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NEW HORIZONS  
IN SCIENTIFIC RESEARCH:  
CHALLENGES  
AND SOLUTIONS

DECEMBER 16-18, 2024, MARSEILLE, FRANCE





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and Practical Conference**

**"New Horizons in Scientific Research:  
Challenges and Solutions"**

**December 16-18, 2024**

**Marseille, France**

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## **Section: Philosophy**

# **THE HUMANITARIAN MISSION OF EDUCATION IN THE MODERN WORLD**

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The moral crisis of the late 20th and early 21st centuries actualized the value of education, and modern social challenges, in particular, wars, and before that, the pandemic, clearly emphasized the humanitarian mission of education.

Let's consider the humanitarian dimensions of education in several dimensions .

1. In the global plane, we will single out the nation-building dimension of education, which presupposes the existence of certain national values and forms of social existence, which contribute to the imitation of culture and the preservation of society. Education is decisive in the formation of national consciousness, national identity, and individual characteristics that represent a particular nation to the world.

Education is a significant factor in the formation of the aura of a nation. "Just as there is, undoubtedly, a certain biofield of an individual, so there is also an aura of an entire nation, although it is not visible to the naked eye" [1, p. 7]. Lina Kostenko presented the concept of "humanitarian aura of a nation" [1]. Where the concept of "humanitarian" appears as a category of spirituality, education, and culture.

2. In the social plane, let us pay attention to the cultural-creative dimension of education. Education is a process by which society transfers accumulated knowledge, skills, and values from one generation to another. Education ensures the humanitarian realization of society, reveals its humanitarian essence, and helps to understand the human in a person.

Education is a social institution that, through the identification of people and social communities, ensures the integrity and stability of society and, at the same time, its cultural and national heterogeneity.

Education is both a human right and a necessary tool for the realization of other rights, through which economically and socially marginalized groups of adults and children can escape poverty and find the opportunity to fully participate in the life of their communities.

Through education, society shapes the person it would like to see, promotes the growth of a person into a citizen and representative of culture, with a brightly developed spiritual essence. Education forms the ability to think critically. Blaise Pascal noted that "the greatness of a person is in his ability to think. A person is only a reed, the weakest of nature's creations, but he is a thinking reed" [5]. To destroy a person, very little is needed: a gust of wind, a drop of water is enough, Pascal believes, "but even if the Universe destroys him, a person still surpasses it, because



he realizes that he is parting with life and that he is weaker than the Universe” and emphasizes that “all our dignity is in the ability to think” [5]. And he urged: “Let us try to think with dignity: this is the basis of morality” [5].

3. On the individual level, we will highlight the personality-creative dimension. Education has a fundamental impact on the capabilities and potentials of both communities, in terms of ensuring development and socio-economic success, and on individuals. It is a key factor in human development, as well as expanding their opportunities.

In a broader sense, education includes any action or experience that has a formative effect on the way of thinking, character or physical ability of a person. Education gives people knowledge and information, and also helps to strengthen the feeling of self-esteem and self-confidence, and to realize their own potential.

The most important function of education is the formation of personality! The discovery of man in man! Emphasizing humanity in man, that is, the isolation of the essence of man. Humanity is only the qualities inherent in man: kindness, generosity, benevolence, mercy, sensitivity, attentiveness, etc. Humanity is also humanity, that is, love of humanity, it is the awareness of the equality of man with man” [3, p. 81-82].

The definition of humanity in a person can also be expanded by the activity of conscience, an immanent sense of honor, dignity, in general, the realization of morality as a practical embodiment of morality, as well as "the constant activity of law as an internal necessity and an internal boundary that a person cannot cross. From a religious point of view, it is worth emphasizing that humanity is also the presence and realization of God's special plan in a person" [4, p. 53].

4. A luminous plane, where we highlight the transformational dimension: from quantity to quality. Let us agree with the opinion that the modern education system was going through difficult times even before the pandemic: times of turbulence and transformation. In particular, M. Kultaeva analyzes various manifestations of the deformation of education in modern culture [2]. Qualitative changes occurred, but, unfortunately, very slowly, not keeping up with the pace of civilizational development.

So, education today is timely! The humanitarian mission emphasizes its great value, especially in times of sharp social transformations. It is an opportunity for a person to maintain integrity, to cherish the human in himself, not to degenerate, but to affirm his own dignity and not to lose his sense of responsibility.

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## **РОЗУМІННЯ СЕНСУ ЛЮДСЬКОГО ЖИТТЯ НА РІЗНИХ ЕТАПАХ РОЗВИТКУ ЄВРОПЕЙСЬКОЇ ЦИВІЛІЗАЦІЇ**

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Сенс життя є одним із ключових філософських питань, яке ставлять перед собою люди з давніх-давен. У різні історичні періоди людство давало на нього різні відповіді, і ці відповіді значною мірою залежали від соціально-культурних умов і панівних світоглядних парадигм. Розглянемо, як змінювалося розуміння сенсу життя крізь такі епохи, як премоде́рн, моде́рн, постмоде́рн і сучасний метамоде́рн, кожна з яких відображає певний тип мислення, погляду на людину та світ.

В епоху премоде́рна життя людини розглядалося, перш за все, як служіння Богу та дотримання традицій. Парадигма премоде́рну охоплює період до XV століття, коли світогляд суспільства переважно формувався релігійними віруваннями та традиціями. В цей час людина розглядала себе як частину Божого задуму, і сенс її існування полягав у виконанні волі Бога, дотриманні заповідей і підготовці до загробного життя. Людям надавався чіткий набір моральних цінностей, що передавався через священні тексти та релігійні інститути, такі як церква. Більшість суспільств були традиційними, з жорсткою ієрархією та закріпленими соціальними ролями. Переміщення між соціальними шарами було майже неможливим, а обов'язки кожного члена суспільства