles adequately [1, c. 115].

Therefore, the subject of history study should be not only social processes, structures and institutions, but also individual and collective actions of people, their ideas, values and attitudes. One who confines himself to analyzing global processes, thus refuses the fundamental proposition that they (especially in the phase of their emergence) are the result of individual and collective action. It is never forgotten that structures are born, changed and collapsed under their influence. Structures are always dependent on the person, no matter what their own dynamics, whatever imprint they, in turn, do not impose on the sphere of subjectivity, and as if they do not, as a result, coincide with the goals of people's actions or their life experience [5, p. 260].

In this regard, the central role in the work of the historian is the interpretation of meaning, without which – writes D. Tosh – historical sources will not «talk», and we will never come close to understanding the past. The meaning of the text is considered as a sphere not only of individual but also of collective perception of the world. A key concept is culture as a system of perceptions that characterizes society and unites its members. It is a gigantic field of study that encompasses everything from the formal beliefs expressed in rituals and «rules of the game» to the unconscious logic of gesture and appearance [2, c. 136].

Post-Classical history becomes both causal and casual. Therefore, in the subject of historical research, the post-neoclassical subsystem proposes to distinguish, on the one hand, various layers related to the influence of common and necessary causes, as well as to the influence of personal causes and free actions. On the other – to establish the relation of all this to the organization of man, because man in the acts of his activity, declaring freedom of will, duty, duty, self-glorification, transcends natural boundaries, goes beyond the established being.

A characteristic feature of the post-neoclassical subsystem of the philosophy of history is the multifaceted consideration of historical reality. The first scale involves the study of individual actions and the historical facts they create; the second is specific historical events, processes and institutions whose complete coverage is not possible without certain procedures that capture movement across time and space; the third is universal historical events and processes. The various scales of consideration of historical reality correspond, as post-neoclassicists believe, to its very nature. Therefore, very dangerous attempts to declare this or that scale only real, and all the rest fictions. Such attempts lead to a distortion of reality, preventing the perception of its fullness and complexity.

In this regard, the principle of holism in post-neoclassical historical science involves taking into account the interweaving and interpenetration of realities of different scales in the space of history as a whole. The key task of the post-neoclassical subsystem of historical research is to build «differentiated models» of explaining the realities of the past, with subsequent synthesis of results and multiple-scale interpretations [4].

Within the post-neoclassical subsystem of historical study, historians seek to study not only the behavior of individuals, but also the great events and collective changes that do not boil down to the totality of human aspirations. The creation of a scientific work is based on the assumption that a particular event is connected with what happened earlier, at the same time, and with what followed; in short, it is regarded as part of the historical process. Of particular importance, from the historian's point of view, are events that, in retrospect, have been important milestones in the process.

According to the post-neoclassicist, a holistic vision of historical reality necessitates a comprehensive approach to its study. The successful implementation of this approach is associated with the use of historical research and quantitative analysis methods used, as a rule, in the study of supra-individual reality, and formal-logical methods in textology, which allow the study of databases using computer technology, and methods non-classical hermeneutics aimed at understanding the meaning of alien cultures.

Considering the project of unification of scientific knowledge, P. Gross believes that it allows to fill in the gaps and establish relationships between different sciences, including the humanities cycle. In addition, in this project, P. Gross sees not only a chance for a revival of more rigorous methods and criteria in science, but also a means of achieving more ambitious goals. Without the universals gained in science, we would only have many private perceptions of different peoples, including those to which we, of our own accord, belong.

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