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Nechuhrin<sup>1</sup>, S. Sinyakov<sup>2</sup>, I. Skyba<sup>3</sup>

## PHILOSOPHICAL KNOWLEDGE IN THE HISTORICAL RESEARCH

<sup>1</sup>Yanka Kupala State University of Grodno (Grodno, Belarus)<sup>2</sup>University of the State Fiscal Service of Ukraine<sup>3</sup>National Aviation University

**Abstract.** *The mechanisms of interrelation between ideological values and methodological means of historical perception are revealed in the article. The role of philosophy as a theoretical center of the ideology is underlined in the article. The participation of philosophical ideas in the formation of historical conceptions and categorical mechanisms of historical science, in the evolution of historical concepts, in the development of the methods of the perception of the past and the subject field of the research is discussed in the article. The authors underline the specific features of historical perception, the importance of micro-ideas which show the unique nature of social phenomena of the past for it. The change in the system of concepts of historical science in connection with the change of philosophical conceptions as well as historical approaches (social history, "Annals" school, new social history) is shown in the article.*

**Key words:** philosophy, historical science, methodology, concept, positivism, social history, historical perception, ideology, value, conception, paradigm.

**Introduction**

Philosophical ideas and principles are the mechanisms of connecting ideological values with the subject and methodological means of historical cognition. Among the factors which determine historical cognition, it is necessary to distinguish philosophy as a special worldview cognition. However, it should be noted that the functions of philosophy are much broader than just being a theoretical and methodological prerequisite of scientific cognition in general and historical cognition in particular. It is known that philosophy is the theoretical core of the worldview, the spiritual quintessence of its period. It synthesizes the most general form of cognition, morality, and hope, including the faith of man, people, and all mankind. Philosophy is not only the self-knowledge of science, it is a theoretical reflection on the foundations of the whole culture. Its tasks include analysis of the ratio of spiritual and material problems of existence, the meaning of human life, freedom, etc. As the soul of a culture, the enduring value of human civilization, every great philosophy carries an eternal content. "The philosophical foundations of science should not be identified with the bulk of philosophical cognition. From a large field of philosophical problems and solutions arising in the culture of each historical era, science uses only some ideas and principles as justifying structures," writes V. S. Stepin (Stepin, 1989: 11). Philosophical systems and concepts cannot be considered without taking into account their connection with those or other prevailing attitudes in society that permeate all spheres of spiritual activity and leave their mark on the products of spiritual culture.

Philosophical and conceptual foundations of scientific knowledge (V. S. Stepin, V. S. Shvyrev, A. A. Nikiforov, A. M. Korshunov, B. G. Yudin, etc.) have been carefully and comprehensively studied in the philosophical and methodological literature in recent decades. The results of this work showed that scientific knowledge is loaded with various social and cultural components, human relations, emerging between scientists in the process of creating ideas, hypotheses concepts (Stepin, 2006). At the same time, the question of the features and mechanisms of socio-cultural, philosophical, and ideological conditionality of the social and humanitarian complex of sciences in general and historical cognition, in particular, remained insufficiently investigated.

**The aim and the tasks** of this article are to clarify the specifics of the impact of philosophical ideas, concepts, and principles on conceptual construction, categorical apparatus methodology, and subject field in historical science. This direction of analysis provides an opportunity to take a fresh look at the structure and organization of historical research, and reveals other ways and possibilities of studying the regulators and incentives of the cognitive activity of the historian, the conditions of choice, and the preference of theoretical and methodological means of cognition and direction of research.

**Research methods.**

Philosophical ideas and principles justify the ideals and norms, and ontological principles of history and ensure the inclusion of historical ideas in the spiritual culture of society. The philosophical foundations of science in a broad sense include the whole set of fundamental ideological, epistemological and methodological principles, as well as the laws of the theory on which the entire system of knowledge of this science and the picture of reality developed in it. The inclusion of philosophical ideas in science as its prerequisites can be carried out in two different forms: the action of spontaneous philosophical prerequisites and the implementation of philosophical concepts created by professionals, which influence the subsequent course of development of science. The philosophical foundations of science themselves have three important sources and determinants of development: their own history and theory of this science; interdisciplinary integration of sciences on the basis of mutual enrichment of their theories and methods; the increasing degree of penetration of philosophical methodology into the worldview and structure of scientific theories, methods and thinking style of science. Philosophical ideas participate in the formation of historical concepts in a variety of ways, but primarily through the conceptual means of historical science, as the latter depend on which philosophical and sociological categories become the theoretical and cognitive apparatus of research. This does not mean that other components of historical cognition (fact, problem, source) should not be compared with philosophical and methodological guidelines. But the most serious penetration into the internal logic of historical thinking of philosophical ideas and principles is carried out through theoretical and methodological means of historical research. First of all,

