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HISTORICAL DYNAMICS OF CRISIS CONCEPTS IN THE STATE ADMINISTRATION SPHERE

Abstract. This article examines the historical development of crisis concepts and their impact on the formation of management strategies and policies. The research is based on the analysis of historical sources, including primary and secondary materials that reflect different periods and geopolitical contexts. The article suggests that a deep understanding of the historical dynamics of crisis concepts can contribute to the development of more effective crisis management methods and strategic planning. The aim of the article is to identify key changes in the understanding of crises in a historical context. The article initiates a discussion on the definition of the concept of crisis, its historical development, and evolution in the sphere of state management. Within the article, the authors use comparative analysis to explore how different cultures and political systems perceived and responded to crises. This has revealed both universal and unique aspects in the understanding and management of crises in different historical epochs. The article emphasizes the importance of an interdisciplinary approach to crisis research, utilizing knowledge from fields such as sociology, economics, and political science for a deeper understanding of the crisis phenomenon. The author proposes the following periodization of crisis concepts: Antiquity, Ancient China, the Middle Ages, Modern times up to the 19th century, and the 19th century. Each stage corresponds to a defining concept that reflects the specifics of understanding crises in a particular historical period. The author highlights fundamental principles that help understand the nature, causes, and consequences of crises in a historical context: historical necessity; cyclicity; evolutionary nature. The author points to the need for further research into the influence of cultural and social factors on the perception
and management of crises, focusing on how different societies adapt to unpredictable changes.

**Keywords:** crisis, historical dynamics of crises, periodization of the concept of crisis, historical context of crises, state-administrative sphere.

**Introduction.** In the modern world, characterized by rapid changes and unpredictability, the issue of crises and their development acquires special relevance. The theory of crises is created at the intersection of different sciences, summarizing data about the crisis in abiotic, biological, and social systems. The concept of crisis is encompassed by sciences such as medicine, law, natural sciences, history, economics, sociology, psychology, management, public administration, cultural studies, ethnology, conflictology, and military science. In each field of knowledge, a unique outline of «crisis» is formed, and in each science, its individual characteristics are noted.

Analyzing the historical context of crises is particularly significant, as it allows for the identification of patterns, repetitive motifs, and unique cases in responding to crisis situations. This approach not only enables a better understanding of past mistakes and successes but also facilitates the application of acquired knowledge for more effective forecasting and responding to current and future challenges. This becomes especially important in the context of Ukraine, where a deep understanding of historical crises can contribute to the formation of effective national security strategies and recovery in the face of current challenges.

**Analysis of recent research and publications.** The phenomenon of crises in socio-economic, cultural, state-administrative, political, and military spheres in a historical aspect was studied by I. Zabelina, S. Gutta, S. Bilyatsky, A. Melnyk, and others. O. Silvestrova, having conducted a philosophical-historical analysis of social crises, concludes that they develop through «a series of successive stages, at each of which the historiosophical thinking of a particular epoch and the prevailing political-economic regime have their own peculiarities in theoretical and practical terms. Ultimately, only each form of social organization will determine what is for it the cause, reason, and consequence of social crises». [21, p.118]. Contemporary scientific literature highlights a variety of approaches to understanding crises. The diversity of theoretical frameworks and methodologies leads to the absence of a single, universally accepted concept of crisis, necessitating detailed analysis and integration of different approaches to form a deeper and more comprehensive understanding of crises. The historical approach allows for the study of crises in the context of their emergence, development, and consequences in different historical periods, helping to identify the unique characteristics of crises, taking into account changes in socio-economic conditions, technologies, and political structures.

**Aim.** The purpose of the article is to study the influence of different historical periods on the development of crisis concepts and to highlight the fundamental principles of the historical context of crises.
Materials and Methods. To study the historical dynamics of crisis concepts, methodological approaches and methods were applied, including: historical analysis, comparative analysis, discourse analysis, and an interdisciplinary approach. The use of primary and secondary sources, and the analysis of historical documents, were employed to understand the historical context and the evolution of crisis concepts. Comparing different theories, concepts, and approaches to crisis in various historical periods allowed for the identification of changes in perspectives and approaches. Analyzing the ways in which language and communication reflect and shape crisis concepts enabled comparisons of their interpretations in different historical periods. The use of approaches and methods from various disciplines allowed for a comprehensive examination of the subject matter.

