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Philosophical geography: establishment, development, formation of scientific foundations

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Abstract. Science, at all stages of its development has always been in close connection with philosophical thought. Such synthesis is characteristic for any branch of science, including geography. This is related to the spatial content of geographical science, since the category of space itself is philosophical. At the boundary of geography and philosophy there are

different scientific disciplines, each of which has its own specificity (geosophy, geophilosophy, etc.). This article deals with philosophical geography in general as the most neutral interpretation of the sphere of knowledge and thought about the deep essence of the terrestrial space and its landscapes. The purpose of the article is to substantiate the stage of development of philosophical ideas in geography. The works of ancient and medieval authors on natural philosophy, geographical and cosmographic works demonstrate attempts to comprehend the essence of the terrestrial space, to find its rational justification, either in the context of generalization and systematization of known factual material (e.g., Eratosthenes' spheragides), or for the purpose of filling in knowledge gaps, Crates globe), or when trying to explore the sacral space, which was favoured over Earth, which was treated as a secondary object (e.g., cosmographic study by Al-Khwarizmi). The 17th - 19th centuries include the New European stage in the evolution of philosophical ideas in geography. It was then that Oecumene spread to almost all the land of the Earth. By this time, the classical geographic works by B. Varenius, A. von Humboldt and C. Ritter were appearing, whose philosophical content is related either to the conceptual and terminological aspect (as in A. von Humboldt concerning the concept of "landscape"), or with the reliance on a philosophical system (in particular, dialectical idealism) on the basis of geographical research (as by C. Ritter). The concept of geographical determinism of Charles Louis de Montesquieu was also philosophical as was the Genetic Approach in Ethnography by Johann Gottfried Herder. An important prerequisite for the further development of philosophical geography was the emergence of methodological trends of geographical studies in the second half of the 19th century, such as anthropogeography of C. Ritter, F. Ratzel, E. Reclus and chorogeography, perfected by A. Hettner on the basis of the philosophical ideas of I. Kant. Anthropogeographic search indicated the possibility for combining the natural and human in one research object, and the holographic concept acquired the character of a paradigm because of its coverage of the entire set of objects on the Earth's surface which are amenable to spatial analysis. In the second half of the 19th century, geography experienced a methodological crisis related to the differentiation of science and, as a consequence, the threat of its loss of research object. Along with anthropogeography, a synthetic trend arose, which in the first half of the 20th century enabled this methodological crisis to be overcome, the emergence of V. Dokuchaev's doctrines about the nature zones, L. Berg - about the landscape, A. Grigoriev - about the "physical and geographical" shell, P. Teilhard de Chardin, and V. Vernadsky - about the noosphere. The main feature of the modern stage of the development of philosophical geography is the most harmonious combination of concrete scientific and philosophical foundations, which objectively reflects the dialectical nature of the relation between science and philosophy. Organic continuation of philosophical and geographical exploration is exemplified by modern research in geo-psychohistory, geography of culture, geosophy and a number of other scientific disciplines.

Key words: philosophical geography, philosophic ideas, phasing, earth surface, terrestrial space, Oecumene, landscape.

Філософська географія: становлення, розвиток, формування наукових засад

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Анотація. Пограниччя географічного знання та філософського пізнання віддавна є благодатним середовищем для наукового синтезу. Незалежно від форм, яких він набував, і назви відповідної дисципліни (геософія, геофілософія тощо), інтеграція

