

<https://doi.org/10.53656/his2023-6-2-val>

*Civilization Boundaries  
Цивілізаційні границі*

## THE VALUE OF HISTORICAL KNOWLEDGE FOR THE MODERN WORLD

**Prof. Svitlana Hanaba, DSc.**

*Bohdan Khmelnytskyi National Academy  
of the State Border Guard Service of Ukraine (Ukraine)*

**Abstract.** The purpose of the article is to understand the lessons of history from the standpoint of human values and to emphasize the heritage of the past as a social resource capable of fostering understanding, tolerance, complicity and contributing to the solution of contemporary social problems. The methodological basis is the use of socio-philosophical analysis to characterize the historical process as the interaction of two principles: objectively determined and subjectively volitional. The axiological approach helped to analyse the educational potential of history in the modern world practices and to present education as a space of freedom in a person's self-development. The scholar underlines that the change of historical eras causes a change in the established system of values. It is about the process of revaluation and the value system 'creation'. No historical fact can be explained and evaluated beyond its historical time. The understanding of the past including its value system in the realities of the modern world determines the understanding of a person as a development system, which is carried out on the basis of the cultural-historical experience of a particular society. The formation of a new system of values and moral-ethical priorities of each historical era does not occur from scratch. The universal human virtues tested by time and sanctified by history serve as a basis for revising and creating worldview and value standards of a specific historical era. They appear to be a spiritual capital of humanity, accumulated over millennia, which will never depreciate, but on the contrary, will gain more value. The reference point in all historical processes is a person. The person is considered to be an active agent of history, who does not create his life under the influence of objective laws and external factors, but who combines his own intentions with the worldview and value orientations of his time. The basis of the historical reality manifestation is determined by the multifaceted nature of human existence. A picture of the past is created from small particles of historical events, individual touches, memories, a mosaic set of human perception of the world, which is more reliable, because it carries the 'human spirit'. The focus of the scholar's attention is the world of the unique and unrepeatable, and not the general and theoretically modelled one. Education built on the intentions of tolerance is designed to contribute to the formation of an individual capable of

caring about the universal pain of human problems, to cultivate involvement as an important component of worldview mobility.

*Keywords:* history; historical education; experience of the past; values; modernity; knowledge

## **Introduction**

Historians are often asked: what is the use or expediency of studying the past? Why does a person seek to look behind the scenes of the past? What experiences and lessons of the past are relevant for a person of the modern era? etc. Thinkers of different historical eras tried to answer these and other questions by comprehending the events of the past. Despite the diversity of their judgments, they presented history as an important resource in solving today's problems. The history of mankind is a holistic formation that appears in the form of a two-faced Janus aimed at understanding what does not yet exist or no longer exists in the realities of the world, but which interests and attracts a person with its obscurity. So, the life path of humanity is outlined by the search for answers to the questions of how people lived in the past and what awaits them in the future. The past, present, and future are integral components of the historical existence. They do not exist on their own as completely autonomous units, but they have merged into a single temporal space of historical existence. Modernity is never completely new, since there are obviously long-term conditions and structures that manage to withstand the pressure of natural, socio-cultural, and anthropological changes. As a result, there are corresponding single events and processes that are 'lived' by a person in time. Drawing attention to this fact, German researcher R. Koselleck claims that "modernity can mean the intersection point at which the past becomes the future, that is, the intersection point of three-time dimensions at which the present always disappears. Then, this is the imaginary zero point on the imaginary time axis. A person is always past in time, as long as there is the future before him." (Koselleck 2006, p. 274). Thus, the present turns into an imaginary nothing, which proves that a person belongs to both the past and the future. Therefore, awareness of what is happening to society today and what may happen in the future is possible through awareness of past experiences. But what does awareness of the past give a person? First of all, this is the understanding of the experience regarding past events, the understanding of why a certain social movement occurs, why changes are possible and necessary, this is the understanding of one's own cultural and historical belonging, etc. History in general and the history of each person have meaning. Perhaps it is in history as a collection of everything that mankind has created that everyone can find answers to any questions. In the context of social development, the experience of the past allows to solve a number of urgent problems of social life, contributes to the community consolidation and determines the horizons of its future development. Presentation of history as an important resource of influence on the person's moral-spiritual

world, which contributes to the education of universal virtues and moral-ethical values, develops the citizenship culture and ensures the succession of generations.