Results. Serving as a fundamental category in the contemporary scientific paradigm, the term «crisis» does not have a fixed conceptual-categorical status, but is widely used to denote destructive processes in the social dynamics of various subsystems of society. Each crisis can be viewed not only as a manifestation of the invariant features of the system, but also as a unique, non-repetitive situation.

The Greek etymology of the studied phenomenon associates it with the manifestation of the regular development of a certain process. The verb κρίνειν means to separate, differentiate, decide, determine, judge about something, evaluate, and the derived noun κρίσις signifies choice, decision [8].

The etymology of «crisis» points to its connection with the concept of separation or differentiation in sociocultural, legal, and economic aspects. In ancient Greek society, a crisis was associated with a situation of intensity or tension in relationships, where customary methods and approaches to handling affairs proved unsuccessful in resolving the problems faced by the society (a particular social community, group, or individuals). Crisis as separation or differentiation was perceived as a phenomenon when the existing connections and dependencies between different components of a system lost their stability or effectiveness. Due to the loss of trust, disruption in communications, disagreements among different social groups or individuals, legal actions were initiated regarding divorces, property divisions, land, and financial disputes. Therefore, the nature of the origin of the concept of «crisis» indicates its initial application in the state-administrative practice of Ancient Greece in resolving disputes and making judicial decisions. This is evidenced by the adjective derived from κρίνειν, κρίσιμος, meaning critical. Critical were: divorces, separations, decisions, judgments, accusations, disputes.

Over time, the term «crisis» became widely used in medicine. The collection of treatises, the «Hippocratic Corpus» by Hippocrates, contains reflections that «a crisis occurs in diseases each time the disease intensifies, subsides, transforms into another disease, or completely ceases». In the medical sense, a crisis is a critical point in the development of a disease, where the patient is on the verge of life and death [6].
Drawing on the medical model, Thucydides in his «History of the Peloponnesian War» used the concept of crisis to explain political and military conflicts. In examining the course of the Peloponnesian War and the decline of Athens, the historian perceives the crisis as a pivotal moment in the conflict of opposing forces, leading their confrontation to catastrophic consequences [22].

The legal interpretation of crisis from the Antiquity transitioned into the theological works of medieval philosophers, acquiring new shades important for the development of European philosophical thought. The understanding of crisis was adapted to the religious discourse and theology of the medieval era.

Augustine Aurelius viewed crises in the context of human sinfulness, which, according to the scholar, was not a mistake of the creator, but a result of human moral imperfection and insufficient conversion to Christian faith, that is, a manifestation of free will, not divine punishment. The philosopher is known for saying, «Bad times, hard times – this is what people keep repeating, but let us live well and the times will be good. We are the times. As we are, so are the times» [1, p.254].

Peter Lombard, on the contrary, considered crises to be part of God's plan, which could stimulate people to action and teach them wisdom and self-development. In his famous book «Sentences», the philosopher, reflecting on the nature of sin, asserted that its source is the lack of faith and violation of religious morals, and he considered sin and punishment for sinful acts as the true evil for humanity. The renowned medieval theologian emphasized the importance of restoring faith, repentance, and returning to the values of Christian morality as a way to overcome crisis situations [16].

The renowned medieval philosopher Martin Luther was the first to react to the crisis situation in European spiritual life at the beginning of the 16th century, initiating a protest movement against the socio-political monopoly of the Catholic Church. The philosopher considered crises as a moral test that could force humanity to reassess its values and principles. While not denying the free will of each believer, the philosopher demanded compliance with secular law and highlighted the key role of the state in ensuring harmony and balance in society. Martin Luther asserted that «a righteous person willingly does everything that faith requires of him, even more, while the unrighteous do not do even what the law prescribes». Seeing secular authority not as a privilege of rulers but as a burden imposed on them by God, Luther explained its role in Christian society as necessary to restrain non-Christians and those who do evil, forcing them, even against their will, to maintain external peace and tranquility. The scholar considered the task of secular authority in overcoming crisis situations to be the enforcement of «external justice» and supervision of law compliance [15, p.16-17].