географії та філософії виявилася цілком логічною й закономірною. Ми вважаємо, що причиною тому є просторовість як іманентна риса географічної науки, адже категорія простору сама по собі є філософською. Філософська географія є найбільш нейтральною інтерпретацією сфери знань і думки про глибинну суть земного простору та існуючих у ньому ландшафтів. На відміну від геософії, яка тісно пов'язана з проблемами державно-політичної організації людських спільнот, філософська географія зосереджує свою увагу на осмисленні простору, населеного та в різний спосіб осмислюваного людиною. Історичний розвиток філософської географії мав свої особливості впродовж кожної епохи світової суспільної історії – Античності, Середньовіччя, Нового часу тощо. Перший етап філософсько-географічних пошуків охоплює весь час до середини XVII ст., головним змістом якого були спроби осмислити сутність земного простору, знайти її раціональне обґрунтування. Другий етап розвитку філософських ідей у географії відноситься до другої половини XVII – XIX ст., коли Ойкумена поширилася майже на весь суходіл Землі. На цей час припав вихід класичних географічних праць Б. Вареніуса, а згодом – О. фон Гумбольдта й К. Ріттера. Філософський зміст властивий також концепції географічного детермінізму Ш.-Л. Монтеск'є та генетичному підходу в етногеографії Й.-Г. Гердера. Третій етап еволюції філософських ідей у географії пов'язаний із подоланням географічною наукою методологічної кризи кінця XIX ст. завдяки розвитку антропогеографії, з одного боку, та комплексної природничої географії, з іншого. Важливе значення мала також інтеграція до географічної науки вчення про носферу. Четвертий етап розвитку філософської думки в географії розпочався наприкінці XX ст., і його головною особливістю є найбільш гармонійне поєднання конкретно-наукових і філософських засад в еволюції філософської географії. Таке поєднання об'єктивно відображає діалектичний характер співвідношення науки та філософії. Органічним продовженням цього етапу є сучасні дослідження із суспільної географії, геопсихології, географії культури, геософії та деяких інших географічних і суміжних із ними наукових дисциплін.

Ключові слова: філософська географія, філософські ідеї, етапність, земна поверхня, земний простір, Ойкумена, ландшафт

Introduction. The development of scientific knowledge over the centuries has confirmed its close relationship with philosophical thought. Despite multiple changes of the pattern of interaction between science and philosophy, the principle of unification of these two spheres remained non-alternative. If during early classical antiquity, conditioned by the lack of factual material, science was based mostly on abstract philosophical ideas and inferences, later due to increase in the amounts of scientific information, the role of philosophy became first of all the determining the strategic directions and landmarks for science, working on methodological fundamentals of research, deep understanding of essence of some intricate – usually complex and interdisciplinary – scientific problems.

The abovementioned importance of philosophy in the development of modern and recent science is attributed to practically every sphere of knowledge. For example, at the border of history and philosophy, a comparatively new discipline has formed - philosophy of history. Similar synthesis is characteristic for the geographical-philosophical border (and is actually at least of the same age). Regardless of the forms it was obtaining, as well as name of the corresponding discipline (geosophy (Banse, 1924; Savitskii, 1997), geophilosophy (Deleuze, Guattari, 1998), etc, the integration of geography and philosophy was completely natural and logical. We think that the reason for it is geographical science's intrinsic spatial character, because the category of space is philosophical itself. In the same way, the category of time underlay the close relationship between philosophy and history as a chronological science. At the same time, in the authors' opinion, the scientific disciplines mentioned

above, which emerged at the conjunction of geography and philosophy, have their own specificities expressed in special emphasis characteristic only of geosophy or geophilosophy. Particularly, geosophy, according to one of the authors of the present article (Kyselov, 2011a) is the theoretical basis for geopolitics (apart from its other essences and functions performed), and geophilosophy is not a geographical, but philosophical discipline which studies the most general features of organization of terrestrial space, and particularly, the Earth's surface.

Therefore, this article concerns philosophical geography as the most neutral interpretation of the sphere of knowledge and the ideas about the deep essence of the terrestrial space and landscape existing in it. Unlike geosophy closely related to the problems of state-political organization of human communities, philosophical geography focuses on understanding space, populated, studied and in different ways understood by humans.

Important for any scientific discipline, is the study of its history. The pre-conditions of emerging, the process of formation and development to a large extent underlie the establishment of modern fundamentals of one or the other science. This is especially relevant for sciences of social-humanities and philosophical cycles, which, unlike the exact sciences (mostly physical-mathematical, biological and technical), in their geneses depend not only on the processes taking place inside the science itself, as well as continuously increasing needs in practical activities of people, but on the complex combination of social-humanities, socio-economic, ethno-national and other factors related to the activities of human communities and social institutions, as well as the content of

philosophical ideas characteristic of one or the other period. Therefore, the development of philosophical geography had its own peculiarities during every epoch of global social history - classical antiquity, the Middle Ages, modern history, etc. Within these particular time sections we shall characterize the stages of establishment of this scientific discipline.

