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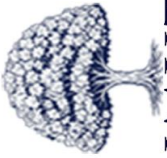
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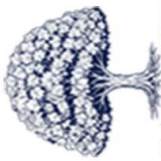
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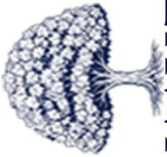
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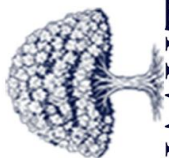
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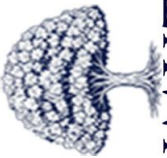
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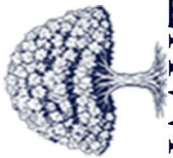
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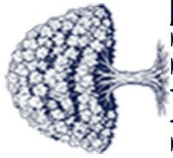
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Zhyldyz Urmanbetova 

## IDEAS OF THE PHILOSOPHY OF CULTURE IN THE CONTEXT OF N. HARTMANN'S PHILOSOPHY OF HISTORY

**Abstract:** The article is devoted to the analysis of the direction of N. Hartmann's critical ontology. N. Hartmann's systematic philosophy is considered in the context of the relationship between the philosophy of history and the philosophy of culture. Hartmann's examination of previous concepts of philosophical and historical research allows him to identify the main principles according to which the phenomenon of being, subsequently history and culture, is considered. Moreover, he singles out Hegel as the most significant philosopher, who served as the most important foundation for him in the analysis of the philosophical and historical problems of being. As a systematic philosopher, N. Hartmann identifies the main groups of problems according to which he reveals the essence and meaning of history. The main emphasis is placed on the study of the principle of the layering of being, extended to the analysis of history. Of particular importance is the emphasis on the metaphysics of history, which contains answers to key questions. The essence of historical knowledge is revealed in the analysis of the advantages and disadvantages of individual methods that have found their manifestation in the history of philosophy. At the same time, the principle of historicism is subjected to a negative analysis. Special attention is given to the study of the problem of the spiritual in the context of the philosophy of history, thereby also reflecting the philosophy of culture.

**Anahtar Kelimeler:** Hartmann, Philosophy of History, Cultural Structure, Multi-Layered Existence, Spiritual.

### N. Hartmann'in Tarih Felsefesi Bağlamında Kültür Felsefesine Dair Fikirler

**Özet:** Bu makale, N. Hartmann'ın eleştirel ontolojiye yaklaşımını analiz etmektedir. N. Hartmann'ın sistematik felsefesi, tarih felsefesi ve kültür felsefesi arasındaki ilişki bağlamında ele alınmaktadır. Hartmann'ın felsefi ve tarihsel araştırmalardaki önceki kavramları incelemesi, varlık olgusunun ve dolayısıyla tarih ve kültürün incelendiği temel ilkeleri belirlemesine olanak tanımaktadır. Hegel, varlığın felsefi ve tarihsel sorunlarının analizine en önemli temeli oluşturan en önemli filozof olarak kabul edilmektedir. Sistematik bir filozof olarak N. Hartmann, tarihin özünü ve anlamını ortaya koyduğu temel sorun gruplarını belirlemektedir. Ana vurgu, tarih analizine genişletilmiş varlığın katmanlama ilkesinin incelenmesine yapılmaktadır. Özellikle önemli olan, temel sorulara cevaplar içeren tarih metafiziğine yapılan vurgudur. Tarihsel bilginin özü, felsefe tarihinde tezahür bulan bireysel yöntemlerin avantaj ve dezavantajlarının analizinde ortaya çıkmaktadır. Tarih felsefesi bağlamında maneviyat sorununun incelenmesine özel önem verilmekte ve bu da kültür felsefesini de yansıtmaktadır.

**Keywords:** Hartmann, Tarih Felsefesi, Kültürel Yapı, Çok Katmanlı Varlık, Maneviyat.



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#### RESEARCH ARTICLE / ARAŞTIRMA MAKALESİ



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## Introduction

The ideas of the philosophy of culture in the context of N. Hartmann's philosophy of history are examined within the framework of his work "The Problem of Spiritual Being: Researches toward the Foundations of the Philosophy of History and the Sciences of the Spirit," which became the foundation for the development of critical ontology. This work is a work on the philosophy of history, yet cultural ideas are discernible within it. Based on the thesis that the spiritual is incapable of and cannot have a history, Hartmann attributes the problem of spiritual being to the problems of the philosophy of history. Consequently, his cultural-philosophical ideas are subsumed within the larger framework of philosophical and historical problems of being. He himself stated on this matter: "Neither history is the mere history of the spirit, nor is spirit mere historicity. But perhaps every spirit has its own historicity" (Hartman, 1995, p.608).

