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Comprehension of Human Existence by Philosophical Anthropology in the Theoretical Space of Modern Historical-Anthropological Concepts

Purpose. The paper seeks to prove the thesis of the significance and importance of the theories and methodological approaches of historical anthropology, which are aimed at understanding the meanings, essence and value systems of human existence in the past for philosophical anthropology. The study of this problem is relevant for understanding the evolution of human identity with philosophical and anthropological concepts, understanding the essence of one's own existence and attitude to the world. **Theoretical basis.** The author conducts research in the analysis of the reflexive field of philosophical anthropology and related disciplines, in particular historical anthropology, implemented in the philosophical literature of recent centuries, that is, in the space of non-classical and modern philosophical thought. **Originality.** I raise and substantiate the theoretical question of the scientific significance of the analysis of human existence in the past thanks to the involvement of theoretical approaches and concepts formed in the reflexive field of modern historical and anthropological research. This forms the prerequisites for understanding complex and interdisciplinary explorations of the essence and cultural and spiritual values of human existence. I analyse the problems of the work in the context of the concept of the incompleteness of the project of philosophical anthropology without its involvement in the theoretical achievements of historical-anthropological investigations. **Conclusions.** In my opinion, modern historical and anthropological studies of the essence and meanings of being a person of the past form an extensive theoretical system. It is realized through such theoretical aspects of comprehension of human existence by historical and anthropological studies as "history of mentalities", "microhistory", "history of women", "new cultural history", "history of identity", "history of memory", history of mental aspects of political processes. Methodological approaches and concepts of modern historical anthropology form the basis of mental reconstruction and understanding of the mental and cultural causes and factors of human existence, thanks to the analysis of the evolution of the worldview, behaviour, outlook, various forms of individual and social activity of the individual.

Keywords: human; historical anthropology; philosophical anthropology; theoretical approaches; concepts; mentality; spiritual and cultural values; worldview

Introduction

The relevance of the topic of this work is revealed in ontological, gnoseological and axiological aspects. The ontological aspect consists in understanding the evolution of a person's worldview and meanings of life in the course of his worldview and cultural development with historical and anthropological concepts. The gnoseological aspect is manifested in the application of the essence of mental representations and cultural values, important for human existence, by the concepts of historical anthropology. The axiological aspect is realized in the elevation of the values of dignity and self-worth of the individual in the complex and contradictory socio-cultural reality of today and the need to understand the peculiarities of his existence in the modern era. The topic of the work is a part of the complex problem of analysing the evolution and formation of multidimensional meanings of spiritual and cultural values and worldview orientations of human existence. The importance of developing a research topic is largely determined by the significant problematization of the human factor in modern times. Philosophical anthropology is a discipline characterized by a wide range of understanding of human existence due to the intensive use of interdisciplinary dialogue with a number of fields of knowledge, in particular

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with philology and psychoanalysis. Thus, the cooperation between philosophy and literature is quite dense, and "it is not just the coverage of anthropological issues that is meant, but rather a specific perspective on the phenomena of time and death" (transl. by S. A.) (Dakhniy, 2021, p. 40). Philosophical anthropology effectively interacts with psychoanalysis, starting with the founders of the S. Freud and C. Jung, in search of the subconscious foundations of human existence, "tried to find the origins of all mythological diversity in fundamental, archetypal themes" (transl. by S. A.) (Menzhulin, 2021, p. 34). A logical and relevant direction of the interdisciplinary dialogue of philosophical and anthropological studies is their theoretical interaction with historical and anthropological concepts as such, which study virtually all spheres of human existence. In addition, historical and anthropological research interacts with literature, as a source of deep understanding of human existence, and with psychoanalysis, as an essential factor in the formation of the attitudes of attitude to life. In addition, historical and anthropological research interacts with literature as a source of deep understanding of human existence, and with psychoanalysis as a significant factor in the formation of an individual's attitudes to life.