they should be the object of analysis in terms of the impact of philosophical ideas on them.

The categorical apparatus of historical science is a tool for the production of new knowledge, an instrument of the theoretical consciousness of the historian. Therefore, the development and change of systems of historical cognition from this point of view is a consequence of changes in categorical structures, each of which has its own semantic field of scientific explanations, composition, and method of problem formulation. Ideological conditionality of the categorical structure of historical cognition, being fixed in the fundamental philosophical and sociological theories, turns into ideals, norms, and goals of historical research of a particular period. A categorical system of thinking in historical science is a synthesis of philosophical, economic, sociological, and historical concepts. But at the same time, it remains a mechanism that protects a certain direction of research from the influence of other scientific systems, but at the same time, complicates the vision of new problems. Let us consider more fully the process of formation of new concepts related to the philosophical conditionality of historical cognition.

### Research results

Historical concepts, being the result of the development of both historical and social science knowledge, at the same time serve as the main tool of cognition of the past. The nature of historical concepts is determined both by the peculiarities of the subject area of historical cognition and by the system of philosophical categories. The source of the content of historical concepts is the past itself as an object of cognition, and the whole set of theoretical tools of modern science. In the formation of historical concepts the most mature, developed forms of social and philosophical cognition are involved. Philosophical categories, being extremely broad, fundamental concepts, represent the most stable moments in cognition, the most important results, and at the same time the basic points of development of science and the spiritual culture of society. Actually, historical concepts are not able to take into account all the specifics and complexity of the historical past, a variety of historical conditions, and this determines the need to make their content be philosophical and axiological. The philosophical saturation of the categorical system of historical thinking is theoretically fruitful for the historian and leads him to the deepening of historical cognition. The philosophical conditionality of the conceptual system of historical science is supplemented by cultural determination, since the categorical model of history, taken in its specific content, includes the foundations of the culture of a certain era. Penetrating all historical cognition, the concepts of philosophy and culture act as deep research programs that provide a connection of historical facts, and their explanation, with the worldview of each historical period. In the process of historical cognition, a significant part of the previously developed historical concepts is revised, partially discarded, and retained. This happens not only in accordance with the new data found in the sources but also in connection with the development and change of philosophical cognition. The change of historical concepts in general form fixes the change in the existing ideas about the subject and tasks of historical science, as well as the main features and peculiarities of modern society, the specifics of the spiritual world, the values of various social

and national groups to which historians belong to. The remaining historical concepts are filled with new content, concretized, which allows, thanks to them, to reveal new features, and new moments of the historical past. "The introduction of new categories is the most important innovation in the methodology of history. Their hierarchization and analysis of interaction constitute an important problem of historical science, the solution of which should radically transform the practice of research" (Sidortsova, 2005: 192). Having conceptual stability, ideological certainty, historical concepts, and categories, unlike natural science concepts, are not so rigid generalizing character and can be applied to the study of various fragments of history. Scientific areas and schools in historiography, as a rule, are characterized by the use of "iconic" for them concepts related to worldview. For example, in French historiography of the XIX century (F. Guizot, F.-O. Minier, O. Thierry) the concept of "nation" occupied a central place and was widely used, and in the German – the same period (L. von Ranke, T. Mommsen, J. G. Droysen, G. Siebel, G. von Treitschke) – the concept of "state".