The problems of history of development of philosophical thought in geography have been described in many works only in the recent decades. Among them, we should note fundamental studies by N. Mukitanov (Mukitanov, 1985) who conducted an analysis of philosophical ideas in geographic research beginning from Ancient Greece; R. Johnson and J. Sidaway (Johnston, Sidaway, 2004), J. Martin (Martin, 2005), who in detail revealed the course of the development of separate directions of geographical sciences; V. Pashchenko (Pashchenko, 1999), who designated the historical periods in the development of geography in the context of formation of its methodological approaches; O. Shabliy (Shabliy, 2001) who emphasized the problems of relation of geography and philosophy, which became the basis for the genesis of geosophical studies; one of the authors of the present article who described separate aspects of the formation of philosophical thought in geography and substantiated the patterns of establishment of geosophy as orientation of philosophical-geographical searches (Kyselov, 2007, 2009, 2011b, etc).

The objective of this article was substantiation of periodization of the development of philosophical ideas in geography.

The goals of the article were as follows:

- To determine the origins of philosophical-geographic thought;
- To analyze the process of comprehending terrestrial space by the scientific community in different historical epochs;
- To characterize the effect of philosophical systems and development of geography and reveal the role of some methodological approaches in achieving unity;

Philosophical geography during classical antiquity and the Middle Ages. The perception of terrestrial space is associated with the implicit understanding by different peoples of the landscape as “ours” and “others” goes way back in time. According to the corresponding position of dialectics that development has a spiral course, we note that both particular scientific knowledge and philosophical thought in the past achieved certain similar points in their evolutions (unfolding) and subsequent involution (folding). This to a certain degree is relevant for geography,

the philosophical constituent of which was present in classical antiquity and even pre-antiquity natural philosophy.

Particularly, the Ancient Chinese, by philosophically understanding the cardinal directions, attributed symbolic meanings to them in the aspects of human fate and human activity. Every cardinal direction was associated with one or the other season, colour, force of nature and animals according to traditional Chinese philosophy (Piskozub, 1994). As Yi-Fu Tuan notes, similar views are seen in the Maya and Pueblo Indians (Yi-Fu Tuan, 1977).

Antique philosophical thought, particularly related to the understanding of space, reached the highest point of its development in Ancient Greece. Accordingly, Herodotus, who objectively distinguished history from natural philosophy (integrated non-divided scientific knowledge closely associated with philosophical thought), doubtfully did this consciously; it is just that in his *Histories* in nine books he collected all information on peoples and countries they settled in and the time when the events he described took place. The works of Herodotus are characteristic of both spatiality and temporality. The philosophical character of his spatial ideas is clearly noticeable in, particularly, descriptions of natural conditions and population of Scythia-Proto-Ukraine. The text by Herodotus clearly suggests that the country is foreign to the Greek (particularly, this is seen in emotional statement that “winter [there] is so harsh that unbearable frosts last for eight months...” (Herodotus, 2006, p. 240). Scythia as a land foreign to the Greek is indicated also in the stories about some of the peoples neighbouring the Scythians, especially the remotest of them inhabiting the North (Androphagi, Melanchlaeni, etc).

The elements of philosophical geography are characteristic also of the works by Eratosthenes. That is he distinguished “sphragides” – strip-like fragments of Oecumene at the time, which are to a certain degree the prototypes of today’s geographic zones. However, the sphragides of Eratosthenes are different from the belts of the Modern Age not only by their distribution in a limited part of the terrestrial space, but also the criteria of distinguishing them. In particular, an important role was played by sacred factors which significantly corrected the natural features. By introducing the notion “sphragides”, Eratosthenes enriched the geography with terminology, because, by obtaining another meaning, in the late of the XX century it has come into the scientific usage again (Reteyum, 1988).