F. Nietzsche asserted “the testaments of the past are, in their essence, always the statements of an oracle: you will understand them only as builders of the future and experts of the present” (Nietzsche 1980, p. 24). Reflecting on the benefits of history for life, he warned against excessive immersion in the past, perception of historical experience only as a collection of monumental figures or heroic stories, against perception of history as a frozen antique image. In this case history makes a modern person prematurely old. Thus, a young man who avoids the joys of university life inherent in his age and is excessively interested in the lives of long-dead people, lives their lives, and idealizes them, condemns himself to alienation from the fresh breaths of modernity. Nothing interests or excites him, because everything that seems to be an innovation and a life-giving stream for his frivolous peers has already happened to him many times and now it happens again and again. The philosopher advises to perceive the past from the standpoint of critical understanding of what it can offer to the present. The relevance of historical experience lies in the extent to which it can empower contemporaries to live and act here and now, based on the strong principles and values of the past.

It should be noted that values are the basis of a person's choice of goals, means and conditions of activity that answer the question: why is this or that activity carried out? Values include means and criteria by which a person characterizes phenomena in social consciousness and culture. V. Frankl defined values as meaningful universalities that crystallized as a result of generalizing typical situations that humanity had to face in history. He singled out three groups of values: the values of creativity (what we give to life); the values of experience (what we take from the world); relationship values (what position we take in relation to fate, which we can change) (Frankl 2016, p. 263). Values are the system-forming core of the person's activity and inner spiritual life. Each of the key values expresses the essence (what turns a person into an individual) and his attitude to the surrounding world while the system of values gives an idea of the relationship between ‘a person and the world’.

*The purpose* of the article is to understand the lessons of history from the standpoint of human values and to emphasize the heritage of the past as a social resource capable of fostering understanding, tolerance, complicity and contributing to the solution of contemporary social problems.

The axiological dimension of human existence is one of the priorities in the philosophical thought of the 20th century. The problem of ‘value and evaluation’ is considered in the studies of W. Windelband, H. Cohen, R. Koselleck, H. Rickert, F. Nietzsche, M. Scheler, V. Frankl and others. According to W. Windelband and H. Rickert the fundamental principle in understanding the events of the past is the specificity of the human world, which is not assimilated to the world of nature, but appears as an inner spiritual experience that is translated into the reality of external

existence as the world of culture. Values as the basis of a person's choice of goals and activity conditions are presented in the scientific studies of V. Frankl and M. Scheler. The value of the experience of the past for understanding the problems of the present and future prospects is presented in the works of R. Koselleck and F. Nietzsche. According to S. Hanaba, I. Kolesnyk, V. Tabachkovskyi, and S. Proleiev attention is focused on the necessity of rethinking the historical past from the view of human values. The problems of improving the content of historical education based on the axiological approach are analysed in the works of Stephan R.E. Klein, Yossanne Vella, Fredrik Alvé, Matthew Etherington, Thalia Arawi and others. Researchers emphasize the preventive role of historical education regarding threats and risks of society's development in the future.

### **'Lessons of the past' for the present: anthropological aspect**

History is a method and a scientific form of knowledge and understanding of the real world in time and space. It cannot be written in the way it actually happened, since the process of researching the past is always reconstructed, idealized, modelled in the light of a certain idea. This circumstance actualizes the problem of overcoming a one-sided view of the past, as the action sphere of objective forces, which are comprehended with the help of general patterns, trends and factors. We are talking about the rejection of historical knowledge as dogmatized and too ideological. The viability of this knowledge is determined by the efficiency of the state institutions, by order of which it is created. Only those odious and at the same time faceless historical figures have the right to live, whom the authorities have raised to the level of society symbols or canonized as saints.

As an example, M. Ozhevan analysed the nature of the command-administrative Soviet system, where its external and absolute organizer was the Communist Party. At all levels of collective and private life, the political party determined the life and development strategy of both the society and a person. As a result, in public life the concept of a person-thing, a person-cog of the system was formed and such a person was insignificant in comparison with the greatness of 'the chosen ones', who were allowed to 'serve' the course of history by the Communist Party. If the society laws are universal and assimilated to rational schemes, then any practice, even a criminal one, can be justified as long as it coincides with the turns of 'the wheel of history' (Ozhevan 1992, p. 40). Such ideological distortions are not only wrong for understanding the past, but also dangerous for the present, because only the false present and future can be built on the false past. The reduction of human diversity to general forms of social existence, to something 'the only correct' hides a potential threat of human destruction.