Understanding of human existence in the post-industrial and information societies takes place in an extremely rich and rapidly developing virtual space of facts and ideas, the coexistence of numerous cultural traditions and intellectual innovations, the wide spread of diverse ideologies and lifestyles. Significant transformations of individual and social life, being markers of modern times, form a complex and urgent issue of understanding the evolution of factors that have a significant impact on life, the system of values, beliefs and ideals of a person, such as the meaning of existence, attitude to death, understanding the categories of truth, good and evil, beauty, freedom and justice. Understanding the mentioned problem field by the concepts of philosophical anthropology has the potential for very significant growth through the application of theoretical approaches developed in historical and anthropological studies. The latter study the development of mental representations, the causality of individual and socially significant behaviour, the formation of cultural attitudes and norms, worldview values of a person.

A number of theoretical approaches should be noted among the studies that occupy a significant place in the searches implemented in the reflexive field of the modern "science of man in time". They arose in the scientific space of the concepts of "history of mentalities", "microhistory", "history of women", "new cultural history", "history of identity", "history of memory", history of mental aspects of political processes.

Research on the "history of mentalities" aims to comprehend the impact on reality of ideas about the world and thinking stereotypes of societies and individuals. The specified range of theoretical issues was studied in the scientific works of L. Henderson (2016), S. Macdonald (2017). A number of theoretical issues in these works remain outside the attention of scientists. Thus, in L. Henderson's research, mainly subconscious factors of forming ideas about the world are studied. At the same time, their conscious aspects are essentially not considered. S. Macdonald, in my opinion, leaves in the shadows in his own studio the analysis of the impact of the socio-cultural context on human existence.

Studies on "microhistory" comprehend the psychological and cultural aspects of life of people or small communities and the participation of the latter in significant historical processes. This range of scientific problems is studied in the theoretical research of K. Field and D. Lynch (2016), O. Gust (2018). These studies contain certain gaps in the analysis of their scientific issues. In particular, K. Field and D. Lynch give too much attention to the study of aspects of everyday human life. At the same time, attention is not fully focused on the study of the personal

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dimension of human life. O. Gust's research does not include an analysis of the impact of the features of English society on the formation of the individual's value system and worldview.

The concepts of "women's history" reflect the mental and socio-cultural factors of women's life in different historical times. They are a component of the study of larger issues, features of the worldview and activities of people of different genders and age groups in the multifaceted reality of the past. These scientific issues were analysed in the works of M. Ewen (2019), E. Cavell (2018). It should be noted that these studies do not explore all theoretical issues sufficiently. M. Ewen's study has cognitive potential in the field of analysing the formation of the ways and characteristics of the personality of women investors in English society. E. Cavell's scientific research requires, in my opinion, a more thorough analysis of the influence of mental stereotypes on the formation of women's individuality. Studies in the intellectual space of "new cultural history" are aimed at studying the mental and value horizon of historical and cultural processes and the participation of people of the relevant times in them. The range of these scientific issues is largely comprehended in the scientific research of A. Calladine (2018), D. A. Kowalewski (2018). Certain theoretical issues in the works of these researchers have not received a fully relevant understanding. In particular, the scientific research of A. Calladine could have reached a higher research level by understanding the influence of mental and cultural factors on the formation of socio-cultural rituals important for the formation of the worldview and human existence. D. A. Kowalewski, in my opinion, leaves the mental and cultural preconditions and principles of the formation of jazz subculture outside the analysis. The study of this problem is important for philosophical and anthropological research to understand the impact of these factors on the creation of the worldview and sphere of cultural values of the individual.

Works in line with the concepts of "identity history" study the theoretical problems of people's self-awareness, their ideas about themselves and the importance of these mental and cultural factors for the processes that took place in reality. These scientific issues are analysed in the experiments of A. Mutch (2015) and S. Drake (2018). It should be noted that a number of theoretical problems in these studies have the potential for further research. Thus, in the works of A. Mutch, in my opinion, there is no study of spiritual and cultural interactions of Presbyterianism with other religious traditions. The emphasis is on the analysis of the impact of this dialogue on the formation of a system of values and human existence. S. Drake's research requires a larger-scale understanding of the impact of the system of socio-cultural loyalties on the worldview of the individual.