At the same time, it is necessary to take into account the specifics of historical cognition, its focus on the study of individual, unique social phenomena of the past. Otherwise, it is possible to come to an obvious simplification, i.e., to consider the content of the historical concept as a set of features repeating in the phenomena. Historical concepts and categories, on the one hand, logically record the general and repeated, on the other hand, must simultaneously express the specifics of historical types of culture, peoples, and eras in different periods of historical development. Historical concepts should be specific, meaningful, and flexible, especially when it comes to their own micro-concepts used by historical science along with macro-concepts that connect them with philosophy and theoretical social science. The analysis of the progress of historical science in this aspect allows a more thorough analysis of the relationship, and the interaction of philosophy and history.

Let us consider the process of changing the conceptual apparatus of historical science in the transition from one to other philosophical prerequisites of historical research. For example, the conceptual apparatus of historical science, created in the USSR by the 70th of the XX century, on the basis of the philosophy of historical materialism, formed during the active discussion of philosophical and theoretical problems of historical research, dominated until the end of the 1980s.

The predominance of "social history", which focused on social groups, their relationships, and their role in economic, cultural, and social processes, was characterized by wide use of theories and concepts of social sciences. Analyzing the conceptual apparatus of Marxist historiography, considering such typological concepts as "society", "formation", "class", "state", "property", and "economic relations", we can assume that it was extracted not only from the sources available to historians but also included in the historical science from the theoretical social Sciences – historical materialism, political economy, etc. "Meanwhile, today it is impossible not to notice that almost in parallel with the rethinking of the ideal of science and with a sharp drop in the prestige of social and scientific history in historiography in the last quarter of the XX century there

was a change of research orientations, which led to the updating of the methodological framework, a significant expansion of problems and the formation of new subject fields," L. P. Repina (Repina, 2011: 61-62).

The rethinking of the categorical apparatus in Soviet historical science during Gorbachev's perestroika showed that macro-historical concepts are not enough for an authentic understanding of history and that there is a long series of micro-historical concepts (for example, "mushkenum", "Polis", "ethnic identity", "Church parish", "shop", "Guild", "brotherhood", "cultural tradition", etc.), used autonomously in specific historical practice. In contrast to macro-concepts, historical data used in micro-concepts are directly related to historical sources. In addition, at the level of microanalysis can detect such phenomena of life in the distant ages, which elude as a result of the macro-historical analysis.

The methodology of the French "Annals" school was influenced by the change in the conceptual framework and the goals of historical research. (M. Block, L. Febvre, F. Braudel, J. Le Goff and others.) The fact is that the conceptual analysis of the first and third "Annals", focused on the study of the history of mentality and everyday life (life, way of life, thinking, customs, forms of housing and fashion, cultural values, etc.), operates mainly micro-concepts. The pluralistic philosophical foundations of "Annales" school oriented the research efforts of its representatives to achieve the synthesis of production, social psychology, social relations, and other different levels of content of the historical process. Jacques Le Goff, for example, notes that next to the history of political, economic, social, and cultural history there was a "history of representations", which appears before us in a variety of forms. It can be "the history of global concepts of society, the history of ideologies, the history of mental structures, the history of spiritual production, the history of the imaginary, which allows us to interpret literary and artistic documents as a kind of historical sources, the history of behavior, religious rituals, ceremonies that refer to a deeply hidden reality, or the history of the symbolic, which may someday lead to psychoanalytic history..." (Goff, 2013: 14). He sought to reveal the content of the work of the historian and from the standpoint of the philosophy of history to show how in certain circles and in certain epochs there was conceptualization and idealization of history.

According to the movement for interdisciplinary history in the last third of the XX century "the so-called new social history was born, which put forward the task of interpreting the past in terms of sociality, describing the internal state of society, its individual groups and the relations between them," indicates L. Repina (Repina, 2011: 62). As a result, the very concept of social history has expanded: as a subject of study, there were social microstructures: family, community, parish, other communities, and corporations. The new social history owes its variability and susceptibility to the utmost openness to other areas of cognition – historical, humanitarian, social, and scientific, which is inherent in the very nature of its integral object of cognition (Repina, 2011: 63-64).

Noting the dependence of historical concepts on philosophical knowledge and attitudes, and socio-cultural conditions of their formation, it should not be forgotten that these concepts are formed primarily on the basis of the subject of historical research, and are not introduced into

the knowledge of the creative activity of thinking of the subject. The historical past is always the starting point and source of the construction of historical concepts. Therefore, the saturation of concepts with theoretical a priori content, not verifiable materials of historical sources, has its limits.