While the neo-Kantians, whose influence Hartmann experienced (particularly the Marburg school), considered the primary goal of their philosophy to be extending Kant's transcendental method to the analysis of the human sciences, thereby continuing the line of methodologism, Hartmann departs from this tendency, attempting to examine the process of being itself. In his conception of the philosophy of history, Hartmann emphasizes the ontological criterion, while Cassirer, as the guardian of the Marburg tradition, emphasizes the epistemological criterion, believing that history reflects the process of increasing complexity of human cognitive activity. Hartmann identifies the main groups of problems that form the foundation of the philosophy of history:

- how the historical process as a whole proceeds, what are its tendencies, goals, and laws? These are questions of the metaphysics of history;
- what should be the specific nature of historical knowledge, given that our knowledge of the past is inadequate? These are questions of the methodology of historical thinking;
- how are we historically conditioned, how do we transcend our own historical determinacy? These are the problems of historicism and how to overcome it.

According to Hartmann, it is precisely this range of problems that should form the basis of any conception of the philosophy of history; the answers to them will allow us to construct a holistic picture of historical existence.

## Objective

The aim of the article is to examine the phenomenon of the spiritual in the context of the relationship between the philosophy of history and the philosophy of culture. In this regard, the author gives an interpretation of the phenomenon of Hartmann's multi-layered existence and its influence on the understanding of the spiritual.

## Metodology

The main methodological approach to the analysis of the philosophy of history and philosophy of culture by N. Hartmann is the hermeneutic approach - the consideration of the spiritual through the prism of the multi-layered nature of being.

## Historical and Philosophical Perspective

As a systems philosopher and adhering to the principles of scientific thinking, Hartmann believes it necessary and legitimate to preface his presentation of the concept of the philosophy of history with an overview of the main trends in historical research. He identifies the following most well-

founded tendencies: Plato's ancient Greek utopia and Epicurus's theory of contract; Augustine's idea of a teleological image of history in his treatise "The City of God"; Herder's representation of history as a process of universal development in his "Ideas for a Philosophy of Human History"; Kant's concept of a final moral goal, where the driving force of history is the antagonism of human abilities and interests ("The Idea of History in a Universal-Civil Plan"); Schelling's approach to understanding the guarantees of goal realization in history, where human freedom is opposed to guarantees of a unified process ("The System of Transcendental Idealism"); Fichte's concept of the union of descent and ascent, where reason and freedom in unity constitute the ultimate goal of history ("Fundamental Characteristics of the Modern Era"). This divergence of opinions regarding the formation and development of history in the history of philosophy leads to the conclusion that it is impossible to substantiate a single principle that reveals the essence and character of human development.

Here, Hartmann approaches an analysis of Hegel's systematized conception of his philosophy of history, whose prevarication is very strong: "Hegelian philosophy closed this ideological circle, leaving far behind the one-sidedness of its predecessors and surpassing in its grandeur everything that philosophy had accomplished in the field of history" (Hartman, 1995, p. 613). Hartmann dwells on the most essential points of Hegel's system, believing that they are not indisputable, but at the same time, it is impossible to simply overthrow them:

- the objective spirit is a universal substance, the bearer of the historical process;
- the spirit attains consciousness in man, but does not recognize itself in him perfectly;
- the spirit is the leader of the world process, history is the return of reason to itself;
- the essence of reason is freedom, the ultimate goal of history is the existence of freedom;
- the inner law of world history is progress in the awareness of freedom;- the world process is a sequence of changes in the principles of national spirits;
- it is impossible to determine the course of the objective spirit in history.

Hegel's understanding of the essence of being is contained in his comprehensive statement that "For us, spirit has nature as its presupposition; it is its truth, and thus absolutely first in relation to it. In this truth, nature has disappeared, and spirit is revealed in it as an idea that has achieved its own being-for-itself—as an idea whose object, like its subject, is a concept" (Hegel, 1974, p. 15).

