

мультимедійних ресурсів, інтерактивних карт, віртуальних музеїв і проектної діяльності забезпечує глибше засвоєння історичного матеріалу, формує навички критичного мислення та дослідницької роботи. Такі методи дозволяють поєднати традиційне навчання з сучасними освітніми підходами, роблячи уроки більш наочними й мотиваційними. Цифровізація освіти створює умови для оновлення змісту історичної освіти, сприяє вихованню національної свідомості, поваги до історико-культурної спадщини та патріотичної позиції учнів.

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THEORETICAL APPROACHES TO THE STUDY OF REGIONAL SOCIAL HISTORY

Abstract. *Social history was born out of the natural need to understand not only the great events of the past but also the everyday life of people. Since Antiquity, thinkers such as Herodotus and Tacitus have been concerned with how communities lived, what values they shared, and how they organized themselves. Later, authors such as Voltaire and Justus Möser brought to the forefront the detailed analysis of society and its structures, opening the way toward a history more attentive to people and to the relationships among them. In the 20th century, researchers from the Annales School proposed a complex vision of the past, in which culture, economy, mentalities, and institutions are interwoven into a vivid and coherent tableau. At the same time, interest in regional history has grown, emphasizing the unique social dynamics of particular territories and their role in the broader historical processes. Building on this intellectual tradition, social history takes shape as an endeavor that combines scientific*

rigor with a profound openness toward understanding the human condition through time and space. In regional and local research, its methodological principles are especially valuable for studying the educational, cultural, and religious life of communities, as they reveal the interaction between collective mentalities and everyday practices within specific territories.

Keywords: Social history, interdisciplinarity, collective mentalities, historiographical paradigm, social structures, historical sociology, total history.

The socio-human sciences are characterized by particular mobility, which is why, since ancient times, philosophy and history have brought into focus models of social coexistence. The origin of social history can be identified in the works of the first ancient historians. Herodotus (circa 484–420 BC) significantly contributed through ethnographic information regarding the Scythians and Thracians, while Tacitus (55–circa 120 AD) offered a valuable analysis of the institutional structures of the Germanic tribes. Thus, the writings of these ancient authors constitute fundamental premises for the subsequent development of social history as a scientific discipline [1, p.15].

Sidney Aronson maintains that “historical sociology requires from the historian accustomed to traditional methods of investigation a radical change of methods,” by overcoming the “inclination toward narration” and adopting more rigorous analytical approaches. In this sense, he emphasizes the need for a transition from narrative history to a structural and theoretically oriented one, in line with the interdisciplinary requirements of socio-historical research [1, p.11].

The 18th century, known as the Age of Enlightenment, represents a progressive stage in shaping social history. Voltaire, like his predecessors, described French society by focusing primarily on life at the royal court. Nevertheless, he surpassed this narrative framework by carrying out a comprehensive analysis of French society during the reign of Louis XIV. Through his encyclopedic approach, Voltaire systematically analyzed the economy, administration, finances, institutions, religion, culture, art, science, and customs of the era. This endeavor constitutes an attempt to conceptualize the ethos of absolutist monarchy, identifying its distinctive features that marked the historical period [1, p.15].

In the German space, Justus Möser took a significant step in regional historiography through his innovative approach. His work, *History of Osnabrück* (1768), represents an emblematic case study, focusing on the dynamics of a representative locality in Lower Saxony, thus contributing to the development of local history as an autonomous discipline [1, p.16].

In the context of 20th century events and the perception of the world transformed after the Second World War, the Annales School affirmed its influence in consolidating social history as an autonomous discipline through leading figures such as Marc Bloch, Lucien Febvre, Fernand Braudel, Emmanuel Le Roy Ladurie, M. Vovelle, etc. [2, p.10]. Founded in 1929 by professors Marc Bloch and Lucien Febvre at the University of

Strasbourg, with the launch of the journal *Annales d'histoire économique et sociale* (later *Annales. Économies, Sociétés, Civilisations*), this movement imposed a shift in perspective regarding the analysis of the past. Instead of narratives focused exclusively on political events and leading figures, historical research was redirected toward the study of social structures, collective mentalities, and long-term processes. Here, it was not only about the rigid study of events but rather about delving into the past with the purpose of deciphering the "hidden meaning of human destinies" [3, p.16].