Another important mechanism of philosophy's influence on history is the method of cognition of the past, which is always summarized in a certain set of concepts and is largely formed on the basis of philosophical premises. At the disposal of researchers studying the place and functions of philosophical knowledge in the system of methodological tools of historical science, there are quite large materials from historiography, the history of ideas. The history of historical science shows that no new methodology has been ignored by the best representatives of historical thought. The role of philosophical ideas and principles, and their impact on the methodology of history is best seen in the period of change in the philosophical foundations of historical cognition. The dawn of Russian historiography begins in the second half of the XIX century. Russian historians and sociologists have reached the European level. The "Russian school" of studying the social system and popular movements in medieval England and revolutionary France was represented by the names of V. I. Luchitsky, M. M. Kovalevsky, N. I. Kareev, E. V. Tarle, P. G. Vinogradova, D. M. Petrushevsky, A. N. Savina etc. At the end of the XIX century ideals and norms, sociological principles of the study of history, formed in the middle and second half of the XIX century, began to be questioned and revised. Beginning with the unconditional recognition of positivism as the theoretical basis of historical science (the serious influence of positivism persisted throughout the period of the last quarter of the XIX – early XX centuries), Russian liberal historiography, continuing its methodological search, accepted the elements of neo-Kantianism, "second positivism" and Marxism. At the beginning of the XX century, Russian historical thought already had three types of ideological and methodological normative structures: objectivist, subjectivist, and Marxist-dialectical. The objectivist methodology associated with positivism concentrated its attention mainly on the objects of research and sought to set aside everything that relates to the subject and the means of its cognitive activity. The implementation of the principles of the positivist philosophical doctrine in the methodology of history (the cult of positive fact and experience, the idea of the evolutionary nature of the development of society, united by the recognition of his laws, pluralism in the explanation of the historical process on the basis of the "theory of factors", comparative-historical method in the study of social phenomena, the requirements of the preferential use of objective method, denying the introspective approach to the knowledge of the phenomena of the past) impact on specific historical writings of the historians, positivists (Nechukhrin, 2003: 9-81).

The fact of increased attention to the theoretical and cognitive issues of history led to the development of a new scientific discipline, the boundary between philosophy and history – the theory of historical knowledge (Mogilnitsky, 2001: 52-60). Subjective methodology also contributed to the development of epistemological problems of historical science. If classical positivism actually removed the question of the specifics of the knowledge of historical phenomena, identifying the reality of the past with our idea

of it, then empiric criticism and neo-Kantianism, on the contrary, found it to be a problem. Refracting the ideas of E. Mach and R. Avenarius in the interpretation of the cognitive process in the field of history, the Russian scientist R. Yu. Whipper brings to the fore the contradictions arising in the process of research between the object and the cognizing subject. In the theoretical and methodological works of R. Yu. Whipper, the main efforts were directed to the explication of the means of cognitive activity of the historian. On the basis of Machist epistemological attitudes he seeks to analyze how the thinking subject reflects in its scientific representations and concepts of the historical past (Nechukhrin, 2003: 119-175).

The subject of methodological research of the Russian historian A. S. Lappo-Danilevsky and other neocantians is the historian's thinking, his original dependence on the qualities rooted in human nature, from the cognitive apparatus of the subject (Ramazanov, 1999: 94-112). The subjective element is considered by them as defining in the process of historical cognition. The practice of historical research of Russian historians was not connected only with the influence of philosophical schools of positivism, machism and neo-Kantianism. The end of XIX – beginning of XX century is characterized by the spread of Marxism among the representatives of historical science. Materialistic ideas influenced the formation of socioeconomic direction. Some researchers considered the development and change of various forms of economic structure as the foundation and decisive factor in changing certain aspects of social life (A. N. Savin, E. V. Tarle, P. G. Vinogradov, D. M. Petrushevsky). However, the materialistic interpretation of history, economic reduction encountered serious criticism from other researchers (N. I. Kareev et al.) (Nechukhrin, 2003: 77-78).