Viewing secular authority as a craft that requires skills, Luther emphasized that the readiness of the authority to overcome crisis situations is determined by
adhering to certain rational requirements: knowledge of the real situation in the country, planning of actions, and application of measures of coercion or persuasion depending on the situation.

Medieval Eastern philosophical thought seldom addressed the nature of crisis situations, but scholars were interested in questions about the organization of an ideal society. For instance, a series of socio-ethical treatises by the medieval Eastern philosopher Al-Farabi are dedicated to constructing a theory of social structure («Treatise on the Views of the Inhabitants of the Virtuous City», «The Political Regime», «Book of War and Peaceful Life»). The philosopher rejects the possibility of political and socio-economic crisis situations in virtuous cities, as the rulers-philosophers of these cities, who are also heads of religious communities, care for the happiness of their co-inhabitants, condemn injustice, and prevent the commission of evil. Al-Farabi contrasted virtuous cities with unenlightened ones, where rulers and inhabitants do not aspire to achieve true happiness, have no conception of it, and focus only on bodily pleasures and the accumulation of wealth [2].

Continuing to develop the teachings of Al-Farabi, the Eastern philosopher and thinker of the late Middle Ages, Ibn Khaldun, reinterprets the foundations of social order, which he sees not only in meeting the universal human needs but also in restraining manifestations of aggression. The scholar considers the hostile attitude and mutual destruction tendencies among people in society to be natural. However, the state, in his opinion, should prevent malicious acts by society members, using coercive methods: enforcing laws and public order, managing the treasury, and maintaining an army. In his globally renowned treatise «Muqaddimah» («Introduction»), developing a theory about the five stages of a state's development (emergence, concentration of power, prosperity, transition to violence and despotic methods of governance, decline), Ibn Khaldun explained the temporality of such a form of governance as the caliphate and its transformation into a monarchy as a crisis of the social conditions of society, where «faith» was replaced by the «force of the sword». The caliphate, unlike monarchy, was considered by the scholar as the ideal form of governance because «the authority of the caliph is based on Muslim-legal foundations, aimed at protecting the faith and carrying out earthly affairs, where the law is not the subjective intentions of the ruler, but the principles of sacred Muslim law, in which all the interests of the subjects, their religious and earthly values, are ideally combined». [12].

Therefore, Eastern medieval philosophers such as Al-Farabi and Ibn Khaldun considered crisis situations as a consequence of insufficient social and political organization of society.

Medieval Chinese philosophers did not study crisis situations in the modern sense of these terms, but their philosophical principles and teachings included thoughts and recommendations for forming a stable society. The phenomenon of critical states was considered by philosophers of ancient and medieval China through
the interaction of two opposite aspects of a single substance, whose coexistence is interdependent and interconditional - the categories of dark and light (Yin and Yang, which are at the basis of the existence of all things), spiritual and material (Qi and Li, which are at the basis of the formation of all things). This conception correlates with medieval European contemplations on the nature of good and evil, righteous and sinful, but is not identical. Rooted in Confucianism, Taoism, and Mohism, the works of medieval Chinese scholars emphasize the balance of man and nature, the harmony of the universe, and wise governance of the state. One of the principles of Mohism, which may be related to crisis management, is mutual humanity and caring for the public good. Achieving harmony is transformed into crisis management by understanding needs and ensuring the well-being of all citizens. Medieval Chinese philosophers understood that crises could be opportunities for personal self-improvement and learning, the development of wisdom.