One of the peculiarities of Ancient Greek geographical thought is inferential second-guessing of con-

tent of the terrestrial space which lay outside the Oecumene of that time. Then, Crates of Mallus (II century A. D.), having (similarly to other Ancient scientists) no information about countries in the other hemisphere, imagined the fragment of the terrestrial space which actually corresponds to the North America as a territory inhabited by “Perioeci” (that is those who supposed to live near “oikos” – “house” – Oecumene inhabited by “Sinoeci”). The fragment of the terrestrial space south from Eurasia (in the southern hemisphere), according to the researcher mentioned above, had to be inhabited by “Antioeci” (those living opposite the Oecumene). Finally, hypothetical inhabitants of the fragment of the terrestrial space which actually corresponds to the North America, Crates called “Antipodes” and depicted them in the south from the equator upside down. Particularly the territory “inhabited” by “Antipodes” he imagined as the mirror reflection of the Oecumene and indicated as the contours of separate islands, peninsulas, fragments of the coasts of Eurasia and North Africa in the world’s first globe, which he invented (Piskozub, 1994; Kyselov, 2011b). Therefore, Crates, who lived after Eratosthenes and was convinced of the global shape of the Earth, saw its surface as symmetrical (which in general correlated with the Ancient Greeks’ aesthetic image of beauty and perfection); every object of the Oecumene had to have an equivalent on the other side of the planet. During the Middle Ages, philosophical geographic thought was represented in particular by the spatial views of Ibn Khaldun, who proposed the concept of ‘umrân – Oecumene transformed by humans, some sort of antithesis to primordial nature (Ignatenko, 1980).

Philosophical thought was characteristic to the geographical views of the Ancient Rus-Ukrainians of the Knjazhy period. It is distinctly expressed in the Ancient Kyiv written sources, particularly “Tale of Bygone Years” (Povist..., 2008). As emphasized by O. Shablyi, its author’s views were close to trinity in space, which was expressed for example in the borrowing the Biblical story of the division of the then Oecumene between Noah’s three sons, declaration of the trinity structure of the Slavic world, the mention of three rivers flowing out of the Okovsky Forest, etc (Shablyi, 2001). The chronicler Nestor also raised the question of point zero of count of the “beginning” of the world, which, in his opinion, over time migrated from Jerusalem to the Middle Danube and from there to Kyiv (Kyselov, 2011a).

Among the European philosophers of the Renaissance, we should note Nicolaus Cusanus, whose works were first published during his lifetime in the mid-XV century, contained a number of philosophi-

cal-geographical ideas. Particularly, in the work “About similarity and differences between people”, this philosopher tried to compare separate characteristics of human psychology (domination of mind/feelings, manhood/femininity, etc) with cardinal directions (north, according to Nicolaus Cusanus, corresponds to “emotional” peoples; the middle zone is inhabited by people of rational thinking; the south is characteristic of “more free” way of thinking (Cusanus, 1979, v. I). Despite the discussability of the theses formulated by Cusanus, the most important aspect, in the authors’ opinion, is the fact of the understanding of the phenomenon of humans in the context of terrestrial space. One can state that philosophical-geographical views of Nicolaus Cusanus were three centuries ahead of the ideas of geographical determinism, the essence of which shall be described below.

Modern European philosophical-geographical thought. In the Early Modern age, philosophical thought was expressed in the work of the founder of Modern European theoretical geography B. Varenius. Particularly, we should note his concept of the Earth’s surface as a “earth-water circle”, described in his work *Geographia Generalis* (Mukitanov, 1985; Shablyi, 2001). Therefore, this author, taking into account the information and facts obtained during the Renaissance, redefined the antique idea of the “River Ocean” that contours the land. It is worth noting the polarity between dry land and water which is inherent in the formulation of the term “earth-water circle”, which gives reasons to see dialectic combination of the forces of nature in the Earth’s surface as a whole.

Philosophical-geographical ideas characteristic of also the prominent French philosopher Baron de La Brède et de Montesquieu, who for the first time formulated the concept of geographical determinism. He gave a special attention to the role of climate in the formation of the ways of life, customs and mentality of peoples, emphasized in the work “The Spirit of the Laws” (Montesquieu, 1758).