In contrast to Hegel's conception, Hartmann presents a theory of society that culminates in Karl Marx's materialist philosophy of history: "The mode of production of material life determines the process of social, political, and spiritual life in general. It is not the consciousness of people that determines their existence, but, conversely, their social existence that determines their consciousness" (Marx, Engels, 1959, p. 6-7). Marx's fundamental thesis is as follows: "It is not the spirit that determines historical being, but historically constituted being—ultimately economic being—that determines the spirit. And it is not the spirit that directs history, but rather it is crudely directed within it by economic forces" (Hartman, 1995, p. 617).

Comparing the theories of Marx and Hegel, Hartmann notes the identical errors they made in constructing their concepts. Both theories proceed from the fact of the dependence between non-spiritual and spiritual being, and this dependence is timeless. Both Hegel and Marx attempted to understand the integrity of historical being, emerging from a single group of phenomena: "If we designate spiritual being as the highest layer within this integrity, and economic being as the lowest, then, in the language of formulas, we can say: Hegel attempts to conceptualize the whole

'from above,' Marx 'from below.'" But both are trying to understand it exclusively from one end, only from the opposite" (Hartman, 1995, p. 619). Thus, both philosophers, according to Hartmann, commit the same mistake, recognizing only one source of the development of history, without taking into account the possible existence of other, perhaps less significant, but completely independent layers, which, together with the already designated economic and spiritual spheres, constitute the integrity of the historical process.

Hartmann believes the significance of this error is profound; it inevitably refracts across other issues—the elucidation of the nature of the organic, the anthropological problem. A monistic approach to resolving these problems prevents a holistic picture from being formed, thereby distorting the essence of the problem and giving rise to a multitude of "isms" that reduce all philosophical questions to the need to resolve the fundamental issue—the prevalence of the spiritual or the material.

### **Fundamental Principles of the Structure of Being**

In his concept, Hartmann considers it necessary, first of all, to clarify the essence of existing approaches to defining history, based on the opposition of two principles of being, demonstrating their erroneousness, and to provide an ontological explanation in this regard. It is no coincidence, according to Yu. V. Sokolova, that "Nikolai Hartmann will occupy a significant place among European philosophers of the first half of the 20th century as the author of the "new ontology" and one of the creators of the "ontological turn"" (Sokolova, 2025, p. 160). The main category under study, "world," as a certain aggregate phenomenon, represents a whole with a layered structure. Organic life, to which man himself belongs, shaping social life in the course of the development of history, defines itself in physical-material and spiritual forms, each of which does not exist in isolation and alienation; on the contrary, they are closely intertwined. Organic life is carried by physical, material existence, which constitutes its foundation, while mental existence depends on organic life but possesses a certain autonomy, a fact that psychology no longer doubts. The realm of spiritual existence is not identical to mental existence. The spheres of will and action, value relationships, law, ethos, religion, and art rise above the mental sphere itself, forming their own layer of existence, subject to their own logical laws. However, this independence does not imply isolation from the spiritual realm.

Such reasoning regarding the holistic and substantial concept of "world" determines the need to substantiate the principles of the structure of being in order to clarify the significance of each layer in the structure:

1. Each layer has its own principles, laws, and categories that allow one to represent the essence and specificity of the layer.
2. The higher layer is always carried by the lower; as a result, it has a "being resting on..." In being, there exists a "law of force" - the fundamental law of categorical dependence: "This relationship can be understood as the penetrating dependence of the higher on the lower: without material nature there is no life, without life there is no consciousness, without consciousness there is no spiritual world. The direction of this dependence cannot be reversed..." (Hartman, 1995, p. 623).
3. The higher layer possesses autonomy. "This newness, arising in each layer, is nothing other than the independence or 'freedom' of higher categories in relation to lower ones..." (Hartman, 1995, p. 624) - this is the law of freedom.

It should be noted that N. Hartmann's critical ontology operates with the category of "world." According to Ya. A. Slinin, "At its core, the world is 'being as being,' and each element of the world represents being as being. Being as being exists in itself, without even implying that it can somehow be known or that there is such a thing as knowledge at all" (Slinin, 2003, p. 3).