Medieval research practices are based on the treatise «Zhongyong» (483-402 BC), or «The Doctrine of the Mean», written by the ancient Chinese thinker Zisi in the 5th century BC, and is one of the texts of the Confucian canon, known as «The Four Books and Five Classics». «Zhongyong» emphasizes the importance of finding the «golden mean» between various extreme positions and prohibits excessiveness and unattainable demands in human behavior. «Zhongyong» argues that rational mind and action, a balanced approach, and harmony are the foundations of success and morality. Balance and moderation in human actions are manifested in temperance, honesty, straightforwardness, objectivity, sincerity, decency, truthfulness, equanimity, and absence of bias. The key principle of «the rule of the golden mean» lies in the idea that one should never act excessively, desire too much, and in interactions with others, one should adhere to the principles of reconciliation and compromise [9]. The doctrine of «Zhongyong» proposes a model of society whose central elements are: love for parents, subordination to those higher in the hierarchy, and a taboo on any disturbances and excesses in society.

Active participants in the intellectual and philosophical discussion of medieval China, who contributed to the expansion and development of the ideas of the treatise «Zhongyong», were scholars Zhu Xi, Zhang Zai, and Wang Yangming.

The Chinese philosopher of the medieval period, Zhu Xi, influenced the affirmation of the concept of «Qi» – a qualityless primal substance that is the fundamental origin of the universe, where everything exists due to its modification and movement. The differentiation of this primal substance occurs in the form of «yin» and «yang», as well as the five elements («wu xing»). The opposite concept is «Li», which, according to the philosopher, is perfect in humans. The occurrence of uncontrollable events in society and crisis situations in human life, the philosopher linked to the disturbance of the balance of «Qi». «The qi of heaven and earth should not disrupt its sequence; if the sequence is not maintained, it will lead to unrest among the people». [5].
Thus, the ideas of Chinese philosophy, which contain notions of avoiding and overcoming crisis situations, are similar to concepts like «unity», «harmony», «balance», «natural organicity». These concepts express the idea of the interaction of opposites in the world and achieving harmony through a natural process of development. Possible analogs could be the concepts of «interconnection» and «solidarity», which express the idea of uniting for the achievement of social good. Solidarity is expressed through understanding one's social status and responsibility in fulfilling one's social duties.

In the Early Modern period, up to the 18th century, «crisis» became an independent concept, the meaning of which in discussions was associated with the discussion of politics and state governance («ministerial crisis», «dynastic crisis», «political crisis»). The process of forming and affirming national states on the European continent within borders almost corresponding to their current state was accompanied by political crises, which acted as catalysts for the disappearance of the old political order and the emergence of a new one. It was during this time that the concept of crisis in philosophical thought began to be used to explain a «problematic» situation or a decisive moment, a turning point of social changes.

The renowned Florentine philosopher and political figure Niccolò Machiavelli, in his work «Florentine Chronicles», views crisis as a period when the populace and state institutions are in an unstable state or are facing serious challenges and problems. Machiavelli defines a crisis as a situation where the authority of the ruling regime is under threat, citizens are dissatisfied with the level of their own welfare and the nature of their relations with the ruling elites, and social inequality or political conflicts threaten the stability of the state. He highlights issues such as internal rebellions, conspiracies, economic difficulties, external aggression, and other situations that may lead to a societal crisis.

At the same time, for Machiavelli, crisis presents an opportunity for the ruling elite to demonstrate their political skills and leadership under stress. He suggests that in times of crisis, rulers should resort to decisive actions that may be unpopular but necessary to maintain power and stability. In the «Florentine Chronicles», Machiavelli discusses tactics that can be employed during a crisis to support the ruling elite's power. He advises restructuring the political framework, engaging allies, utilizing military force, and other strategies to preserve power during a crisis. He emphasizes the importance of being adaptable to new circumstances and finding effective ways to confront the crisis. In another well-known work, «The Prince», Machiavelli stresses the necessity for a ruler to «always be capable of endless changes in policy, situations, and actions, being, if need be, both a lion and a fox». [18].