Therefore, the rejection of a rational picture of historical life is relevant, since, firstly, it is devoid of individual 'colouring' and there is no place for a real person in it, except for his 'average type'. Secondly, the limitations of the methodological

instruments, which historical science has used since the positivism dominance in the field of scientific knowledge, does not allow us to consider all the diversity and contradictions of social processes and the parameters of human life.

It is worth saying that the reference point in all historical processes is a person. He is considered to be an active agent of history, who creates his life not under the influence of objective laws, external factors, but combines his own intentions with the worldview and value orientations of the time. The basis of the historical reality manifestation is determined by the versatility of human existence. Small particles of historical events, some strokes, memories, a mosaic set of human worldview create the picture of the past, which is more reliable, as it carries 'the human spirit'. So, from the oblivion of the past, from historical annals, researchers are trying to hear the voice of a 'supporting' person, to find those ways of world perception and intelligence, which were not recorded in historical sources. The researcher's attention is focused on the unique and inimitable world, and not the general and theoretically modelled one. "It is in the plane of individual destiny that any universal regulation of human activity becomes unique" (Tabachkovskyi 1996, p. 60).

The reality of past events unfolds as an inner spiritual experience, 'living' the world of the past, that is, it is inseparable from the learning subject. Representatives of the Baden Scientific School, W. Windelband and H. Rickert, emphasize the human world specificity in their studies. The peculiarity of the human world is that it is assimilated neither to the world of nature from which a person emerged, nor to the world of culture (which is created by a person). As a result, researchers divide the methodological field of science into two parts: nomothetic (the world of nature) and ideographic (the world of culture). To the ideographic world, which is descriptive, they include social disciplines, the task of which they see in the careful and clear fixation of specific, individual actions. The actual material of this field is not subject to generalization and derivation of certain regularities. According to H. Rickert the true singular indicates the universal. Singularity and uniqueness are sections that explain universality, but do not reveal its ultimate essence. Therefore, through unique individuality, one can approach the universal (Köhnke 1986, p. 34).

The historical process can be presented in the interaction of two principles: objectively determined and subjectively volitional. It is about the relevance in learning the dialogical connection 'individual-social'. Historical knowledge is regarded as a complex combination of information about the rational and irrational world, as a pluralistic polyphony. Their characteristic features are: multifactoriality, multiplicity and uniqueness of social phenomena and processes; the variability of the researched object, since new events are actually studied each time; the significant impact of feedback on the studied phenomena and processes in the society; the 'exceptional' role of the subjective factor, which is changeable and elusive, but irreplaceable for any social events; the presence of a changing object in the social-humanitarian field (constant emergence of new social events and processes) (Hanaba

2010, p. 32). Arnold Baise presents productive considerations for understanding the dichotomy of the objective and the subjective in the explanation of historical processes. The researcher interprets objectivity as a method of thinking through which a person gains knowledge about reality using the mind in accordance with the rules of logic. The scientist questions the possibility of explaining objectivity on the basis of contrast with the subjective (which is usually described as partial, biased, based on arbitrary assumptions). In his opinion, the epistemological dichotomy 'objective-subjective' has a heuristic potential in the knowledge of the past, provided it is complementary, not opposed (Baise 2020, p. 175). According to Shelley-Anne Smith, the study of the objective reality possibility can be connected with modern neurophysiological research and understanding the nature of the human consciousness functioning (Smith 2021, p. 39).

It is possible to study the multifaceted nature and diversity of human existence, to get rid of the superficial fact-finding of historical processes, provided that an interdisciplinary approach that covers information from all spheres of scientific studies about a person is used. A comprehensive, conceptual study of the anthropological problems of historical existence involves the cooperation of history with ethnology, psychology, philology, geography, archaeology, linguistics, etc. History acts as a complex, integral science that encompasses the entire set of social relations. The synthesis of research results of all sciences about a person in the plane of history provides an opportunity to demonstrate the wealth of the past life, to find and analyse the historical process factors that interact with each other, to improve the methods of historical and scientific research, to actualize the cultural image of historical existence. According to I. Kolesnyk the interaction of historical science with literature, philosophy, psychology, art, as well as the interest in thinking processes and the creativity aesthetics involves the formation of the cultural background for the existence of the science about the past and is perceived as a product of cultural tradition, national consciousness, socio-political life of the people from a certain historical era (Kolesnyk 1995, p. 43). The involvement of anthropologically oriented methodological tools in the understanding of historical processes leads to a change in the research configuration. Fundamentally innovative is the appeal to the everyday, primary life world, where the creation and realization of a unique variety of human existence meanings take place. These meanings are devoid of prejudices and stereotypes, falsification and ideology, a one-dimensional view of a person and his world. S. Proleiev draws attention to the fact that scientists who prefer the understanding of 'higher' truths and moral values, ignore the world of everyday life as a cultural phenomenon and understand human existence very superficially. He states that "After all, it is obvious that everyday life forms a kind of human existence fabric and is one of the constructive moments of the cultural universe, which transforms the person's surrounding reality into his special world (Proleiev 1992, p. 74). Therefore, when history turns towards a person, it will