The general pattern of the categorical world is the synthesis of dependence and autonomy. Hartmann opposes total dependence; it is not necessary if the structure of being is based on distinct layers, where each is in the closest relationship with the other, together forming the integrity of being. Thanks to this understanding of the structure of the world, the one-sidedness of the monistic approach is overcome, which gives rise to endless "isms" that are incapable of approaching the idea of the unity and, at the same time, diversity of being. As V.K. Schreiber asserts, "In the world one can always find two adjacent levels of existence, one of which precedes the other and constitutes its foundation. Between the upper and lower levels there is a one-sided existential dependence" (Schreiber, 2014, p. 20). Such a dependence is logical, given the nature of the layering of being. At the same time, it was no coincidence that N. Hartmann himself identified the laws of force and freedom, which reflected the interaction of layers, when each subsequent one possessed a certain independence in revealing its own "I." Distinguishing the real and the ideal as two modes of being, Hartmann believed that "to understand 'being as being,' a prerequisite is necessary – not to mistake the stages of the levels of being for the stages of its modes" (Hartman, 2003, p. 208).

At the same time, it should be noted that the identified layers, lower and higher, in no way imply the existence or allocation of different kinds of realities. As T.N. Gornstein rightly noted, "Hartmann categorically declares that there are not two distinct realities—'lower' and 'higher'. There is only one reality, only one real world in which we live. Clearly recognizing the uncertainty and ambiguity of the term 'reality,' he strives to find the most essential characteristic of the real world and then strictly adhere to the meaning of the term thus established" (Gornstein, 1969, p. 38). In this sense, the layering of being acts as a characteristic of the world as such, which presupposes the unity of being.

### **The Metaphysics of History**

This ontological explanation is valuable because it allows us not only to understand the structure of being but also to extend the principles of its formation to an understanding of the problem of history. "History is like the world in that it has a multilayered structure. It is a process in which factors from all layers of being operate..." (Hartman, 1995, p. 625). Hartmann thus overcomes the one-sidedness of the Hegelian and Marxist approaches to the analysis of the historical process and historical being as a whole. History is not only an economic or spiritual process; it also includes all other spheres of being—vital, cultural; here, one cannot isolate either the law of force or the law of freedom, as this would mean narrowing the scope and integrity of the phenomenon of history itself.

Like the structure of being, Hartmann provides fundamental principles for understanding the historical process, recognizing that knowledge of these principles does not always mean an adequate reproduction of the essence of history; nevertheless, they must play a positive role in understanding history.

1. Historical being is multilayered—this is the basis for understanding.
2. The complete structure of the historical process must be complex, i.e., encompass the full diversity of being as such.
3. It must be recognized that the philosophical-historical problem cannot be fully resolved; accordingly, it is a metaphysical problem.

4. It is impossible to provide a comprehensive construction of the process. Accordingly, it is necessary to conduct an ontological study based on categorical relations.

5. The question of the bearer of history (individual or community, people or spirit) can be considered phenomenologically.

According to Hartmann, two sets of problems can be distinguished in the metaphysics of history: those inaccessible to research and those accessible. Among the former, he attributes the following: is history teleological? What prevails in history – necessity or chance? Does man play a decisive role in history, and what is his essence? etc. The inaccessible status of these questions lies in the fact that "to seek an answer to them means to go far beyond the boundaries of phenomena" (Hartman, 1995, p. 629).

Discussing such questions is pointless, as they would be purely subjective intents, lacking grounds for extrapolation to the phenomenon of history as a whole.

The second set of problems includes questions such as: is history the history of individuals or communities? Are there patterns in the course of history, or is everything unique? Is history conditioned by historical consciousness, and to what extent? And so on. The method of structural analysis can be applied to these questions, since they do not extend beyond the bounds of historical experience and are therefore more easily explored from the perspective of their definition through the phenomena themselves.