If history is researched by divisions (economic, political, cultural, religious, etc.), it may allow for the detailed study of a particular branch; however, in order to reconstruct the tableau of everyday life, an integrative approach is necessary—in other words, a "total" history, which often reveals interdependencies among apparently distinct spheres [4, p.145].

Despite being educated in the spirit of positivist history, Lucien Febvre opposed this current, calling it "fleshless thought." In his view, "history had to be internalized and directed toward the great ensembles [4, p.15]," in which the historian must not neglect the history of culture or religion, as well as other sciences that could support research. An example of this is when the researcher referred to François Rabelais' literary novel *Gargantua and Pantagruel* in order to discover the evolution of French society's attitude toward work. Moreover, Febvre considered language to be a source of knowledge, presenting it as one of the "mental tools" through which modes of thought are directly expressed [5, p.97]. With regard to social mentalities, the researcher held the view that "each civilization has its own mental instruments" [1, p.82]. In his article *Travail: évolution d'un mot et d'une idée*, published in 1948 in the *Journal de psychologie normale et pathologique*, the author associated the study of social mentalities with "an exercise in historical psychology" aimed at revealing "the system of representations of an era" [5, p.97].

In Marc Bloch's vision, history cannot be fully studied without understanding and penetrating the essence of the researched period. In his work *Apologie pour l'histoire*, the author affirmed: "No historical phenomenon can be fully explained outside the study of the specificity of its time" [6, p.81]. The generation of researchers L. Febvre and M. Bloch came to open new horizons in historical research; they focused more on structures than on events and placed particular emphasis on the study of the economy and social history [7, p.425].

Thus, we can view social history as the result of an interdisciplinary effort to systematically understand the past from the perspective of its social logic. Historical events are not random but structured by social mechanisms. Yet since social reality synthesizes economic, legal, psychological, and sociological dimensions, social history operates as an interdiscipline. By integrating paradigms from these domains, it reconstructs historical processes, becoming thereby a hermeneutic tool [8, p.4].

Starting from the premise that the social and human sciences differ primarily not in their “objects” of study (which are often common), but in the way problems are formulated and the methods employed, Austrian historian Reinhard Sieder presents the constitution of social history through two fundamental dimensions:

a) **The problematization paradigm** – involves defining research questions. This dimension focuses on the ability to identify and formulate relevant questions for historical analysis, requiring detachment from descriptive history and elucidation of the complex mechanisms behind events. Correct problematization presupposes understanding the context, formulating explanatory hypotheses, and clearly delimiting the object of research—factors that substantially influence the quality of investigation.

b) **The methodological arsenal** – refers to the investigative and interpretive procedures, which involve the use of scientific tools and techniques to analyze and interpret historical data. In the case of social history, this arsenal is interdisciplinary, including methods from sociology, anthropology, social psychology, economics, and linguistics. This methodological diversity allows the researcher to capture the complexity of social phenomena and to interpret them in an integrated manner, highlighting the interdependencies between structures, mentalities, and everyday practices [9, pp.163–164].

Applying these theoretical and methodological principles to regional research opens new possibilities for understanding the evolution of local communities. In the case of the Vinnytsia region, the study of education, culture, and religious life through the lens of social history allows us to reveal how collective identities were formed, how social institutions functioned, and how everyday practices reflected broader historical transformations. Archival materials, school chronicles, parish registers, and oral testimonies become key sources for reconstructing the “social fabric” of the region.