allow not only to get rid of ideological layers and falsifications, but also to present historical knowledge as the one which is relevant for the society development and valuable for a person.

### **History as a Life ‘Educator’**

The past becomes a teacher for a person, finds a response in his soul, nurtures involvement and responsibility for the fate of humanity. The historical past is perceived not only as a phenomenon of the external world, which should be understood, but also as a spiritual essence of a person. Ortega Y. Gasset, José focuses attention on the mutual influence of history and a person. He states that a person is what happened to him, what he did. The researcher concludes that a person owns not nature, but history (Ortega Y. Gasset, José 1961, p. 46). The values of past eras appear as creators of a cultural personality, depriving him of impersonality and abstractness, expanding the horizons of his existence. V. Tabachkovskyi writes that “History helps a person peer into himself. Plunging into our own depths, we find here numerous traces left by our ancestors, ancient beliefs, forms of feelings and thoughts, which each of us, without knowing it, inherits at the moment of our birth” (Tabachkovskyi 1993, p. 103). The revival from the past of the lost spiritual and moral foundations of a modern person’s worldview will allow him to feel the fullness of his own being, to realize the value of his own personality. This reorients the principles of social progress from a person-conformist who consumes the received life benefits to a creative person who shows the ability to think universally in a large historical space. The understanding of the past, the inclusion of its value system in the reality of the present, determines the understanding of a person as a development system, which is carried out on the basis of the cultural and historical experience of a particular society. A modern person, directing his spiritual inquiries, moral and value orientations, worldview searches into the sphere of the past, loses his detachment in broadcasting his ancestors’ experience, since he uses not only the mind potential, but also spiritual and emotional resources in understanding historical existence. Historical knowledge does not simply provide information about people’s lives in the past. They are designed to contribute to the legitimization of the present and the development of public strategies for the future.

The mission of historical science in the context of values is seen not only in the production of new knowledge that is significant for a person, but also in the constant reassessment, rethinking of the previous achievements in terms of today’s needs, overcoming stereotypes and ideological simplifications in the explanation of the past. Values are always tested by time, they do not disappear, but are transformed depending on the worldview requests, aspirations, thoughts of the society where they are ‘born’. The basis of the historical phenomena assessment is the recognition of the fact that they do not appear to a person in absolute objectivity, in the literal sense of the word.

History as the knowledge about the past and the practice of understanding this past contributes to the cultivation of many human values. First of all, history contributes to the education of personal identity in the intercultural world. It allows a person to find his own place in the history of his family, community, and nation. Various stories of freedom, struggle and injustice, losses and achievements, courage and triumphs create a system of personal values and the basis for relationships with others. Relationships between people and commitment to each other are strengthened when people share their experiences. History lays the foundation for strong and resilient communities. Each event, historical place or community should be 'wrapped in historical memory' (family stories, national traditions, civic actions, etc.). History provides inspiration and role models for overcoming the complex challenges faced by our communities, nation, and world. They can be parents, grandparents or a distant ancestor, a local or national hero, someone famous or unknown. Their stories show how they overcame the challenges of their time, which can give new leaders the courage and wisdom to face the challenges of our time. Knowledge of the past helps people make better decisions considering facts and events more critically. Historical practice teaches to research, judge the accuracy and reliability of sources, confirm facts and comprehend different positions and prejudices, analyse conflicting evidence, identify reasons, interpret information about the past in the reality of the modern world, etc. Preserved history is the basis for future generations. Through the preservation of authentic and significant places, documents, artifacts, images and stories, people lay the foundation upon which the future will be built. The formation of a new system of values and moral and ethical priorities of a particular historical time does not take place from scratch. In the basis for the revision and creation of worldview and value standards of a specific historical era there are universal human virtues verified by time and sanctified by history. They appear to be a kind of spiritual capital of humanity, accumulated over millennia, which will never depreciate, but on the contrary, will gain more value. A valuable vision of the past not only expands the possibilities in understanding the experience of the past, but also demonstrates the ability to evaluate it, to reveal the volitional attitude of my Self to the object of historical existence under study. The historical process is known not from the outside through the application of scientific categories and schemes, but from the inside, through a person, through penetration into the sensual world of the era and everyday life.