### **The Essence of Historical Knowledge**

The transition from the metaphysics of history, which forms the substantive basis of the concept of the philosophy of history, to the methodology of historical thinking itself is complex for two reasons. First, the development of a method of historical knowledge requires a lengthy process of testing to prove the validity and significance of its application, thereby entailing a critique of knowledge itself. Following Kant's critical method, Windelband and Rickert advanced the idea of distinguishing between "nomothetic" and "idiographic" sciences: "The empirical sciences seek in knowledge the real either the general, in the form of a natural law, or the particular, in the form of a historically determined image; in the one case, they examine the ever-remaining form, and in the other, the unique, self-defined content of what actually occurs. Some of them are sciences of law, others are sciences of events; the former teach about what always exists, the latter about what once was. Scientific thinking—if one may even permit the use of new artificial terms—is in the one case nomothetic, in the other, ideographic" (Windelband, 1995, p. 67). However, the emphasis on individuality fails to stand the test of truth, as individual concepts are inherently impossible: "where each object is unique and where it must be understood in this uniqueness, conceptual understanding fails" (Hartman, 1995, p. 632). Accordingly, their method fails in reality. And here, Dilthey chose the only possible path, combining the idea of a purely descriptive historical science with the idea of understanding, where the emphasis is on intuitive understanding, approaching artistic contemplation: "The form of understanding is induction, which, from partially determined singularities, deduces a connection that determines the whole" (Dilthey, 1988, p. 151). At the same time, "a special relationship exists between the expression of experience, the life from which it arises, and the understanding that it develops" (Dilthey, 1988, p. 142). However, according to Hartmann, this is only possible for an exceptional individual, while the method must work for everyone. Thus, it turns out that there is practically no method as such that works in historical science.

Secondly, there is a difficulty in historical knowledge associated with the historian's value perspective. Determining what is significant in history and hoping for the complete adequacy of the researched to the determined is pointless; here, the categories of interests and choices clash. Hartmann distinguishes two value perspectives—subjective (from oneself) and objective, "occupied in proportion to the weight of historical consequences" (Hartman, 1995, p. 633), although drawing a line between them is quite difficult due to the lack of a criterion that does not possess a value character.

Thirdly, the most significant aspect of the difficulty of historical knowledge is the impossibility of anticipating the research method, which begins to emerge only in the process of work, and its awareness is possible only after the fact: "all knowledge of method is secondary; it is a matter of subsequent reflection." Awareness of method never comes "before"; it can only come "behind" (Hartman, 1995, p. 636). Recognizing this fact—denying it would be a deliberate error—we can conclude that a philosophical methodology for historical knowledge is fundamentally impossible. Thus, this range of problems, one of the fundamental ones in justifying the concept of the philosophy of history, appears to be a vicious circle; no matter from which angle one approaches it, one risks reaching a dead end. Therefore, Hartmann concludes that philosophy as a methodology for studying the historical process has collapsed.

Researchers Kryukov A. and Patkul A., outlining the specifics of Hartmann's philosophy, believe that "his theory of knowledge is based on the presumption that there is no theory of knowledge without metaphysics, since knowledge itself has metaphysical foundations and must prove its relationship to the world transcendental to it. In the context of ontological reflections, Hartmann, first of all, asks the question of being itself as having a pre-ontological status (in contrast to Heidegger), and attempts to answer it in the area of the natural attitude (which distinguishes him from Husserl). Perhaps the "calling card" of Hartmann's characteristic philosophizing is a multi-level ontological theory of being. The initial methodological premise of the doctrine of the layers of the real was an attempt to overcome the clear distinction between spirit and matter" (Kryukov, Patkul, 2019, p. 12). In this regard, Hartmann's ontological theory provides the basis for addressing the question of the possibility of knowing being. Moreover, "In his concept, N. Hartmann proceeds from the fact of the reality of knowledge. The philosopher believes that if knowledge is an appearance, then it is necessary to explain both the stable existence of this appearance and its basis. According to N. Hartmann, theories should not struggle with phenomena, but rather be based on them, with the basic phenomenon being the natural attitude" (Fedorinin, 2020, p. 132). Thus, Hartmann's methodological principles are unified for the perception of being and its cognition, when the layering of being does not negate the possibility and necessity of knowing its essence as a specific unity. Moreover, understanding the characteristics of the layers allows us to grasp their interconnectedness in the context of the unity of the phenomenon of being itself as such.