By articulating these two dimensions – the adequate formulation of research questions and the use of a diverse and adapted methodological framework – social history defines its epistemological identity and contributes significantly to deepening the understanding of the past, beyond classical narratives.

The methodology of social history provides valuable tools for exploring local educational and cultural processes. For example, microhistorical analysis allows the reconstruction of social interactions within schools or parish communities; the study of mentalities reveals how religion shaped local moral values; while historical sociology helps identify the social role of cultural institutions and teachers as agents of modernization. In the case of Podillia, such approaches can be used to trace the dynamics of confessional education, cultural societies, and the everyday religious life of the population.

CONCLUSIONS

Considering the complexity of social history and its evolution as a field of research, certain conclusions can be drawn that highlight both the

main theoretical-methodological directions and the transition from a narrative, event-centered history to a scientific history marked by analytical depth and interdisciplinarity. In this context, the following aspects can be emphasized:

1. Social history has established itself as an autonomous scientific field through the integration of philosophical, historical, and sociological contributions, evolving from ancient ethnographic descriptions toward a structural and interdisciplinary analysis of social realities, particularly through the contribution of the Annales School.

2. The paradigm shift in historiography, marked by the transition from an event-centered narrative to an analytical and systemic approach, enabled the understanding of the past through the lens of social structures, collective mentalities, and long-term processes, thereby consolidating social history as a complex hermeneutic instrument.

3. Research in social history requires a rigorous methodological approach, grounded in the clear problematization of the object of study and the use of a diverse analytical arsenal, which ensures the coherent interpretation of historical phenomena in their economic, cultural, religious, and psychological interdependence.

Therefore, the methodological framework of social history can serve as a foundation for regional studies focused on the educational, cultural, and religious life of the inhabitants of Vinnytsia and the Podillia area. By integrating social, cultural, and mental dimensions, researchers can reconstruct the identity and daily experience of local communities, contributing to a more comprehensive understanding of the region's historical development.

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ЦЕРКВА РІЗДВА БОГОРОДИЦІ У ТРОЩІ: ЇЇ БУДІВНИЦТВО ТА ПОПРАВА В 1830-ТІ РОКИ

Анотація. Подано характеристику церкви Різдва Богородиці у с. Трощі як пам'ятки українського церковного будівництва й охарактеризовано обставини її занепаду і поправи у 1831 – 1837 рр.

Ключові слова: українське храмове будівництво, іконостас, акт візитації, духовне правління, духовна консисторія, благочинний, митрополит.

Arsen Zinchenko

THE CHURCH OF THE NATIVITY OF THE VIRGIN MARY IN TROSCHA: ITS CONSTRUCTION AND RESTORATION IN THE 1830S

Abstract: This article provides a description of the Church of the Nativity of the Virgin Mary in the village of Troshcha as a monument of Ukrainian church architecture and characterizes the circumstances of its decline and restoration in 1831–1837.

Keywords: Ukrainian church construction, iconostasis, act of visitation, spiritual government, spiritual consistory, dean, metropolitan.

Генеральна візита трощанської Церкви на честь Різдва Найсвятішої Матері 1791 р. не зазначає щодо неї чогось особливого. «Церква з тесаного дубового дерева навпіл різаного, розміряна на три звичні поділи, верхи і копули, прикрашена залізними хрестами, ґонтом і дошками до підвалин покрита, обшальована». Вона стояла посеред села на рівному місці на захід від ставу. Закладена 1757 року, як свідчить надпис, залишений на одвірках, після розібрання старої, перед якою, за свідченням старшого віку сільських мешканців, іншої Церкви в Трощі не було. По закінченні будівництва і внутрішнього опорядження, у 1766 р. її освятив о. Корнеліюш Шпановський, на той час кальницький декан, разом із зібраним до тієї події клиром [2, арк. 136].

Хоча візитатор не виділяє в описі ніяких приметних рис тієї церкви, однак при цьому зазначає, що в ній було 15 вікон («вікон