Another demonstration of the influence of philosophical ideas on historical knowledge is the attempt of psychological interpretation of social actions. The interpretation of history in terms of social psychology is contained in the works of the famous German historian C. Lamprecht. An attempt is made to explain the movement of history by the laws of the human psyche and to build a historical interpretation on the basis of certain mental states in C. Lamprecht's historical concept (Mogilnitsky, 2001: 121-135). This methodological approach was innovative for the historical science of the late XIX – early XX century and meant the desire to rethink the existing periodization of the historical process. Psychoanalytic research found new opportunities for historical cognition, especially in the study of individual historical figures and their actions. Ideas of behaviorism and Freudianism were subsequently included in the general structuralist scheme of psychohistory, and its followers sought to interpret the social process in terms of psychological complexes of historical figures. Psychoanalytic analysis enriched historical research, created new ideas about the content of the events of the past, brought novelty to the overall picture of historical development, making it more lively and emotional.

A successful attempt of applying the psycho-deterministic approach is found in the modern Russian historian V. P. Buldakov, who used socio-psychological models to describe the chain of events associated with the revolution and the civil war in Russia. Consideration of the phenomena of the Russian history of the early XX century from the point of view of psychological factors allowed the

historian to take into account the motives of the masses, historical figures, often aggravated by various pathological complexes. "The revolutionary process was carried out according to the laws of self-development of chaos, imperiously pushing back any restraining barriers of abstract lawmaking" (Mogilnitsky, 2001: 21).

Philosophical and methodological prerequisites can radically change the understanding of the goals, objectives and subject of historical science. So, a few generations of Russian Medievalists (I. V. Luchitskii, N. I. Kareev, G. P. Vinogradov, M. M. Kovalevsky, A. N. Savin, D. M. Petrushevsky, E. A. Kosminsky, A. I. Pushin, S. D. Skazkin, etc.) in the XIX and early XX century investigated the peasantry, the genesis of agrarian relations and other problems socio-economic history of the peoples of Western Europe in the Middle ages. The positivist and Marxist orientations of these historians led them to study various forms of economic structure as a process of purposeful activity of people based on the awareness of their economic interests, in search of historical necessity, which expresses the integral interests of different social groups and coincides with the General direction of development. The fully justified the transition from a feudal to a capitalist economic structure as a cost-effective and progressive. The recognition of the historical regularity of the class struggle by some of them was combined with the consideration of the history of society as an internal dynamic process subordinated to the laws of development. If in 1860-1870s the center of gravity in the study of the past was focused on religious and political issues in connection with the domination of philosophical ideas of Hegelian, the positivist philosophical doctrine undermined the foundations of theological and idealistic teachings about absolute spiritual values. The concept of natural progressive nature of historical development is entered and strengthened the arsenal of positivist historiography. Marxism, which came to the Russian historical science at the end of the XIX century, also influenced the choice of fields of historical research. It introduced the problems of interaction of the economic structure of society with its political and spiritual life, which influenced the assessment of the required knowledge and the choice of methodological strategy for obtaining historical conclusions.

Philosophy of life, personalism and existentialism have changed the ideas about the subject, goals and objectives of historical science. Historians are gradually moving to the study of culture, mentality, family, historical demography, social psychology. The study of human subjectivity and individualism goes to the first place, among the diverse interests of historians. A new essential element in the structure of the subject of historical research is a person previously lost in social structures, and many other objects of historical reconstruction take a human dimension. Weber's methodology of studying religious and ethical teachings as an integral part of the development of socio-economic processes becomes an integral part of the cognitive means of historical science. The subject of historical cognition becomes culture, taken not in the aspect of the Th. Fichte and F. Schelling, as a set of achievements of human spiritual development, and as a system of human life orientations, as the real content of the consciousness of each person. Revision of the problems of historical research has allowed historians to go beyond the traditional range of sources, to analyze new historical texts, materials

that involve the study of value systems and cultural representations inherent in the people who formed these structures. The importance of the new tasks assigned to historians was determined by the fact that the spiritual sphere, mentality, and ideas embedded in the minds of people by their culture, are an important factor in the historical development.