### **Prospects for the development of historical education from the position of the value approach**

Acquiring values is an important task of education. It is education, along with the transmission of a certain amount of knowledge to a person, that should contribute to the upbringing of certain moral and ethical virtues, the formation of worldview guidelines and life attitudes. It is obvious that the cultivation of values allows



to solve a number of educational goals: emotional, moral, social, academic, etc. According to Thalia Arawi, education will be like ‘ivory towers’ where young people get the knowledge they need for life. We are talking about valuable knowledge that appear not only as a certain information resource, but as a condition for personal growth (Arawi 2013, p. 123). The difficulty of implementing this task lies in the fact that values have an individual nature, that is, they are relative in nature. Taking this into account, Matthew Etherington claims that the development of the individual’s emotional, intellectual and spiritual spheres requires the search for individual methods and techniques of educational activity (Etherington 2013, p. 190).

The analysis of the possibilities of using the axiological approach in acquiring professional competencies by future Musical Art teachers can serve as an illustration of the above considerations. The scientists’ reasoning is based on the recognition that music is a self-sufficient cultural value and, at the same time, a way a person’s value-based interaction with the world. In the educational process, this interaction is realized with the help of pedagogical technologies, which are based on the integrated unity of motivational-axiological, value-content and activity-creative approaches. According to researchers, this integration is provided by methods of expert assessment, modelling and ranking using the methodology of life values in the praxeological plane (Smyrnova et al. 2021). The axiological dimension of knowledge focuses on the subjective understanding of factual material and ‘demonstrates’ the ability to give knowledge a personal character. It is obvious that in the educational process the value-emotional dimension of acquiring knowledge is gaining relevance and the role of the teacher as a mentor and facilitator of this process is increasing. The personal presence of the educational interaction participants in the classroom has a positive effect on the emotional, value and axiological perception of new knowledge. The study of Mauricio Xavier Prado Ortega is valid in this perspective. The researcher analysed the effectiveness of the virtual learning environment on the Moodle platform for the students at Technical University of Machala. It is convenient for students to use the resources and activities of the virtual environment in their educational activities. However, the indirectness of obtaining knowledge using mobile devices and networks does not fully contribute to the development of students’ valuable knowledge (Ortega 2021, p. 26). Knowledge has a registering and ascertaining character rather than a personally significant one.

Historical education plays a significant role in the development of values. According to Kadir Ulusoy, it is education that contributes to the personality formation, its abilities and moral-ethical qualities. Historical education makes it possible to adapt the values of the past to the needs and demands of the present, to support these values, to help realize the realities of the past and present, to draw conclusions and to gain experience (Ulusoy 2017, p. 285). History as an educational discipline is intended to contribute to the establishment of a caring personality, capable of caring about the universal pain of human problems and forming a sense of belonging.

History fosters respect and tolerance for the past heritage of both one's own and other peoples, strengthens one's own cultural self-determination, and prepares one for life in a pluralistic, democratic society. The educational process focuses not so much on the external transmission of the experience of previous generations, but on the inner world of existences of both a person of the past and a contemporary of educational interaction. A valuable approach to reality stems from the very nature of a person. Analysing social phenomena, processes and trends, people consciously choose the most desirable of the possible ones, strive for their implementation. It is about the importance of the moral and axiological dimension of education in forming a person in the modern, changing and full of risks era. Researchers Flor-entin Remus Mogonea & Florentina Mogonea pay attention to the importance of moral and axiological approach to gaining knowledge. In their opinion, axiological education, acceptance of diversity and tolerant attitude towards Others are the defining tasks of modern historical education. Understanding social factors that help individual and social modelling of information about the past will contribute to the development of critical thinking, the acquisition of cooperation and mutual assistance skills (Mogonea & Mogonea 2015, p. 154). The emphasis in educational activities is shifting from the transfer of ready-made knowledge to their production through the prism of moral and value priorities.