On the other hand, according to Machiavelli, crisis can be utilized as a tool to displace weak officials or ineffective rulers, paving the way for the emergence of strong leaders with new ideas and strategies onto the political stage. In his view,
crises can incentivize changes in the political landscape and prompt a fundamental reconsideration of societal structures. Overall, Machiavelli interprets crisis as a space for change, power struggles, and the strengthening of political positions. He understands that crises can be perilous, but they also present opportunities for strategic action and political growth.

In Machiavelli’s political thought, crisis is closely linked to concepts such as «national unity» and «solidarity». Examining the political situation of Italy during his era as predominantly crisis-ridden, he regarded solidarity as a means to overcome crises and preserve power, while crises, in turn, could be utilized to cultivate solidarity among allies. Machiavelli believed that political strength and stability could be achieved through forming alliances with other states or dominant classes within the country. He emphasized the importance of unity and support from allies during periods of political instability and conflict.

Ukrainian researcher A. Bychko in the preface to the Ukrainian translation of «The Florentine Chronicles» and «The Prince» notes a significant interest in Machiavelli’s work among Ukrainian philosophers of the New Age, during a time when humanistic and reformist ideas were actively spreading in Ukraine against the backdrop of Ukrainian youth receiving European education in universities such as Krakow, Bologna, Padua, and Vienna. «The idea of a strong personality was close and understandable to Petro Mohyla, who realized it through his activities. The concept of strong ruler power becomes fundamental in the views of Theophan Prokopovych. The idea of national unity (solidarity) can be found in the documents of the Cossack movement: the chronicles of Samovydets, Hryhoriy Hrabynka, and Samiylo Velychko». [4, p.10].

In the 18th century, the English philosopher Thomas Hobbes, in his work «Leviathan», described his attitude towards the crisis state of social reality with the phrase «war of all against all», which he used to depict profound social conflict, pervasive hostility, struggle for resources, power, and influence, mutual distrust, and the disruption of social order.

Analyzing the problem of security as the primary humanitarian value opposed to crisis in the theoretical legacy of Thomas Hobbes, O. Dzioban notes that the causes of human enmity identified by the English thinker lie in the manifestations of the «state of nature» of humans, which include rivalry, distrust, and the desire for glory. «The rivalry among naturally equal human beings is accompanied by violence and arises due to their claims to any objects of property. Distrust among people leads to the use of violence for self-defense. The desire for glory drives people to violence in order to gain honors from others, recognition of their superiority, greater respect, and so on». [7, c.162].

Striving for peace as a state that precludes the «war of all against all», according to Thomas Hobbes, inclines people through their passions and reason. Human passions include fear of death, desire for things, and hope to acquire
everything desired through their diligence. Reason dictates the conditions acceptable for peace, based on which human society achieves harmony. These conditions, according to Hobbes, constitute natural laws, among which the desire for peace rooted in human reason comes first. To ensure justice and social order, the protection of natural laws is guaranteed by the state, which, according to Hobbes, «is the only person, whose actions are made the actions of all its members by mutual agreement, in order to enable this person to use the rights and resources of all of them as it sees fit for their peace and common defense». [11, с.119].

Starting from the 18th century, the phenomenon of «crisis» becomes one of the fundamental concepts for philosophy, which focuses on the study of historical development as a conflictual process. Friedrich Hegel, the German philosopher of the 19th century, developed a system of theoretical concepts for the dialectical reflection of dramatic conflicts, negations, and transitions as acts of the drama of world history. Hegel explained that the development of society and spiritual progress occur through negations, conflicts, and reconciliations of different social forces and ideologies. He argued that history has its internal logic and moves forward through a series of stages or phases of development. Hegel believed that each historical epoch has its particular task and role in the general development of spirit. Each era encounters conflicts that arise between opposing ideas, values, and interests. These conflicts serve as acts in the great drama played out on the historical stage [10].

Hegel's view of history as a world drama reflects his understanding of the importance of conflicts and unity, contradictions and reconciliations that arise in society against the backdrop of significant historical events. This approach helps to understand history as a process that repeatedly undergoes movement, changes, and evolution, contributing to the development of human reason and society as a whole.