### Discussion.

Asserting the dependence of historical science, and its categorical and methodological apparatus on philosophical concepts, one should remember the relative independence of historical cognition. Moreover, the literal adherence to one or other of the canons of any philosophical system is impossible for historical science. In addition, any serious philosophy as a complex spiritual phenomenon in the life of society is constantly in motion and transformation and synthesizes a variety of currents and directions. This fact was realized and caused even antiphilosophical orientation among historians of the XIX–first half of the XX centuries. Thus, a group of German historians, followers of L. von Ranke, sought to create an objective, world-neutral history, although to justify this position, they again used philosophical teachings. The adoption of such a paradigm led professional historians away from metaphysical speculation in the study of the facts of the past and at the same time contributed to the formation of the image of historiography as an individualizing, descriptive discipline. The antiphilosophical position of historians, clearly manifested in the writing of history, did not negate the fact of ideological and socio-cultural conditionality of historical cognition.

The problem of the interaction of philosophy and history is not limited to the field of cognitive means, and research methods (Siniakov and Slastenکو, 2010.). The sphere of influence of philosophy on historical science is much wider, it captures the process and results of concrete historical research. Through the conceptual apparatus and methodological principles, philosophy contributes not only to the formation of historical epistemology but also participates in the creation of the picture of the historical past. A characteristic feature of world-historical science in recent decades is the desire to abandon the universal monistic explanation of historical phenomena and to fill the interpretation of the past pluralism of ideological and methodological ideas. Most historians begin to solve research problems from different philosophical and theoretical positions (Siniakov and Slastenکو, 2013a), and this fact is reflected in the requirement to take into account the correlation of historical cognition with the means, the values, and ideological, and target structures of research. The ideas and concepts obtained in historical science become an integral part of the worldview orientations of the period.

The relationship between historical and philosophical ideas is diverse (Siniakov and Slastenکو, 2013b). It is carried out in the formulation of the problems of chance and regularity in historical development, addressing issues such as historical progress, and freedom in history. The philosophical solution to these problems depends on the understanding and interpretation of the results of historical experience, new facts of history, concretization, and clarification of old, long-known facts. The development of historical science, its structure, and functions have been

studied so thoroughly and deeply that it would be absurd to present only theoretical ideas on this subject. It is necessary to compare the individual stages of the development of historical cognition and philosophy, and, moreover, to establish an analogy of the style of thinking in history and philosophy. The philosophical methodology often served as a means of substantiating a particular historical epistemology and, ultimately, historical cognition (Skyba, 2010). Historical cognition has thus always been in one way or another dependent on the philosophical premises on which it was developed. The special role of the philosophical theory is manifested in the solution of ontological and epistemological problems of historical cognition. The philosophical significance of philosophy is revealed in the discussion of such problems of historical epistemology as the problem of reliability of historical cognition, methods of research of the past, the nature and content of historical concepts, etc. (Drotianko, 2015). Philosophy is an important means of setting and solving ontological problems of history: the place of man in history, the meaning, and purpose of history, the sources and driving forces of the historical process, etc.

### Conclusion.

Thus, the key position of philosophy in the system of presupposed worldview cognition is explained by the fact that it itself as a theoretical worldview is such an understanding of the universal, which, unlike historical cognition, combines ontological ideas about history with the awareness of the value-worldview orientations of mankind. Its ideological principles and methodological ideas are a qualitative aspect and an important theoretical means of historical research. They help the historian to outline the proposed solutions, and at the end of the work comprehend the results and give them a philosophical interpretation.

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**А. Н. Нечухрин, С. В. Синяков, И. П. Скиба**

#### **ФИЛОСОФСКОЕ ЗНАНИЕ В ИСТОРИЧЕСКОМ ИССЛЕДОВАНИИ**

**Аннотация.** В статье раскрываются механизмы взаимодействия мировоззренческих ценностей с методологическими средствами исторического познания. Раскрывается роль философии как теоретического ядра мировоззрения. Показано участие философских идей в становлении исторических концепций, формировании категориального аппарата исторической науки, эволюции исторических понятий, развитии методов познания прошлого и предметного поля исследования. Авторы подчеркивают специфику исторического познания, значение для него микропонятий выражающих неповторимый характер социальных феноменов прошлого. Раскрыто изменение понятийного аппарата исторической науки в связи со сменой философских построений, а также исторических направлений (социальная история, школа «Анналов», новая социальная история).

**Ключевые слова:** философия, историческая наука, методология, понятие, позитивизм, социальная история, историческое познание, мировоззрение, ценность, концепция, парадигма.