Studies on the "history of memory" clarify the ideas of individuals about their own and social past and their importance for socio-cultural processes of the past and present. These theoretical issues are the object of works by M. Roper and R. Duffett (2018), I. Peck (2019), T. Guttormsen (2018). These works contain certain gaps in the analysis of their problem field. In particular, in the research of M. Roper and R. Duffett, we see the potential for understanding the influence of ideas about the past on the formation of knowledge about the world and the general worldview of man. I. Peck's work, in my opinion, does not focus enough on the problem of the role of literary almanacs in shaping the worldview and being of an individual. T. Guttormsen actually leaves in the shadow the study of the influence of cultural memory on the formation of moral, ethical and worldview values of the individual, important for philosophical and anthropological searches.

The problem of analysing and understanding the philosophical and anthropological potential of modern historical and anthropological research in the reflexive field of studying human existence is almost not comprehended in scientific research. In this intellectual space, it is possible to note the study of certain theoretical issues that are almost unrelated to each other.

Purpose

In accordance with the analysis of the range of scientific issues outlined above, the purpose of this work is to understand the problem of the essence and significance of the concepts and theoretical approaches of historical and anthropological studies, which are important for the understanding of the meanings, content and values of human existence by philosophical anthropology.

Statement of basic materials

Historical anthropology is one of the modern multidisciplinary sciences that are developing very intensively. It is realized as "an integral field of scientific knowledge that combines a cluster of concepts and theoretical approaches, which comprehend the peculiarities and essence of human mentality and cultural values" (transl. by S. A.) (Aitov, 2018, p. 216). In the reflexive field of problematic issues, the solution of which is implemented in modern historical and anthropological studies of the "history of mentality", it is rather common to meet the analysis of the psychological and cultural influence of spiritual and religious factors on the mentality of individuals, in particular magical ideas, legends and beliefs, the place of the latter in human existence and understanding of the world.

The analysis of the problem of the influence of the socio-cultural phenomenon of "witch-hunting" on the human worldview, however, on the material of the historical anthropology of the Enlightenment, which is unusual for the concepts of this direction, is significant for the concepts of "history of mentalities" of human perceptions of the world, which are studied by philosophical and anthropological experiments (Henderson, 2016, pp. 5-6). Understanding these issues is important for philosophical and anthropological research in the study of irrational elements of human existence. In the plane of understanding the problem of reception of religious ideas, the folk beliefs of Scottish society are studied in the aspect of how people saw the signs and essence of the "activity" of "witches" and how this cultural phenomenon influenced human emotionality and understanding of the world. This study focuses on "exploring the changes in medieval Scotland's definition of who was considered a witch" (transl. by S. A.) (Macdonald, 2017, pp. 2-3). In the field of philosophical anthropology's comprehension of the formation of the system of human spiritual values, the study covers the above problem of the implementation of the mental and cultural factor of belief in the mythological universe of the inhabitants of England in different historical epochs, in particular in the Early Modern period, and the influence of such beliefs on the formation of individuals' picture of the world.

The field of theoretical problems, which is investigated by modern philosophical and anthropological studies, includes the study of human perception of the psychological and cultural phenomenon of childhood and attitudes towards children. In particular, there are studied the attitudes towards the residents of orphanages in the value system of people of the Victorian and other eras and ideas about the means of their adaptation in certain socio-cultural relations. The time horizon of investigations in this area is often not characteristic of classic historical and anthropological studies, since they have meaningful elements of human social life mainly from the past century, not the Middle Ages.

Studies on the "history of mentalities" analyse the problems of interaction of human consciousness and worldview orientations and value systems of society, the correlation of personal and social factors in the thinking and understanding of the world of the individual, which are significant for philosophical and anthropological research.