### **The Problem of Historicism**

Historicism, identified as the third set of questions in the philosophy of history, "by making the historicity of historical consciousness its theme, transforms the question of method into the fundamental problem of the historical process" (Hartman, 1995, p. 637). To address this question objectively, Hartmann distinguishes two types of historical consciousness: naive and scientific. Historicism emphasizes scientific consciousness, which aims to establish a distance from everything. Scientific consciousness defines everything based on the present situation, thereby complicating the process of historical knowledge. Hartmann rejects the principle of historicism because it, like all "isms," boils down to a one-sided approach to defining historicity. In this case,

the significance of the complex structure of existence is lost, and consequently, the integrity of perception is destroyed. Scientific historical consciousness, by ignoring the past, loses the connection between times and generations, thereby simplifying the historical process itself. As a result of the principle of historicism, the present is alienated from its past, without which it is inherently impossible, and overcoming this situation within the framework of this principle is unthinkable. Consequently, Hartmann justifies his rejection of historicism with its methodological one-sidedness and poses the logical question: how are we historically conditioned?

In contrast to the scientific, pre-scientific historical consciousness, historical determinacy is more obvious. "It is distinguished by the fact that it bears its determinacy directly in its vision itself, rather than denying it or presenting it as overcome, as is the scientific case. It is entirely borne by what intrudes from the past into the present" (Hartman, 1995, p. 638).

Viewing history as a process, Hartmann emphasizes the significance of events, the primary form of interconnection of which is the contemporaneity of the past in the present. "The contemporaneity of the past is not a repetition or even an analogy. Rather, it can be called the preservation, the relevance of the past in the present, despite the passing of what was. This is precisely the 'invasion' of the past into the present" (Hartman, 1995, p. 639). Hartmann emphasizes that the contemporaneity of the past is not a visual phenomenon, since in the structure of causality, cause always turns into effect; having exhausted its potential, it "degenerates" and thus disappears. In contrast, the "contemporaneity of the past" maintains continuity: the past seems to coexist with the present, but at the same time, the present prevails over it.

Hartmann's systematic style allows him to identify several types of intrusion of the past into the present:

"silent invasion" - "everything that is alive in us from the past, but is not felt as past" (Hartman, 1995, p. 639); this applies to traditions, forms of language, moral and political tendencies, superstitions. Silent invasion is that without which we are unable to live, that which has not a fragmentary but an essential meaning, the formation of which took place in the historical past;

"Intelligible," or articulated, intrusion, when a sense of the past is present, but its meaning is not lost because of this, constituting part of a person's social memory; this applies to cultural monuments, legends, and memories; without them, it is impossible to imagine human life; they enrich history and carry cultural value;

A special type of intelligible intrusion is writing, which creates a chronicle of history;

A historical science that senses its dependence on fundamental forms of intervention and includes evaluation.

The thesis of the contemporaneity of the past in the present should not be taken literally, as Hartmann himself noted, since not everything past intervenes in the present; therefore, any preservation of what has historically occurred is undoubtedly subject to selection. The process of selection signifies neither arbitrariness nor conscious choice; it is a historical transformation of the existing. Here, Hartmann again systematizes the forms that determine the necessity of preservation. Firstly, this is the strength of the deed or spirit—law is preserved as long as it expresses a sense of justice—and secondly, the type of modernity, which determines the extent to which the living spirit is capable of transforming the old and adapting it to new forms of life.

### **Conclusion: The problem of the spiritual in history**

Addressing the problem of the modernity of the past in the present, Hartmann primarily focused on the objectifications of culture, which, in combination with the subjective factor, constitute the content of the historical process. His concept of the layering of being, projected onto history, can just as easily be refracted into the phenomenon of culture. History and culture are interrelated categories, and it can be assumed that the principle of understanding the historical process is applicable to the phenomenon of culture, developing against the backdrop of the movement of history. Culture is what has a history, according to Hartmann, according to which he states: "...not only spiritual being has a history. And yet, any history is also essentially the history of spiritual being. Peoples, states, humanity in themselves are not spirit. However, without the presence of spirit in them, everything that happens to them would not be history. Every spirit undoubtedly has a history" [(Hartman, 1995, p. 646). He also clarifies that the historical spirit is not identical to the personal spirit; it is not a subjective spirit, but an "objective spirit." It is also a holistic system, a layered structure—this reflects the influence of Hegel, despite Hartmann's denial of this fact on this issue. The second point he highlights concerns the objectification of culture, which has historical significance because it carries spiritual values despite the endless transformations of the historical spirit. Here, Hartmann, unlike Simmel, who denounces the objectification of culture as a thirst for power and independent existence, emphasizes their positive content as containing historical value.