**О. М. Нечухрін, С. В. Синяков, І. П. Скиба**

#### **ФІЛОСОФСЬКЕ ЗНАННЯ В ІСТОРИЧНОМУ ДОСЛІДЖЕННІ**

**Вступ.** Філософські ідеї та принципи – це механізми зв'язку ідеологічних цінностей із предметно-методологічними засобами історичного дослідження. Водночас недостатньо дослідженим залишається питання про особливості та механізми соціокультурної, філософсько-світоглядної зумовленості суспільно-гуманітарного комплексу наук загалом та історичного пізнання зокрема. **Мета та завдання** полягають у з'ясуванні специфіки впливу філософських ідей, концепцій та принципів на концептуальну побудову, методологію категоріального апарату та предметну галузь історичної науки. Цей напрямок аналізу дає можливість по-новому поглянути на структуру та організацію історичного дослідження, розкрити шляхи та можливості вивчення регуляторів і стимулів пізнавальної діяльності історика, умов вибору та переваги теоретико-методологічних досліджень. **Методологія дослідження** включає синтез філософських, економічних, соціологічних та історичних концепцій. **Результати дослідження.** Предметом історичного пізнання стає культура як система життєвих орієнтацій людини, як реальний зміст свідомості індивіда. Перегляд проблем історичних досліджень дозволив історикам проаналізувати нові історичні тексти, матеріали, що передбачають вивчення систем цінностей і культурних уявлень, властивих людям, які сформували ці структури. Важливість поставлених перед істориками нових завдань визначалася тим, що духовна сфера, менталітет, ідеї, закладені у свідомості людей їх культурою, є важливим чинником історичного розвитку. **Обговорення.** Стверджуючи залежність історичної науки, її категоріально-методологічного апарату від філософських концепцій, слід пам'ятати про відносну самостійність історичного пізнання. Більше того, дослівне дотримання того чи іншого з канонів будь-якої філософської системи неможливе для історичної науки. **Висновки.** Ключове положення філософії в системі передбачуваного світоглядного пізнання пояснюється тим, що вона сама як теоретичний світогляд є таким розумінням універсального, яке, на відміну від історичного пізнання, поєднує онтологічні уявлення про історію з ціннісно-світоглядними орієнтаціями людства. Ідеологічні принципи та методологічні засади філософії є якісним аспектом і важливим теоретичним засобом історичного дослідження. Вони допомагають історика окреслити запропоновані рішення, а наприкінці роботи осмислити результати та дати їм філософське тлумачення.

**Ключові слова:** філософія, історична наука, методологія, поняття, позитивизм, соціальна історія, історичне пізнання, світогляд, цінність, концепція, парадигма.

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**В. И. Оноприенко**

#### **ГЕРБЕРТ М. МАКЛЮЭН: МЕТОДОЛОГИЯ ВЗАИМОСВЯЗИ КУЛЬТУРЫ, МЕДИА И КОММУНИКАЦИЙ**

Институт исследований научно-технического потенциала и истории науки  
имени Г. М. Доброва НАН Украины  
e-mail: valonopr@gmail.com

**Анотация.** В статье идет речь о Герберте Маршалле Маклюэне (Herbert Marshall McLuhan; 1911-1980) – канадском философе, филологе, литературоведе, теоретике медиа и коммуникации. Он получил базовое образование в Университете Манитобы. Интерес к английской литературе побудил его поступить в колледж Тринити Холл (Trinity Hall) Кембриджского университета (Англия), где он получил дипломы бакалавра и магистра. После возвращения в Северную Америку М. Маклюэн начал профессорскую деятельность в Католическом Университете Сент-Луиса (США), в 1946 году М. Маклюэн начал преподавать в Университете Торонто. В 1953-1955 годах был руководителем семинаров по культуре и коммуникациям, проводившихся Фондом Генри Форда. В это время он заинтересовался влиянием технологий и медиа на общество. В 1946-1977 годах М. Маклюэн был членом Департамента английского языка в Колледже Святого архистратига Михаила Университета Торонто (Kuznetsov, 2010). М. Маклюэн не был учёным в привычном смысле этого слова. В академической среде его считали