The didactic component of teaching history is based on the ability development to generalize, explain and critically compare historical facts, evaluate different points of view on historical events. According to Fredrik Alvéén, these abilities will allow students to interpret historical events independently, to form their own system of values and beliefs, to acquire axiological competence (Alvéén 2017, p. 60). At the same time, according to Yossanne Vella, historical material devoid of interpretation causes concern because history does not produce absolute truth. In view of this position, the teaching of history should avoid clear unquestionable positivist knowledge with a canon of certain factual information, since it can cause a lot of prejudice. Obviously, the teaching of history as a constructive process with multiple interpretations can be relevant for the promotion of human values, can be a tool for maintaining peace, reconciliation and conflict resolution. The researcher also draws attention to the fact that the interpretation and comprehension of historical material will be effective when using modern innovative teaching methods. (Vella 2020, p. 100). The methods proposed by Sebastian Barsch can serve as an illustration. The researcher considers the selection of counterarguments to be effective in explaining historical facts. A set of arguments that would not strengthen, but, on the contrary, refute or deny a certain historical statement, will allow to analyse it from different points of view, to assess the importance of historical facts. As a result, the reasoning was not only free of prejudice, but also more qualified and grounded (Barsch 2020, p. 70).

Wolf Schäfer expresses productive thoughts regarding the interpretation of past

events. The basic idea of his reasoning is to emphasize that knowledge about the past is relevant, provided that it allows us to understand the problems of the present and offer a certain vision or ways of solving them. The study of history should take place for the 'good of the future'. According to the researcher, it is practically possible to implement due to the technology of 'recursive learning' (an attempt to study the problems of modern history through the analysis of the problems in the past by connecting to the inner world, ideas and aspirations of a person from a previous historical era). It is about "harmonizing our problems and interests with the actual position of historical actors 'as it used to be'" (Schäfer 2007, p. 4).

Dialogizing the educational space in the study of history allows us to turn to the experience of an individual person, his value system, his inner world. The possibility of 'internal access' to another person makes his world open and testifies to the freedom in choosing the means of personal attitude towards others and the world as a whole. The guidelines outlined above lead to rethinking the nature of knowledge as a person's education indicator, his constant development and self-improvement in an atmosphere of mutual understanding and cooperation. Dialogue practices are an important tool in teaching history. Teaching history as a communicative process makes it possible to determine productive pedagogical strategies regarding the relationship between the teacher and the educational audience, on the one hand, and history as a dialogue between an epoch with an epoch, culture with culture, which are highlighted by various scientific concepts and assessments of the past life, on the other hand History offers and obliges a person to make a choice from a whole set of possibilities, options, alternatives.

Emphasizing the value component of historical education is also due to the problem of the educational material overload with information. Therefore, meaningful consolidation of historical information should take place on the basis of value approaches. Personal involvement of the growing generation in the values of the past, free orientation in large amounts of historical sources require the development of those who possess the heritage of history, the skills and abilities of its conceptual vision, the selection in its content of such facts, events, phenomena, personalities, chronological and other characteristics of the historical cognitions that illuminate its value understanding.

The next guideline for the development of historical education is its orientation to the world of multiples as a new mode of interaction with the Other. History can be both a subject of controversy and a subject of philosophical and cultural reflections on the mutual influence of cultural heritage. The cultural interaction of different types of cultures lies in the fact that by borrowing any values from another culture, one's own culture turns 'somebody's' into 'one's own' without losing its originality. That is, culture constantly interacts with other cultures, creates 'its own world', searches for and presents its identity. The 'disappearance' of the Other is dramatic for one's own, habitual culture, as it deprives it of the further development

projection. An individual culture is not a static system that has created 'its own world' and closed itself there. It is a dynamic system that is constantly 'looking for a place' for its own identity, entering into relations with other cultures. Taking into account and recognizing the cultural experience of the Other as productive and valuable will determine the empathic unity of differences, present the originality and cultural flavour of one's own life, will allow to overcome the inferiority complex and restore the moral-spiritual coordinates that underwent deformations in the totalitarian era. The field of historical education is entrusted with the task of forming the ability for mutual tolerance and empathy in accepting the Other in the young generation; fostering spiritual flexibility and the ability to compromise; its orienting to understand life values and priorities that are different from the ones they are used to; recognizing social equality, since all people are equally valuable. Dialogic understanding of the past presents history as a dynamic and open process, as a 'consonance' of unique, valuable cultural worlds and life practices (Hanaba 2020, p. 100).