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Research on "microhistory", which analyses the problems of human attitude to being by philosophical anthropology, can be divided into scientific research on the study of the life of individuals, families and the life of local communities. In the first of these intellectual directions, studies are carried out to comprehend the complexities of adaptation of residents of different regions of certain societies to their common socio-cultural environment through the study of personal life experience of individuals from different social strata. Researchers implement microhistorical analysis in order to understand the peculiarities in the integrated socio-cultural space. A similar, to a large extent, typological problem is analysed in the study of the relevant issues by mental aspect of the research object and by the regional and cultural localization of the worldview aspects of human life. In this intellectual stream, there is a study of "the cultural experience and worldview of an African American barber who lived in the middle of the century before last in California" (transl. by S. A.) (Field & Lynch, 2016). This research has a multidimensional character, as it combines the analysis of social, ethno-racial and cultural-ideological dimensions of human existence.

"Microhistorical" theoretical approaches are used to understand the phenomenon of forced resettlement in the study of the life path of a migrant from England to India and the influence of personal stories of emigrants on the formation of mental and cultural features of English society. The study of this issue analyses the problem of "the role of exile in the construction of (mental) borders of the British metropolis" at the beginning of the century before last (Gust, 2018, p. 23). As part of the understanding of this problem field, the life and activities of representatives of the Scottish upper class of the second half of the nineteenth century were studied. The fundamental theoretical approach to understanding human existence in "microhistorical" studies is the reconstruction and analysis of the main features of the life path, cultural attitudes and worldview of people of different social backgrounds and worldviews.

"Microhistorical" concepts are used to reconstruct and comprehend human life in the environment of family dynasties and to analyse the impact of cultural and psychological characteristics of families on it. The research on these issues presents the vicissitudes of the life path of family members in the late nineteenth – first half of the twentieth century and the reflection of cultural and political realities inherent in a particular society. The study of "microhistorical" problems is realized in the analysis of the circumstances of life and worldview of the individual as part of local territorial communities. The solution of this scientific issue is also embodied in the understanding of the formation of the phenomenon of self-consciousness and its impact on human existence.

The concept of "microhistory" brings to the intellectual space of philosophical and anthropological explorations the analysis of numerous aspects of the influence of shaping of a person's life experience on the formation of a system of values, vision of the world, and the generation of the sphere of motivations and meanings of life.

Modern experiments in historical anthropology include concepts in such cognitive areas, important for the understanding of psychological and cultural aspects of human existence by philosophical and anthropological studies, as "history of women", "new cultural history", "history of identity", "history of memory" and studies of mental factors of political processes. The concepts of "women's history", which analyse the gender and demographic dimensions of an individual's existence, can be divided into sub-directions: socio-cultural features of marriage relations, the role of women in socio-economic reality, theoretical analysis of various socio-psychological aspects of women's participation in historical processes. The first sub-direction of this field of his-

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torical anthropology includes studies of interethnic marriages in different societies and their role in the lives of women of the respective times. These studies analyse the issues of intercultural relations through the prism of social and family relations. The study of this range of issues combines research on cultural and national dimensions of the problems inherent in the "history of women".

The second sub-direction represents the analysis of life strategies and outlook of women investors in the English society of the "early empire" of the 17th century. The study of this issue proves that "women helped give birth to an English empire: women 'adventurers' are central to the early modern colonial legacy" (Ewen, 2019, p. 870). In this reflexive field, the problem of reflecting the activities of representatives of the elite in public consciousness is studied. This research reveals "the essential role played by women in thirteenth-century Welsh society" (Cavell, 2018, p. 1387). The third sub-direction of "women's history" is embodied in studies that analyse a number of scientific issues related to the personal and social life of women in the societies of the modern era. Among the issues analysed in this problem field are health, marriage, family relations, working conditions, crimes and punishments.

The concepts of "women's history" are integrated into the intellectual space of studies in philosophical anthropology, the understanding of theoretical issues of gender and demographic factors and their influence on the formation of worldview foundations and features of a man's personal development, comprehension of his own place in the world, the existence of an individual in the space of social relations.