In the 19th century, crisis became an important concept in political economy. In the treatise «Principles of Political Economy» of 1848 by the British philosopher, sociologist, and economist John Stuart Mill, the concept of a «trade crisis» was used to denote the state of the market, which corresponds to the unjustified expectations of sellers for profits due to inflated expectations of increased demand for goods [14, p.455].

The classical political economist David Ricardo did not view crisis as a fatal threat to the economic system, explaining that the self-regulating market system could overcome emerging crises [19].

In response to observations and analyses of periodic economic recessions and depressions that occurred in industrially developed countries starting from the 19th century, the theory of economic crises emerged, pioneered by Karl Marx. In his work «Capital», he pointed to the internal contradictions of capitalism as the main cause of economic crises. Marx believed that crises arise due to overproduction of goods, excessive accumulation of capital leading to a fall in the rate of profit, and the mismatch between increasing productivity and limited consumption by the working
class. He explained this by stating that the capitalist system tends towards uneven development, concentration of capital, and increasing scale of production, leading to imbalance in the economy.

Drawing on dialectical materialism, Karl Marx argued that economic crises are an inevitable consequence of the internal contradictions of the capitalist mode of production. Rejecting the interpretation of crises as random and irrational phenomena, Marx provides evidence that crises are an integral part of the process of development of the capitalist mode of production and reproduction. By emphasizing the necessity of crisis in economic relations, Marx noted «the universality of its theater and the intensity of its action». [17].

Marx's theory of crises had a significant impact on subsequent economic research and the development of various schools of economic thought. However, it also faced criticism and was modified by other economists. For instance, the Keynesian theory, pioneered by John Maynard Keynes, viewed crises as a result of insufficient market demand and proposed government intervention to stabilize the economy. In his work «The General Theory of Employment, Interest, and Money», Keynes described a crisis as a sudden and perceptible transition from an economic growth trend to a downturn, whereas the reversal process from downturn to growth usually occurs less abruptly [13].

Studying the stages of the capital circulation, K. Marx defined further concepts of crises as cyclical phenomena. At the beginning of the 20th century, the notion of «crisis» was already considered within the framework of concepts such as «wave» and «cycle». Cyclical patterns were understood as a universal form of movement in economic processes, regardless of their scale (global or national).

The cyclical approach to studying crises is predominantly utilized in economic science because the idea of cyclical development stems from the analysis of large volumes of macroeconomic data. As the most prominent and significant contribution to the development of cyclical understanding of economic activity, and consequently, crises as components of the economic cycle, it is necessary to highlight the theory of N.Kondratiev. In his work «The Major Economic Cycles», published in 1928, the scholar outlined long-term forecasts up to 2010 based on his own observations, including predictions of the Great Depression of the 1930s and the global economic crisis of 2008. N.Kondratiev noted the regularity associated with social and political backgrounds of economic cycles, manifested in increased social and political upheavals during the upswing phase of the economy [23].

Therefore, within the framework of economic sciences, the approach to crises is characterized by a dual nature. Crises are interpreted simultaneously as phenomena subject to regularities and as random events. The close interaction of economic and social processes further complicates the prediction of future events, leading to a convergence of economic theories of crises with theories developed within other scientific disciplines [20, c.12].
The pioneer of systems theory, A. Bogdanov, made a unique contribution to the theory of crises through his work in the field of «tektology», which he developed at the end of the 19th century. His approach allows for the analysis of crises not only in economics but also in the broader context of social and biological systems. A. Bogdanov viewed crises as an integral part of system dynamics. According to his theory, a crisis is not an anomaly but rather a common element in the life cycle of a system. He believed that a crisis occurs as a disruption of equilibrium in the system, leading to the search for a new equilibrium. This means that a crisis is a transitional process between two states of stability. A. Bogdanov emphasized the relativity of crises, highlighting that what may be considered a crisis in one context may not be perceived as such in another. This underscores the complexity and multifaceted nature of crisis phenomena. The ideas of A. Bogdanov provide a valuable toolkit for analyzing complex systems and their changes, which is crucial for understanding crises in various spheres [3].