In this way, historical education will prevent threats and risks to the society's development in the future. The lessons of the tragic past, full of suffering and loss, should serve as a warning to the modern world, in which intercultural, interethnic, and interreligious relations are occasionally strained. They should prevent the transformation of any cultural division lines into 'split lines', to nurture a balanced, tolerant, benevolent attitude towards individual and group differences. In general, the experience of the past is the most important source of the moral atmosphere improving, the spiritual elevation of the nation, the key to the new psychological climate formation in society, solution of many internal problems, etc. Analysing the experiences of educators who work in multicultural student communities, Stephan R.E. Klein concludes that it is the valuable potential of historical education that will allow to overcome a number of prejudices regarding the perception of another culture, another worldview or way of life, and therefore is promising for the development of democracy and tolerance (Klein 2010, p. 629). The value approach stems from the very nature of human existence and is a measure of social well-being. It is obvious that the historical education should focus on fostering democratic values, which will help consolidate and develop the ideas of tolerance, equality before the law, equality of opportunities and will help the society get rid of stereotypes and prejudices in relation to the Other.

### **Conclusions**

Thus, the evaluative worldview is produced by human consciousness. Despite the fact that values have an external expression in a person's thoughts, actions, deeds, they permeate his inner world, fixing its integrity in the variety of the spiritual manifestations. The change of historical epochs leads to a change in the established system of values, that is, there is a constant process of re-evaluation and 'creation' of new

values. Therefore, any historical fact cannot be explained and evaluated beyond its historical time. The understanding of the past, the inclusion of its value system in the reality of the present helps understand a person as a system of development, which is carried out on the basis of the cultural-historical experience of a particular society. The orientation of historical education to the value aspects of cognition makes the experience of past eras emotionally and spiritually close and understandable to the participants in the educational interaction. History appears as the world of culture in its broadest sense and determines the cultural and personal development of educational interaction subjects. During the educational process, there is a transition from scientific, abstract understanding of history to concrete, vital and personal one. If we look at the historical process from the perspective of the direct participants and rethink it from the point of view of human values this will lay the foundation for the tolerant democratic society formation. The axiological approach implementation in the educational practice will lead to a change in the orientations and to the content of educational activities. The study of history will not only be aimed at familiarizing the educational interaction participants with the system of universal values, but also contribute to the formation of the ability to develop an emotional and valuable attitude to the past independently. Education which is based on will contribute to the formation of a person who is caring and mature to care about the universal pain of human problems, to cultivate complicity as an important component of his worldview mobility.

## REFERENCES

- ALVÉN, F., 2017. Making democrats while developing their historical consciousness: A complex task. *Historical Encounters*, vol. 4, no. 1, pp. 52 – 67. [Viewed 10 August 2023]. Available from: <https://doi.org/10.52289/hej4.100>.
- ARAWI, T., 2002. Values in education. *Journal of College and Character*, vol. 3, no. 6. [Viewed 10 August 2023]. Available from: <https://doi.org/10.2202/1940-1639.1326>.
- BARSCH, S., 2020. Does experience with digital storytelling help students to critically evaluate educational videos about history? *History Education Research Journal*, vol. 17, no. 1, pp. 67 - 80. [Viewed 15 August 2023]. Available from: <https://doi.org/10.18546/HERJ.17.1.06>.
- BAISE, A., 2020. The objective-subjective dichotomy and its use in describing probability. *Interdisciplinary Science Reviews*, vol. 45, no. 2, pp. 174 – 185. DOI: 10.1080/03080188.2019.1705559.
- ETHERINGTON, M., 2013. Values education: Why the teaching of values in schools is necessary, but not sufficient. *Journal of Research on Christian Education*, vol. 22, no. 2, pp. 189 – 210. [Viewed 5 August 2023]. Available from: <https://doi.org/10.1080/10656219.2013.808973>.