The concept of "new cultural history", which is integrated into the problem field of studies by the philosophical anthropology of the meanings and values of human existence, was embodied in the study of the ceremonial representation of royal power in the functioning of the English monarchy of the 17th century and its influence on the worldview of the individual. The study of this problem is implemented through the "the lens of public ritual to explore these circumstances from a new, and distinctly urban, perspective" (Calladine, 2018, p. 462). The subject matter and theoretical approach of this exploration have the intellectual basis of N. Elias' research on cultural court rituals in France in the 17th century. In the plane of understanding the influence of cultural phenomena on the formation of a person's worldview, the perception of jazz and the corresponding subculture by representatives of German and French societies in the 1920s and 1930s is studied. The study of this issue focuses on the attitude of the individual to jazz through the treatment of the identity and racial belonging of jazzmen. To a large extent, this mental and cultural phenomenon was based on the formation of "fascination with Americans – and, more particularly, with African Americans – and their cultural products" in the worldview of a European person (Kowalewski, 2018). The analysis of racial relations and their perception through the prism of an individual's "world picture" is one of the important scientific problems in the post-modern discourse, and this study is implemented in the space of its theoretical approaches.

"New cultural history" brings to the intellectual field of philosophical and anthropological studies the understanding of theoretical issues of the formation of the spiritual and cultural sphere of human consciousness and the formation of ideas about the ritual and symbolic sphere of social and cultural existence, building of a system of cultural values and orientations.

The analysis of the range of scientific issues related to the reconstruction and study of human identity is the theoretical basis for the interaction of the relevant concepts of modern historical anthropology and philosophical-anthropological studies. Thus, the investigation of this problem is embodied in the studies of the formation of national identity. This context covers the compre-

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hension of such cultural aspects of the formation of the individual's worldview and life values, as the influence of sculptural forms and architectural monuments that serve as cultural symbols of the history of a particular country.

The theoretical approaches of this studio interact with the concepts of "new cultural history". This branch of modern historical anthropology analyses "the influence of the Scottish branch of Presbyterianism on the creation of religious and cultural identity of individuals who lived and acted both in this regional society and partly in the entire British Empire of the eighteenth century" (transl. by S. A.) (Mutch, 2015, p. 7). The problem of the formation of the identity of the representatives of the medieval gentry of Cornwall is studied within the framework of the studies of the formation of human self-consciousness. It is important to analyse such a factor of this process "as close bonds of a range of loyalties and associations, localism and solidarity" (Drake, 2018, pp. 237-238). Attention is focused on understanding the formation of ideas of individuals who were part of the specified social group, about themselves and their role in social life.

The above theoretical achievements of the "history of identity" are an essential element of philosophical and anthropological research in the field of analysis of the formation of human ideas about themselves, their own place in the world, and the individual's understanding of the meaning of life.

The concept of "history of memory" is a very relevant and developing theoretical direction of modern historical anthropology. They are significant for philosophical anthropology in the horizon of analysing the role of ideas about the past in shaping the worldview and system of human values. Studies in this reflexive field can be divided into a number of scientific sub-directions. Among them there are the studies of: the memory of individuals and micro-collectives, material representation of the past, public memory and macro-regional ("civilizational") memory.

The first sub-direction of the "history of memory" is represented by the research, which comprehends the reasons for the interest of the inhabitants of modern society in the memory of the descendants of the German and British militaries of the First World War. This study analyses the question of "how their historical pursuits connect personal experience to public commemoration" (Roper & Duffett, 2018, p. 77). The second sub-direction includes studies of the influence of cultural phenomena on the formation of human perceptions of the past. In particular, it studies the problem of the significance of English almanacs of the last century for the formation of individual and social memory and people's prediction of the future. In this study, the theoretical approach is implemented, according to which "the significance of almanacs as transmitters of the near past was clearly not lost on their contemporaries" is highly appreciated (Peck, 2019, p. 117). This sub-direction of "history of memory" also comprehends the issue of the cultural and psychological impact of sculptural images on the memory of Americans about the role of immigrants in the creation of the United States. The algorithm of "how a memory culture associated with Scandinavian-American emigration appears in public discourse by examining the planning, construction and uses of the Leif Erikson monument" (Guttormsen, 2018, p. 80) is explored.