Still relevant are the philosophical-geographic views of J. G. Herder. Particularly, noteworthy is his view of the Earth’s land as “a mountain range above the surface of sea” (Herder, 1977). Interesting is also his thought that “The southern hemisphere was made the grand reservoir of water for our Globe, that the northern might enjoy a better climate” (Herder, 1977). In the abovementioned statement we can see this scientist comprehending the morphological asymmetry of the terrestrial surface manifested in the presence of continental and oceanic hemispheres. But the greatest philosophical-geographical value belongs to the ideas of the philosopher about proportion of impact of cli-

matic and genetic factors in the formation of spirit and fate of peoples. Despite the fact that J. G. Herder dialectically compared them, however, according to the authors, they act synergically, that is in the context of significance of the natural factors, particularly the factor of relation of the ethnicity and its native climate is determining for its subsequent fate.

By the end of the XVIII century, in general the development of land appropriate for human inhabitation in the terrestrial space had been completed. The boundaries of the Oecumene expanded almost to the planetary boundaries. Therefore, naturally, already in the late XVIII-early XIX century (1799-1804), the expedition by Alexander von Humboldt and Aimé Bonpland to the New World and the subsequent generalizing analysis of its materials created a precedent of deep scientific geographical research at the macro-regional level. The main result of that expedition was accumulation of facts of the previous epochs, and the analysis of the observed geographic phenomena, scientific conclusions and formulation of theoretical provisions. The analytic component of the research by A. von Humboldt and A. Bonpland, which was used for thirty years, became the first theoretical geographical work in one and a half centuries – after B. Varenius' tractate *Geographia Generalis*.

The first “purely” theorist geographer was Carl Ritter. It is his achievements that finally drove geographical knowledge out of the sphere of description to the level of explanation. The scientific views of C. Ritter and their place in the formation of the main theoretical-methodological provisions of geography of the Modern Age were sufficiently substantiated in the works of the late XX-early XXI centuries (Mukitanov, 1985; Sukhova, 1990; Shabliy, 2001 and others).

The establishment of the comparative research approach and general Earth science orientation is not the only innovation of C. Ritter in geography. This scientist also stood close to the origins of anthropogeography (which we will characterize below), and, moreover, was a conductor of the ideas of teleologism, which is the science about the purpose of existence of Everything in geographic science. In his recognition of the goal of development of geographic objects he showed himself as a follower of the philosophy of G. W. F. Hegel with his view on history as development of “absolute thought”. In our opinion, C. Ritter transferred the views of G. W. F. Hegel on the problem of time (as well as the main principles of Hegel's philosophy in general) to the spatial dimension. Therefore, he was a Hegelian philosopher in the sphere of geography.

According to J. Martin, the teleological views of C. Ritter originated in the philosophy of J. G. Herder. In particular, it is the abovementioned Hegelian view on the northern hemisphere as specifically Oikos on which C. Ritter's idea of “continental hemisphere” is based, in which the researcher saw the manifestation of divine providence (Martin, 2005).

We should note that the views of C. Ritter on the essence of geographical science were exposed to acute criticism by the founder of the Ukrainian scientific geography S. Rudnytskyi (Rudnytskyi, 2007). In our opinion, the reasons for this were the peculiarities of the condition of geographic knowledge in Europe at the beginning of the XX century, when rapid development of anthropogeography was accompanied by insufficient attention to natural-geographic studies, and also contradictions in the philosophical beliefs between the Hegelian C. Ritter and the positivist S. Rudnytskyi.

The rapid development of anthropogeography which marked the second half of the XIX century, due to the works of C. Ritter's followers – O. Peschel, F. Ratzel, É. Reclus, P. Vidal de *la Blache* and others – raised humans to the leading place in geographical research, which meant the reconsideration of the content of geographical science in its entirety. If practically all geographic works written until the mid XIX century could be divided into physical- and economic-geographic (“statistical” as then they were mostly called), then the representatives of the anthropogeographic school, perhaps for the first time in the Modern Age, made significant attempts to give geographic studies a complex character. In the authors' opinion, the appearance of such works is related first of all to the fact that geography, being a spatial science, began studying particularly the aspects of understanding of the terrestrial space by human communities. Secondly, the renewed view on the object and subject matter of geography required conceptualization of the essence of objects on the Earth's surface, besides fulfilling the traditional fact-based researches.

The anthropogeographic orientation became a favourable field for the integration of social-geographical objects to the object of natural-geographical studies. At the same time, approaches of scientists to the unification of the spheres of interests of the two main sections of geography were different. While, for example, if F. Ratzel, adhered to the principles of geographical determinism, focused on the studying the state as a living organism, the body of which is the earth (the so-called organic theory of state, which is not included in the object of our study), P. Vidal de *la Blache* gave the leading role to the life of people and

their communities in relation to the natural conditions and resources of the countries they live in. In particular, he greatly valued the material aspects of life activities (for example, studied the climatic-caused differences in the materials for constructing houses). At the same time, P. Vidal de la Blache, who stood on the principles of geographical possibilism, did not consider the influence of natural-geographic factors on humans and peoples as determining (in his opinion, the determining role belonged to humans themselves, while climate and landscape only create certain pre-conditions).

As mentioned by one of the authors of the present article, the main result of the activity of anthropogeographers was the closest approach at the time of studies of human sciences to natural-geographic research (Kyselov, 2007).

Almost at the same time with anthropogeography, another direction of philosophical-geographical research began to develop, founded back in the XVIII century by I. Kant – i.e. the researches of the terrestrial space (“choros”) with everything filling it, but without explanation of the physical essence of geographical phenomena. The origins of the chorological concept could be traced back to antique times (particularly the works of C. Ptolemy), and was completed in the works by A. Hettner. If C. Ritter was a Hegelian geographer, A. Hettner was a Kantian geographer.

The greatest achievement of the Hettner’s geography (chorogeography), in the authors’ opinion, is its covering of the volume of objects on the Earth’s surface which contributed to the driving of geographical science to one of the central places in human knowledge of the world. Thus, ideas of A. Hettner were half a century ahead of the “integral geography” of the Modern Age, which also enlarged the number of research objects while strongly adhering to the natural-scientific basis.

At first glance, geography based on the chorological conception, is a direct opposite to anthropology which to a large extent is related to the ideas of geographical determinism. If in the work of anthropogeographers and geodeterminists the influence of the irrational factor (Ch.-L. Montesquieu’s “The Spirit of the Laws”) is seen, the geography of A. Hettner is imbued with formal-logical structures based on rational thinking. Formalistic understanding of geography by this researcher became a field for criticism of him by the founder of the Ukrainian National Scientific Geography, S. Rudnytsky – a representative of positivism (Rudnytskyi, 2007).

Despite the seemingly contradiction between anthropogeographic and chorological concepts, they,

in the authors’ opinion, could be quite productively dialectically combined in the recent synthetic theoretical-geographic structures. One of the lines of such convergence we consider to be the involvement of the two mentioned concepts in the sphere of “integral geography”, which noticeably opposes the directions of Soviet science based on the methods of dialectical materialism – “unpeopled” physical geography and the spheres of economic geography, which focused on the studies of spatial aspects of production, while the phenomenon of humans remained for a long time outside the sphere of its interests.

To the orientations of the development of geography developing in the late XIX century, having strong a philosophical basis, apart from the abovementioned anthropogeography, we should identify the new physical geography which was formed due to the works by V. Dokuchaev (Dokuchaev, 1953). The main features of the new physical geography formed the complex approach to the studies of the natural environment, the establishment of the genetic principle in natural science and the final transition from establishment of geographical facts to their explanation and formulation of patterns. The indicated tendencies were expressed in the formation of the idea of natural zonality by V. Dokuchaev and his followers – sciences of landscape and geographical “shell”.

A noticeable “step” in the development of the methodological bases of geography in the late XIX century was F. von Richthofen’s formulation of its four tasks related to study of morphological, structural, dynamic and genetic aspects of existence of geographical objects (Richthofen, 1883). At the same time, the task of study of the origins of the objects has the highest methodological level, because solving them to the highest degree reveals their deepest nature. Therefore, the genetic approach was formed and became broadly-distributed, becoming one of the greatest achievements of geography of the XIX century.