- FRANKL, V., 2016. *Man's Search for Meaning. Psychologist in a Concentration Camp*. Kharkiv: Family Leisure Club. [in Ukrainian] ISBN 978-617-12-8583-5.
- HANABA, S., 2010. *Historical Education in the Methodological Focus of Intersubjectivity: Monograph*. Kamianets-Podilskyi: Publishing House of Kamianets-Podilskyi Ivan Ohiienko National University. [in Ukrainian]. ISBN 966-643-060-4.
- HANABA, S., 2020. Image of the Other in teaching history: humanistic potential of the intersubjective approach. *Istoriya-History*, vol. 28, no. 3, pp. 302 – 321.
- KLEIN, R. E. S., 2010. Teaching history in the Netherlands: Teachers' experiences of a plurality of perspectives. *Curriculum Inquiry*, vol. 40, no. 5, pp. 614 – 634. [Viewed 9 August 2023]. Available from: <https://doi.org/10.1111/j.1467-873X.2010.00514.x>.
- KÖHNKE, K. C., 1991. *The rise of neo-Kantianism: German academic philosophy between idealism and positivism*. New York: Cambridge University Press. ISBN 0521373360.
- KOLESNYK, I. I., 1995. History of Cultural Science? In Search of a New Paradigm of Historiography. In: V. H. SARBEI (Ed.). *Historical Science at the Threshold of the 21st Century: Results and Perspectives*, pp. 42 – 47 [in Ukrainian]. Kharkiv: Kharkiv National University. ISBN 5-7707-6014-1.
- KOSELLECK, R., 2006. *Layers of Time. Research on the Theory of History*. Kyiv: Spirit and Letter. [in Ukrainian]. ISBN 966-378-028-2.
- MOGONEA, F.R., MOGONEA, F., 2015. Catching-up axiological education: Charting the present educational system. *Revista de Științe Politice. Revue des Sciences Politiques*, no. 46, pp. 152 – 164. Available from: <https://www.cceol.com/search/article-detail?id=736510>.
- NIETZSCHE, F., 1980. *On the Advantage and Disadvantage of History for Life*. Cambridge: Hackett Publishing Company, Inc. ISBN 0-915144-95-6.
- ORTEGA, Y. GASSET, JOSÉ., 1961. *History as a System and other Essays Toward a Philosophy of History*. Westport, Conn.: W. W. Norton & Company. ISBN 978-039-3001-22-8.
- ORTEGA, M. X. P., 2021. Axiological approach in Higher Education through the interaction of students in the Virtual Learning Environment. *E-Ciencias de la Información* [online], vol.11, no.1, pp. 25 – 52. ISSN 1659-4142. <http://dx.doi.org/10.15517/eci.v11i1.41379>.
- OZHEVAN, M., 1992. *Human Dimension of Science and Scientific 'Dimensions' of a Person*. Kyiv: Lybid. [in Ukrainian] ISBN 5-325-00148-5.
- PROLEIEV, S., 1992. *Spirituality and Human Existence*. Kyiv: Scientific Thought. [in Ukrainian].



- SCHÄFER, W., 2007. Knowledge and Nature: History as the Teacher of Life Revisited. *Nature and Culture*, vol. 2, no. 1, pp. 1 – 9. DOI: 10.3167/nc.2007.020101.
- SMITH, Sh.-A., 2021. Temporal Relativism and the Objective Present. *Journal of Posthuman Studies*, vol. 5, no. 1, pp. 39 – 52. <https://doi.org/10.5325/jpoststud.5.1.0039>.
- SMYRNOVA, T. A., BILOVA, N. K., LYNENKO, A. F., OSADCHAYA, T. V., & LEVYTSKA, I. M., 2021. The axiological approach to the training of students of pedagogical universities. *Linguistics and Culture Review*, 5(S4), pp. 171 – 182. DOI: 10.21744/lingcure.v5nS4.1570.
- TABACHKOVSKYI, V., 1996. *Man. – Existence. – History*. Kyiv: Scientific Thought. [in Ukrainian].
- ULUSOY, K., 2017. Target values in the history course curricula during the republican period. *Journal of Education and Learning*, vol. 6, no. 1, pp. 283 – 293. [Viewed 2 August 2023]. Available from: <http://dx.doi.org/10.5539/jel.v6n1p283>.
- VELLA, Y., 2020. Teaching bias in history lessons: An example using Maltese history. *History Education Research Journal*, vol. 17, no. 1, pp. 99 – 113. [Viewed 5 August 2023]. Available from: <https://doi.org/10.18546/HERJ.17.1.08>.

✉ **Prof. Svitlana Hanaba, DSc.**

ORCID iD: 0000-0002-4373-7075

Web of Science Researcher ID: AAI-2054-2020

Bohdan Khmelnytskyi National Academy  
of the State Border Guard Service of Ukraine,

Khmelnytskyi, Ukraine

E-mail: [sveta\\_ganaba@ukr.net](mailto:sveta_ganaba@ukr.net)