The third theoretical sub-direction of the "history of memory", important for understanding by philosophical anthropology of the role of human perceptions of the past in shaping their attitude to existence, is embodied in the comprehension of the individual's understanding of major social and historical events. This reflexive field studies the impact of knowledge about genocide and other psychologically traumatic events on individual and social memory. Relevant studies are often realized through the analysis of transcultural interactions and their impact on the formation of ideas about the present. Comprehension of the concepts of "history of memory" of the

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relevant issues is of great interest for modern philosophical anthropology because it allows us to understand the aspects of the influence of socio-political reality and memory about it on the formation of human perceptions of social existence.

Scientific researches of the problem, which belongs to the fourth sub-direction of the "history of memory", are aimed at understanding the importance of epic works of art for the development of culture. The analysis of this problem actualizes the understanding of the influence of artistic reality on the worldview, ideals and beliefs of the individual in philosophical and anthropological studies. According to the analysis of this issue, literary works form mental and intellectual foundations significant for a particular culture and for human identity. The research of this issue directs philosophical and anthropological studies to the development of theoretical problems of the influence of iconic cultural myths of "local civilizations" on historical memory and human mentality and worldview.

Summing up the experiments on the "history of memory" it should be noted that they are developing at three substantive levels. At the first, micro-level, studies of the memory of individuals and small communities are conducted. At the second, meso-level, the analysis is carried out concerning the material objects that symbolize certain historical events and form and maintain the memory of them in individuals. At the third, mega-level, the ways of functioning of historical memory and its elements (cultural myths) and their influence on the development of "local civilizations" are comprehended.

Theoretical approaches and studies in the field of "history of memory" focus philosophical and anthropological research on understanding the influence of social and personal memories on the formation of a person's worldview, ideas about the past and various aspects of life.

Conceptual pursuits in the problem field of "history of memory" significantly gravitate towards comprehension of the essence of the human-dimensional horizon of political phenomena and processes by philosophical anthropology. The logical continuation of these experiments are modern studies of historical anthropology, which aim to understand the essence and significance of socio-political ideas of people and the impact of the latter on their worldview and social life. The representative of this historical and anthropological concept is the analysis of the influence of this humanitarian and psychological factor on social reality. Relevant studies prove that even large social processes and projects are determined by the factors of individual's mentality and worldview.

The historical and anthropological concept of the mental aspects of political processes integrates into the understanding of human existence by philosophical and anthropological studies the issues of the influence of political processes on the worldview and the formation of individual beliefs and meanings of life.

This theoretical approach has significant scientific potential, as it updates the understanding of the political aspects of human existence in historical-anthropological studies. Essential for understanding this issue is the deepening of interdisciplinary dialogue of historical and anthropological concepts (in particular with political sciences). Multidimensional study of the life and worldview of the individual contributes to the promotion of historical anthropology studies to the role of "assembly point" of the universe of human sciences.

Originality

The author proves the importance and research efficiency of understanding the human existence of the past through the application of theoretical approaches and concepts formed in the in-

tellectual space of modern historical and anthropological studies. This contributes to the actualization of a multidimensional and interdisciplinary analysis of the meanings and cultural-spiritual values of human existence. The analysis of the paper problems develops in line with the concept of the incompleteness of the project of philosophical anthropology without the use of theoretical achievements of historical and anthropological research.

Conclusions

Modern historical and anthropological studies of the essence and meanings of human life in the past form a complex theoretical system. It is realized through such cognitive planes of comprehension of human existence by historical and anthropological research as "history of mentalities", "microhistory", "history of women", "new cultural history", "history of identity", "history of memory", history of mental aspects of political processes. The scientific essence of the concepts of "history of mentalities" is manifested in the comprehension of the psychological and cultural influence of the past magical ideas, legends and beliefs on man and their role in his existence. It is also revealed in the analysis of the perception of the phenomenon of childhood by individuals of different historical epochs and their attitude towards children.

Theoretical approaches of "microhistory" are realized in the study of the life path of individuals, families, residents of communities who lived and acted in different periods of the past. They include the reconstruction and understanding of the life of large families in the socio-cultural development of past eras.