Based on the analysis conducted, several historical periods can be distinguished, highlighting key concepts that reflect the specificity of understanding crises in a particular historical period, taking into account the cultural, social, and political contexts of that time.

### Table 1.

**Evolution of the understanding of the crisis in the historical context**

<table>
<thead>
<tr>
<th>Historical period</th>
<th>Defining concept</th>
<th>Description</th>
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<tbody>
<tr>
<td>Ancient times (until the 5th century AD)</td>
<td>A turning point</td>
<td>The ancient Greeks associated a crisis with a situation of intensity or tension in relationships, when the usual methods and approaches to managing affairs were insufficient to solve problems. This was perceived as a disconnection or separation of a system that was losing its stability or effectiveness. In the ancient world, a crisis was often seen as a critical moment in decisions, whether in medicine, politics, or philosophy.</td>
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<tr>
<td>Ancient China (corresponds to the ancient era)</td>
<td>Violation of harmony and order</td>
<td>In the Chinese tradition, crisis was considered a deviation from the ideal state of harmony in society and nature. This could be caused by moral, ethical violations, or a violation of the balance between the ruler and the people. During this period, crises were often associated with management failures.</td>
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<tr>
<td>Middle Ages (5th century AD - 15th century AD)</td>
<td>Divine test</td>
<td>In the medieval sense, crises were often interpreted as trials from God or as a result of sinful actions of mankind. This applied to epidemics, famines, wars - all of which were considered part of the divine plan or punishment.</td>
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<tr>
<td>New times (until the 19th century)</td>
<td>Revolutionary changes</td>
<td>This period is characterized by significant social, political and intellectual changes. The crisis here is associated with radical changes in social systems, science and thinking. This period is marked by the Renaissance and the Enlightenment, which brought a new approach to knowledge and education. The discovery of new lands, scientific inventions, as well as the questioning of traditional religious views contributed to the expansion of the worldview and the development of new ways of thinking. Crises in this period are often associated with a conflict between old traditions and new ideas.</td>
</tr>
<tr>
<td>XIX century</td>
<td>Industrial and social</td>
<td>This period is characterized by industrial and imperialist competition, national movements and political changes. The Industrial Revolution radically changed the economy, society, and even nature and was accompanied by migration, urbanization, and economic fluctuations.</td>
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<td></td>
<td>transformation</td>
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</table>

This scheme clearly demonstrates how the understanding of the crisis has evolved in a historical context.

**Conclusions and Future Research Directions.** The fundamental principles that help to understand the nature, causes and consequences of crises in the historical context can be called:

1. Historical necessity helps to understand crises as the result of inevitable historical processes, where the accumulation of contradictions leads to significant social, economic or political changes.
2. Cyclicality and periodization allow analyzing crises as part of broader cyclical processes in history, emphasizing their regularity and predictability within certain historical stages.
3. The evolutionary nature indicates that crises are often catalysts for change that lead to rethinking and reforming social, economic and political systems.

Understanding these principles allows researchers to better analyze the causes, course, and consequences of crises, as well as develop more effective strategies for their resolution and prevention in the future. Each of them contributes its unique insight into the analysis of crises, enabling them to be viewed not as random or isolated events, but as important elements in the broader process of historical development.

The conducted contextual analysis underscores that crises cannot be understood in isolation from their historical context. Historical conditions, which include political, social, economic, and cultural factors, play a crucial role in shaping the understanding of the essence of crises. The historical periodization of
understanding «crisis» reflects the evolution of this concept from specific situations in the ancient world to a multidimensional and interdisciplinary concept in the modern world.

Further research should focus on examining the influence of cultural and social factors on the perception and management of crises, paying attention to how different societies adapt to unforeseen changes. It is also important to analyze historical instances of crises to learn lessons and improve modern crisis management strategies..

References:


