

S. Sh. Aytov*Ukrainian State University of science and technology, Ukraine, Dnipro***PHILOSOPHICAL CONCEPTIONS AND THEORETICAL FOUNDATIONS OF HISTORICAL ANTHROPOLOGY AS A MODERN PHILOSOPHY OF HISTORY FORMING****E-mail** aytovspartak@gmail.com**ORCID:** 0000-0001-9049-5868

Abstract. The article analyzes the impact of methodological approaches of philosophical thought on the formation of historical anthropology as a modern philosophy of history. The methodology of this work is based on the principles of complementarity, structure, and dialogue. In the study of labor problems, methods were involved: philosophical hermeneutics, systemic-structural, interdisciplinary. Historical anthropology as a version of the philosophy of history, which explores the mental-cultural plane of causes, the essence of historical processes and their possible projection into the future, has a significant potential for understanding the global social-cultural dynamics in past eras through philosophical-historical concepts. An important condition for the implementation of this scientific task is the analysis of the formation of the theoretical foundations of historical-anthropological dimensions of philosophical-historical thought. The study of the specified problem field is based on the study of the philosophical theories of R. G. Collingwood, K. Lévi-Strauss, and M. Foucault. The main ideas of R. G. Collingwood, which are important for the formation of the concepts of historical anthropology as a modern philosophy of history, include the understanding of the philosophical potential of historical thought; the need to combine philosophical concepts and historical methodologies; the importance of understanding the mental and cultural horizon of the past through the philosophy of history. Among the factors influencing the structuralist concepts of K. Lévi-Strauss on the formation of the theoretical foundations of historical anthropology as a modern philosophy of history, it is possible to single out the analysis of mythological elements of perception of the world by proto-societies; identification and studies of unconscious components of psychology and culture of societies of the specified type, implementation of scientific interactions of historical knowledge and ethnology. Important concepts of M. Foucault, which influenced the formation of theoretical approaches of historical anthropology as a modern philosophy of history, includes the analysis of unconscious elements of the psyche of societies in different eras of the past; understanding the phenomenon of «otherness» in history; study of mental representations in European society about mental illnesses; research on the understanding of the phenomenon of madness in Western European art; studies of the mentality of doctors in the Early Modern Time. The theoretical foundations of historical anthropology as a modern philosophy of history, which were formed under the influence of philosophical concepts, include the ontological, epistemological and axiological planes. The ontological plane is manifested in the formation of the problem field of historical-anthropological studies, the mental-cultural horizon of the past. Its composition includes: analysis of the subconscious foundations of psychology and mythological systems of proto-societies and early-historian societies; understanding the communities' perception of the specified types of various socio-cultural phenomena, in particular diseases and means of treatment; the attitude of societies to certain social groups, in particular to doctors; analysis of the perception of political power and the mechanisms of formation of its social-psychological foundations. The epistemological plane is revealed in the formation of historical-anthropological concepts of methods of analysis of deep, unconscious aspects of the psychological and cultural dimension of past eras; effective application of an interdisciplinary approach in the analysis of mental phenomena and social behavior; realization of cognitive interaction of methodological approaches of ethnology and historical anthropology. The axiological plane consists in stimulating the spread in the understanding of the mental-cultural horizon of historical processes of the values of humanism, pluralism and the equality of cultures and civilizations of the past and the present; dialogue of various cultures, worldview systems and intellectual traditions.

Keywords: philosophy of history, historical anthropology, theoretical foundations, philosophical concepts, methodological approaches.

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ФІЛОСОФСЬКІ КОНЦЕПЦІЇ І ФОРМУВАННЯ ТЕОРЕТИЧНИХ ОСНОВ ІСТОРИЧНОЇ АНТРОПОЛОГІЇ ЯК СУЧАСНОЇ ФІЛОСОФІЇ ІСТОРІЇ

Анотація. У статті проаналізовано вплив методологічних підходів філософської думки на формування історичної антропології як сучасної філософії історії. Методологія цієї роботи засновується на принципах комплементарності, структурності, діалогічності. У студії проблематики праці були залучені методи: філософської герменевтики, системно-структурний, міждисциплінарний. Історична антропологія як версія філософії історії, яка досліджує ментально-культурну площину причин, сутності історичних процесів та їх можливої проєкції в майбутнє має суттєвий потенціал для розуміння філософсько-історичними концепціями глобальної суспільно-культурної динаміки в минулі епохи. Важливою умовою для реалізації цього наукового завдання є аналіз формування теоретичних основ історично-антропологічних вимірів філософсько-історичної думки. Дослідження зазначеного проблемного поля ґрунтується на вивченні філософських теорій Р. Дж. Коллінґвуда, К. Леві-Строса, М. Фуко. До основних ідей Р. Дж. Коллінґвуда, які є важливими для формування концепцій історичної антропології як сучасної філософії історії, входять розуміння філософського потенціалу історичної думки; необхідність поєднання філософських концептів та історичних методологій; важливість осмислення філософією історії ментально-культурного горизонту минулого. Серед чинників впливу структуралістських концептів К. Леві-Строса на утворення теоретичних основ історичної антропології як сучасної філософії історії можна виокремити аналіз міфологічних елементів сприймання світу протосуспільствами; виявлення і студії неусвідомлених компонентів психології і культури суспільств зазначеного типу, реалізація наукових взаємодій історичного пізнання й етнології. До важливих концепцій М. Фуко, які вплинули на формування теоретичних підходів історичної антропології як сучасної філософії історії належить аналіз безсвідомих елементів психіки суспільств у різні епохи минулого; осмислення феномену «іншості» в історії; вивчення ментальних уявлень у європейському суспільстві про психічні хвороби; дослідження розуміння феномену божевілля в західноєвропейському мистецтві; студії ментальності лікарів у добу Раннього Нового часу. Теоретичні основи історичної антропології як сучасної філософії історії, які сформувалися під впливом філософських концепцій, включають онтологічну, гносеологічну й аксіологічну площини. Онтологічна площина проявляється у формуванні проблемного поля історично-антропологічних студій, ментально-культурного горизонту минулого. До її складу належать: аналіз підсвідомих підвалин психології й міфологічних систем протосуспільств і раннях суспільств; осмислення сприймання спільнотами зазначених типів різноманітних соціокультурних явищ, зокрема хвороб і засобів лікування; ставлення суспільств до певних соціальних груп, зокрема до лікарів; аналіз сприймання політичної влади та механізмів формування її соціально-психологічних підвалин. Гносеологічна площина розкривається в утворенні історично-антропологічними концепціями методів аналізу глибинних, неусвідомлених аспектів психологічно-культурного виміру минулих епох; ефективному застосуванні міждисциплінарного підходу в аналізі ментальних феноменів і суспільної поведінки; реалізації пізнавальної взаємодії методологічних підходів етнології й історичної антропології. Аксіологічна площина полягає у стимулюванні поширення в осмисленні ментально-культурного горизонту історичних процесів цінностей гуманізму, плюралізму й рівноцінності культур і цивілізацій минулого та сучасності; діалогу різноманітних культур, світоглядних систем й інтелектуальних традицій.

Ключові слова: філософія історії, історична антропологія, теоретичні основи, філософські концепції, методологічні підходи.

Introduction. The problem of the formation of theoretical foundations of historical anthropology as a modern philosophy of history, which have a conceptual significance for its methodological and heuristic development, was considered quite rarely and rather cursorily in the scientific literature. In the intellectual space of understanding the above problems,

studies of certain issues can be noted. They are quite fragmentarily correlated with each other and do not form a connected cognitive system.

Thus, M. Kissel analyzes the general meaning and theoretical features of the philosophical-historical concept of R. G. Collingwood. He points to the importance of understanding the methodological approaches of the scientist for a relevant understanding of the socio-cultural processes of the past. M. Kissel draws attention to R. G. Collingwood's reflections on the importance of studying the psychological and cultural plane of historical processes, taking into account the social and psychological features of the development of societies [4, p. 419–420]. This study actualizes the potential of applying the research of the mental dimension of the past. At the same time, M. Kissel actually does not study the question of the influence of the concept of the British thinker on the formation of the concepts of historical anthropology.

R. Barnes focused attention on studies of the formation of the intellectual foundations of scientific creativity by R. G. Collingwood and their connection with the formation of his methodological approaches to understanding the essence and specificity of historical knowledge [13, p. 179–181]. At the same time, the researcher avoids analyzing the problems of the significance of the concepts of the author of the «Idea of History» for the formation and development of the intellectual toolkit of historical-anthropological studies. In the work of R. Barnes, there is no analysis of historical-anthropological aspects in the generation of theoretical approaches of R. G. Collingwood.

The research of N. A. Butinov analyzed the theoretical approaches of K. Lévi-Strauss in the spheres of philosophical thought and ethnography [2, p. 423–424]. However, scientists do not study the problem of the influence of the thinker's concepts on the formation and development of the historical-anthropological horizon of the modern philosophy of history. B. Meletinsky investigates the question of the formation and features of the ethnological theories of the French scientist [7, p. 463–464]. In fact, his study does not consider the issue of dialogue between the theoretical approaches of K. Lévi-Strauss and the methodologies of historical-anthropological studies and its influence on the formation of the latter.

In the work of Z. Sokuler, the main provisions and theoretical approaches of the concepts of M. Foucault in the problematic field of the philosophy of history are analyzed [8, p. 7–10]. They are studied quite briefly, in the context of the general characteristics of the thinker's creativity. At the same time, the researcher avoids analyzing the question of the influence of M. Foucault's poststructuralist theories on the formation of the methodological foundations of historical anthropology as a modern philosophy of history.

I. Ilyin's study analyzed a very wide range of theoretical approaches formed in the intellectual space of the postmodern paradigm, including M. Foucault [3, p. 8–12]. A positive aspect of this study is the systematic investigation of the mentioned philosophical concepts. Along with this, a number of relatively local theoretical problems, which were formed in the reflexive field of postmodernism, remain unresolved. They include the question of the role of M. Foucault's concepts in forming the theoretical foundations of the historical-anthropological horizon of philosophical-historical studies.

In accordance with the analysis of the specified scientific questions, the purpose of this work is to reproduce and understand the influence of the concepts of philosophy on the formation of the theoretical foundations of historical anthropology as a modern philosophy of history.

Research methods. The methodology of this work is based on the principles of complementarity, structure, dialogicity and is based on factual, conceptual and critical material contained in the works of modern domestic and foreign specialists in philosophy and historical anthropology. The study of the influence of philosophical concepts on the formation of the theoretical foundations of historical anthropology was carried out on the basis of a number of scientific methods. They include methods: philosophical hermeneutics, systemic-structural, interdisciplinary. The application of the scientific methods presented in this article is aimed at achieving a number of cognitive tasks.

The involvement of the principle of complementarity and the method of philosophical hermeneutics is aimed at identifying the peculiarities of the impact of methodological approaches of philosophical thought on the formation of the intellectual foundations of historical anthropology as a modern philosophy of history through the clarification of their content.

The application of the system principle and the system-structural method in the work contributes to the analysis of the influence of scientific approaches of philosophical concepts on the generation of methodological approaches of historical and anthropological investigations.

The implementation of the principle of dialogicity and the interdisciplinary method in the work aims to understand the potential of the action of intellectual achievements of philosophical thought on the formation of historical anthropology as a modern philosophy of history.

Research results. Historical anthropology as a version of the philosophy of history, which explores the mental-cultural plane of causes, the essence of historical processes and their possible projection into the future, has a significant potential for understanding the global social-cultural dynamics in past eras through philosophical-historical concepts. An important condition for the implementation of this scientific task is the analysis of the formation of the theoretical foundations of historical-anthropological dimensions of philosophical-historical thought. The solution of the corresponding research problem is essential for understanding the «socio-humanitarianization» of scientific knowledge and updating the exploration of subjective factors of historical dynamics [1, p. 125].

The analysis of the problem of the theoretical features of historical sciences was the main problem of the scientific investigations of the British thinker R. G. Collingwood. He highly valued the heuristic-research status of historical thought and believed that it occupies a middle place between philosophical theories and concrete historical studies. At the same time, if natural science investigates the external world in relation to man, then philosophical and, to some extent, historical concepts comprehend its inner being, the content of the spiritual activity of subjects [4, p. 422]. This theoretical concept turned out to be one of the fundamental methodological foundations of historical anthropology as a modern philosophy of history.

It should be noted that the philosophical understanding of historical knowledge is very widespread in the tradition of the development of British social and humanitarian sciences. In particular, the studies of R. G. Collingwood are largely based on the theoretical approaches of the philosopher J. Bradley [12, p. 29]. Philosophical and historical explorations of the thinker are based on the spiritual search and religious motives important for his concepts [13, p. 778]. The latter proved to be very significant for the formation of the thinker's understanding of the importance of psychological and sociocultural factors of historical development.

Combining the theoretical approaches of the philosophy of history and historical science in his own work, R. G. Collingwood translates this cognitive method to the level of understanding the cognitive relationships of philosophical-historical knowledge. He repeatedly expresses his opinion about the need to integrate the philosophical understanding of historical processes and the development of the methodology of historical knowledge with the practice of studying the past.

According to R. G. Collingwood, a philosopher who analyzes the causality and essence of historical development must simultaneously be a qualified historian [4, p. 423–424]. The integration of the experience of philosophical reflections and historical thinking and scientific studies of the past is an important prerequisite for effective research in the intellectual space of historical anthropology as a modern philosophy of history.

The combination of philosophical and methodological-historical aspects is included in the intellectual structure of historical research. Studying the lives of people of past eras, the historian often raises issues of human nature as a subject of the historical process, and the latter is part of the theoretical universe of philosophical-historical knowledge [4, p. 436]. It is obvious that the integration of theoretical approaches of the philosophy of history in studies of the past is an important condition for deepening the understanding of complex and multifaceted historical dynamics. According to R. G. Collingwood, such a deep and

effective methodological dialogue had to be translated into a more intensive development of the philosophy of history, since, in his opinion, the vast majority of philosophical teachings ignore this problematic field [5, p. 9]. Unfortunately, this conclusion remains relevant even for modern philosophical studies.

The author of «The Idea of History» considered the reconstruction of people's actions that took place in the past to be the subject of understanding historical knowledge. Accordingly, R. G. Collingwood sees the social and cognitive value of historical science in the depiction and understanding of actions, personal and socio-cultural features of people's existence in the past. This interpretation of the content of historical studies and their goals obviously correlates with the historical- anthropological vision of the general task of learning about the past, expressed by M. Bloch, the founder of its «Annales» school»: the subject of history is man in time.

It should be noted that the method of reconstructing the behavior of people of the past, their worldview, sociocultural norms and values is one of the main ones in the «methodological toolkit» of historical anthropology. Analysis and scientific reproduction of the peculiarities of thinking of people of historical past, their worldview, is considered by R. G. Collingwood as a key theoretical element in historical studies.

This concept is a consequence of understanding mentality as the psychological and cultural foundations of personal and socially significant behavior of participants in historical events. He noted that historical knowledge deals with those events of the past that embody the expression of thoughts of the subject of the historical process, and to the extent that they (events) express the thoughts of people.

Thus, the main ideas of R. G. Collingwood, which are important for the formation of the concepts of historical anthropology as a modern philosophy of history, include the understanding of the philosophical potential of historical thought; the need to combine philosophical concepts and historical methodologies; the importance of understanding the mental-cultural horizon of the past through the philosophy of history.

Considerations about the theoretical features of philosophical-historical cognition and, to a certain extent, historical anthropology are contained in the works of thinkers whose scientific explorations belong to the structuralist and post-structuralist paradigms. Thus, structuralist K. Lévi-Strauss's understanding of the cognitive features of the social and humanitarian sciences turned out to be an essential theoretical element of his philosophical concepts. An important component of the thinker's methodological approaches is the analysis of the structures of the «mythological» perception of the world, characteristic of static, archaic («cold») proto-societies.

K. Lévi-Strauss tried to reveal the unconscious structure of mentality and culture of such communities. According to the researcher, it consists of a set of binary oppositions, psychological and sociocultural [2, p. 426]. Like his predecessor L. Lévy-Bruhl, K. Lévi-Strauss studied the characteristic features of the mentality of proto-societies, their collective ideas about the world, and highly evaluated the potential of scientific research in this problematic field [6, p. 467]. Analysis of the worldview of prehistoric communities and early historical societies is very widespread in French philosophical-historical studies.

K. Lévi-Strauss's interest in the analysis of mentality and sociocultural phenomena objectively determines the influence of the methodological approaches of «structural anthropology» on the theoretical foundations of historical anthropology as a modern philosophy of history. It also contributes to cognitive interactions of the latter with the theories of ethnology.

According to the thinker, historical anthropology and ethnology use theoretical approaches that complement each other. According to K. Lévi-Strauss, the difference between these spheres of social and humanitarian knowledge lies in the differentiation of the research objects. If historical anthropology focuses on studies of the mentality of societies that were formed in the age of civilization, then ethnology is interested in the analysis of the subconscious foundations of the life of early societies [6, p. 22], as well as archaic communities that continue traditional life in the modern day.

However, this conclusion of K. Lévi-Strauss needs some correction, since the reconstruction and analysis of the structures of the collective unconscious of similar societies is also one of the important objects of research in historical anthropology. One of the founders of this science, L. Febvre, speaks about the relevance of this scientific problem. It is significant, from the point of view of the cognitive interactions of the philosophical paradigm of structuralism and historical-anthropological concepts, that in his studies K. Lévi-Strauss refers to the well-known work of L. Febvre, about the mental-cultural phenomenon of unbelief in the XVI th century.

The study of the problems of the unconscious foundations of the collective psyche of proto-societies is a significant contribution of the studies of K. Lévi-Strauss to the development of historical anthropology as a modern philosophy of history. It is interesting to note that similar scientific problems were the focus of research by such representatives of historical and anthropological studies as J. Le Hoff, J. Duby, E. Leroy Laduree, A. Ya. Gurevich, N. Z. Davis, and others. The formation of the reflexive field of human-dimensional aspects of the past took place taking into account the theoretical approaches of the specified thinker.

Among the factors influencing the structuralist concepts of K. Lévi-Strauss on the formation of the theoretical foundations of historical anthropology as a modern philosophy of history, it is possible to single out the analysis of mythological elements of perception of the world by proto-societies; identification and studies of unconscious components of psychology and culture of societies of the specified type, implementation of scientific interactions of historical knowledge and ethnology.

Understanding the significance of unconscious elements of the psychological and cultural horizon of social processes and scientific activity of past eras is one of the essential directions of M. Foucault's philosophical creativity. An important goal of his studies was to identify and analyze the factors of the unconscious at various stages of the development of Western European civilization (mainly France) from the Renaissance to the XXth century.

The reconstruction and analysis of original mental features and cultural phenomena of various eras of Western European social dynamics was an important task of M. Foucault's research, «Words and Things. Archeology of Humanities» [11]. In the core of interest in the problems of the «historical unconscious» and various manifestations of mental activity in societies of the past, the phenomenon of madness in its socio-psychological and soci-cultural dimensions became an important object of reflection for M. Foucault's work.

I. Ilyin notes, that the thinker is most interested in such elements of social- psychological processes of the past, which determine the «otherness» of a person of ancient historical eras [3, p.18], both in relation to the society of that time and in relation to modern society.

Understanding this issue has become an important theoretical element of postmodern studies in the field of philosophical-historical researches. It is of great importance for the development of modern theories of social philosophy and philosophy of culture, as well as for the implementation of many socio-cultural practices of post-industrial society.

Analyzing the collective ideas of the Western European society of the XVII–XVIII centuries about mental illnesses and mental patients, M. Foucault proves, citing a large number of relevant historical facts, that for the mentality of the society of the specified time there were no concepts for defining mental phenomena relevant to modern scientific and socio-cultural concepts.

They were formulated by medical science and spread in the mass consciousness of Western European societies only starting from the XIXth century. [8, p. 13]. Interesting, from the point of view of understanding the problems of the mental-cultural horizon of the past, is the study of M. Foucault's understanding of the phenomenon of madness in the art of Western Europe in the XIXth century. [9, p. 501–503]. Scientific explorations in this theoretical field contribute to increasing the level of interdisciplinarity of philosophical-historical studies thanks to the analysis of the correlation of social mentality and the development of art.

The understanding of the perception by the public consciousness of the psychological-cultural features of marginal groups of society, implemented in the theoretical studies of M. Foucault, significantly affects the analysis of the concepts of historical anthropology of

collective ideas about the world. The philosopher of the era of his intellectual searches, the early modern times, is very original. He almost did not understand the peculiarities of the mentality of the societies of the Middle Ages, which was spread in the reflexive field of historical anthropology as a modern philosophy of history.

The analysis of the problem of the «vision» of mental illnesses by the medical community and society as a whole logically led M. Foucault to an understanding of the theoretical issues of «intellectual tools» and the mentality of doctors in Western European countries in the New Age. Studies of understanding by doctors of the XVIIth century have been implemented in this research area, diseases, their causes and symptoms, consequences for patients [10, p. 8]. Explorations in the specified problem field can be understood as an original component of the historical- anthropological horizon of modern philosophica-historical reflections.

The range of scientific problems that M. Foucault considered is very diverse. In his field of vision was the analysis of the mechanisms of political power from the point of view of psychoanalysis and social philosophy, the role and significance of the penitentiary system in the historical development of Western European civilization. The study of the above theoretical questions significantly deepens the analysis of mental-cultural causality of historical processes.

However, this «thematic pluralism» is subject to the studies of the more significant for M. Foucault and the post-structuralist paradigm of the problematic of the «other» and its manifestations in the individual and social psyche, socio-cultural ideas, norms and practices.

As I. Ilyin notes, the task of Foucault-historian and philosopher of history is a radical rethinking of traditional views on the historical process and, first of all, a justification for rejecting the concept of evolution of historical development [3, p.76]. However, the thinker's concepts, in fact, contribute not so much to the refutation of the theories of the sequence of historical dynamics, but to the significant expansion and complication of the problematic field of causality and ways of development of the past.

The philosophical work of M. Foucault is very closely related to the analysis of a number of theoretical problems that are characteristic of historical anthropology as a modern philosophy of history. Like K. Lévi-Strauss, he was interested in the unconscious foundations of socio-psychological phenomenas and socio-cultural processes of past eras. This problem was one of the trends of historical- anthropological studies in the 1960s-1980s.

Like M. Foucault, researchers in the field of historical anthropology as a modern philosophy of history analyze the manifestations of «otherness» in different historical times and the impact of this phenomenon on the social-cultural reality of the past. Similar issues were analyzed in particular in the works of A. Ya. Gurevich, A. L. Yastrebytska, N. Z. Davis, M. Vovel and other researchers. Quite a lot of modern historical-anthropological research is carried out in the stream of theoretical approaches of the thinker. In particular, R. Hull analyzes the influence of the book community on the Chartist movement's vision of social processes in the middle of the XIXth century. [14, p. 894]. M. Roberts studies the ideas of representatives of the Chartist movement about women's rights in the context of understanding general human rights. [15, p. 921].

Thus, among the concepts of M. Foucault, which influenced the formation of theoretical approaches of historical anthropology as a modern philosophy of history, one can single out such as the analysis of unconscious elements of the psyche of societies in different eras of the past; understanding the phenomenon of «otherness» in history; study of mental representations in European society about mental illnesses; research on the understanding of the phenomenon of madness in Western European art; studies of the mentality of doctors in the Early Modern Time.

Conclusions. The theoretical foundations of historical anthropology as a modern philosophy of history, which were formed under the influence of philosophical concepts, include the ontological, epistemological and axiological plane. The ontological plane is manifested in the formation of the problem field of historical-anthropological studies, the mental-cultural horizon of the past. Its composition includes: analysis of the subconscious foundations of psychology and mythological systems of proto-societies and early-historian

societies; understanding the communities perception of the specified types of various socio-cultural phenomena, in particular diseases and means of treatment; the attitude of societies to certain social groups, in particular to doctors; analysis of the perception of political power and the mechanisms of formation of its social and psychological foundations.

The epistemological plane is revealed in the formation of historical- anthropological concepts of methods of analysis of deep, unconscious aspects of the psychological-cultural dimension of past eras; effective application of an interdisciplinary approach in the analysis of mental phenomena and social behavior; realization of cognitive interaction of methodological approaches of ethnology and historical anthropology.

The axiological plane consists in stimulating the spread in the understanding of the mental-cultural horizon of historical processes of the values of humanism, pluralism and the equality of cultures and civilizations of the past and the present; dialogue of various cultures, worldview systems and intellectual traditions.

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