Modern historical and anthropological concepts of "women's history" form three theoretical sub-directions. Accordingly, they include the analysis of socio-cultural aspects of marriage and their place in the worldview of the person of the past, the study of the role of women in the socio-economic development of society, general studies that comprehend the ways of forming the worldview values of women and their participation in historical processes.

Historical and anthropological researches in the field of "new cultural history" study the humanitarian plane of being and activity of a person of the past in the field of culture and their influence on the dynamics of societies of different times. Analysis of theoretical issues related to the reconstruction and comprehension of ideas about the own socio-cultural characteristics of man of the past eras form the foundation for the direction of "identity history", built in the intellectual space of modern historical and anthropological studies.

Research in the problem field of "history of memory" is implemented at three theoretical levels. At the micro-level, the memory of the past of individuals and small communities is analysed. At the meso-level, the study is carried out concerning the material objects that symbolize certain historical events and form and maintain the memory of them in individuals. At the mega-level, studies of the functioning of historical memory and its components (cultural myths) and their impact on human existence in the space of "local civilizations" are implemented. Scientific researches on the history of mental aspects of political processes comprehend the influence of society's vision of political processes and their emotional perception on the peculiarities and development of the politics of the past.

Theoretical approaches and concepts of modern historical anthropology significantly contribute to the intellectual reconstruction and comprehension of the mental and cultural causes and factors of life, through the analysis of the evolution of worldview, behaviour, outlook, various forms of individual and social activities of the individual. The historical and anthropological studies covering a wide range of dimensions of human existence help philosophical anthropolo-

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gy to form a fundamental, multidimensional and systematic knowledge of the essence of man as a generic and social being and the meaningful properties of his existence in the world. Historical and anthropological research is essential for the comprehension by philosophical and anthropological theories of the ways of human development in the future in the moral and ethical, worldview and value, spiritual and religious horizons.

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Осмилення буття людини філософською антропологією й сучасні історико-антропологічні концепції

Мета. Автор прагне довести тезу про значущість і важливість теорій і методологічних підходів історичної антропології, які спрямовані на розуміння сенсів, сутності та систем цінностей буття людини минулого для філософської антропології. Вивчення цієї проблеми є актуальним для осягнення філософсько-антропологічними концепціями еволюції ідентичності людини, розуміння нею сутності власного існування й ставлення до світу. **Теоретичний базис.** Дослідження проведено в річищі аналізу рефлексивного поля філософської антропології та пов'язаних із нею дисциплін, зокрема історичної антропології, реалізованого у філософській літературі останніх століть, тобто у просторі неklasичної та сучасної філософської думки. **Наукова новизна.** Обґрунтовано наукову значущість аналізу буття людини минулого завдяки залученню теоретичних підходів і концепцій, сформованих у рефлексивному полі сучасних історико-антропологічних розвідок. Це створює передумови розуміння комплексних і міждисциплінарних розвідок сутності й культурно-духовних цінностей людського існування. Проблематику роботи проаналізовано в контексті концепції незавершеності проекту філософської антропології без залучення нею теоретичних досягнень історико-антропологічних розвідок. **Висновки.** Сучасні історико-антропологічні студії сутності й сенсів буття людини минулого утворюють розгалужену теоретичну систему. Вона реалізується через такі теоретичні аспекти осмилення історико-антропологічними дослідженнями людського існування, як "історія

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ментальностей", "мікроісторія", "історія жінок", "нова культурна історія", "історія ідентичності", "історія пам'яті" й історія ментальних аспектів політичних процесів. Методологічні підходи й концепції сучасної історичної антропології формують основи розумової реконструкції й осмислення ментально-культурних причин і чинників буття людини завдяки аналізу еволюції світобачення, поведінки, світогляду, ріноманітних форм індивідуальної й суспільної діяльності особистості.

Ключові слова: людина; історична антропологія; філософська антропологія; теоретичні підходи й концепції; ментальність; духовно-культурні цінності; світогляд

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