The third point is expressed in the proclamation of the need to clarify the essence of the individual or personal spirit. This refers to the significance of individuality in defining the essence of history in the division of the sciences into natural and historical. Despite the negative characterization of the neo-Kantian distinction between the sciences, Hartmann nevertheless raises the problem of comparing the individual as a concept and the individual as the realization of the actions of the personal spirit.

It makes sense to separately highlight the category of values, since it is values that allow us to focus attention on the spiritual context of understanding the world. As noted by Perov Yu. V. and Perov V. Yu., "Any knowledge of values, norms, as well as theoretical principles, laws and categories, according to Hartmann, can only be a priori. The sense of value, this primary value phenomenon and the original a priori fact, in his opinion, is genuine value consciousness, true knowledge of values" (Perov, Perov, 2002, p. 34) According to N. Hartmann, "Any knowledge of values remains abstract without knowledge of the connections between them" (Hartman, 2002, p. 292)]. Values do not possess an independent existence either in the real world or in consciousness. They act either as the internal basis of phenomena or can appear as autonomously existing objects.

Thus, upon close study of this work by Hartmann, one can see a reflection of cultural-philosophical ideas in the depth of the formulation of philosophical and historical questions. In the context of his cultural-philosophical research, he places particular emphasis on the value-based nature of man. As E.A. Korolkova asserts, Hartmann developed an original concept of values: "Man is the 'value measure' of things, selecting from a multitude of goods those that are significant for his value structure. The individual views the world through the prism of an individual ethos, through a specific system of preferences. Although experience, situation, and conflict are the starting point for the individual's value response, the values themselves are not given in experience. The philosopher tirelessly repeats his thesis that the real world is 'inexhaustible in its abundance,' but only modern man, due to the fatigue and narrowness of his value world, indifferently passes by its riches" (Korolkova, 2022, p. 23).

Thus, N. Hartmann's ideas in cultural philosophy, inspired by the Baden school of neo-Kantianism, find their realization in the context of a blending of philosophical-historical and specifically cultural-philosophical issues.

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## GENİŞLETİLMİŞ ÖZET

Nicolai Hartmann'ın sistematik felsefesi, tarih felsefesi ile kültür felsefesi arasındaki derin ontolojik bağı, "varlığın katmanlaşması" ilkesi üzerinden ele almaktadır. Hartmann, tarihsel süreci sadece geçmişte olup biten olaylar dizisi olarak değil, nesneleşmiş bir tinsel varlık alanı olarak tanımlamaktadır. Bu bağlamda filozof, özellikle Hegel'in tinsel varlık analizlerini temel bir dayanak noktası olarak kabul etmekte, aynı zamanda Yeni-Kantçı geleneğin bilimsel ayırım metodlarını da eleştirel bir süzgeçten geçirmektedir. Hartmann'a göre tarih ve kültür, birbirini var eden ve besleyen iki temel kategori olarak öne çıkmaktadır; öyle ki kültür, ancak bir tarihe sahip olduğu ölçüde anlam kazanmaktadır. Bu tarihsel nitelik ise bireysel bir ruhtan ziyade; toplumların, devletlerin ve insanlığın ortak paydası olan "nesnel tin" aracılığıyla somutlaşmaktadır.

Hartmann'ın sisteminde kültürün nesneleşmesi, sadece bir güç arayışı değil, tarihsel değerlerin korunması ve aktarılması anlamına gelen pozitif bir süreç olarak değerlendirilmektedir. Bu sürecin merkezinde yer alan "değerler" kategorisi, insanın dünyayı anlamlandırma biçimini belirleyen asıl unsur olarak karşımıza çıkmaktadır. Filozofa göre değer bilgisi, deneyimden önce gelen (a priori) bir yapıyı temsil etmektedir ve insan, dış dünyayı kendi bireysel etosunun ve değer tercihlerinin prizmasından görerek yorumlamaktadır. Ancak modern insanın değer dünyasındaki daralma, gerçek dünyanın sunduğu sınırsız zenginliğin fark edilmesini zorlaştırmaktadır. Sonuç olarak Hartmann, tarihsel ve kültürel fenomenlerin ancak varlığın katmanlı yapısı ve bu katmanlar arasındaki tinsel bağlar anlaşıldığında kavranabileceğini savunmaktadır; bu da onun felsefesini tarihsel süreç ile manevi değerlerin ontolojik bir sentezi haline getirmektedir.

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