Philosophical thought in geography of XX century. Scientific work of the anthropogeographic school, the followers of which were also the most prominent Ukrainian geographers (particularly, S. Rudnytskyi), to some extent was ahead of its time. In the authors’ opinion, it was precisely through the ahead-of-its-time character of its own development that anthropogeography with its ideas after a while enabled to a large degree the geographical sciences as a whole to successfully overcome the significant methodological crisis it underwent in the late XIX century.

That crisis was related to the design of the component geographical disciplines (geomorphology, ocean-

ography, climatology, etc) and by obtaining scientific status, they threatened geography with the loss of its object of study. It became more diluted, less definite, and ultimately broke into the objects of the component sciences. Instead, anthropogeography did not become another component discipline which would deal with humans in the terrestrial space outside the characteristics of the space itself. Instead, particularly due to human and human communities, the enlargement of which is associated with certain regions, it was most rational and natural to focus on components of the environment in their unity and mutuality. This caused the necessity of new fundamental generalizations in this direction. Particularly due to such generalizations, it became possible to take geography to a qualitatively new level of its development. Scientific thought, depending on methodological benchmarks, was developing in different ways seeking the new object of geography. Such object gradually became distinct due to the more expressive view of the unity of components of geoma, pedobiota and humans in geospace.

Anthropogenic surveys were developing not only in the West, but in the Russian Empire as well. Particularly, V. Semenov-Tyan-Shanskyi based the division of the territory on the “structure of “surface formations” due to the relief, climate and vegetation, which gave the ground for the entire cultural view of the area, at the same time its anthropogenic peculiarities should be given serious attention (Semenov-Tyan-Shanskyi, 1915).

Apart from the development of anthropogeography, another way for geography to overcome the methodological crisis was development of the geocomplex approach. The pre-condition of its emergence was appearance of the study of zones of nature formulated by V. Dokuchaev based on the rich factual material he collected during empirical soil and soil-geographic surveys (Dokuchaev, 1953).

The theory of geographic zoning became over time the basis for formulation of the landscape-research concept of L. Berg – study of “the physical-geographical coat” of A. Grigoriev and biogeocenose of V. Sukachov.

A significant contribution to the development of philosophical geography was made by the German geographer E. Banse and the Russian scientist and philosopher of Ukrainian descent P. Savitskii. In the original concept of ratio of landscape and ethnicity which he developed, the central category is “local development” defined as “transcendental geohistorical, geopolitical, geocultural, geoethnographical... geoeconomical unity” of space (Bassin, 2005). This space, according to P. Savitskii, contains “symphonic

personality” (including “culture and cultural-historical world which maintain traditional essence” (Savitskii, 1997), the research on which, moving beyond the limits of traditional discipline (geographic, historical, etc), is indeed the content of philosophic geography.

Development of philosophical ideas in geography to a large extent was slowed by the Second World War. In the authors` opinion, the reason for this was strictly subjective circumstances of political character. Because some developments of philosophy of the terrestrial space were used in purposes of others, including German geopoliticians (K. Haushofer, F. Hesse, E. Obst and others), and Germany lost the war, not only geopolitics, but some directions of philosophical geography (particularly geosophy interpreted by E. Banse) became attributed to national-socialism (despite the fact that K. Haushofer and his sons were twice arrested by Gestapo, and one of his sons was killed by SS. Therefore, we consider that the negative attitude of certain segments of scientific community towards the implications of philosophy of space at the beginning of the second half of the XX century is completely subjective and biased.

The certain decline in philosophical thought in geography which occurred in the second half of the XX century could not avoid being reflected in the condition of the entire geographical science. On one hand, natural sciences geographers of that time focused on non-classic methodological approaches – such as landscape, geocomplex, geosystemic approaches. Their application contributed to the one-sided character of subject-object relations in the system “human-environment”, which gave no opportunity for geography to adequately respond to the challenges of the recent period, related, particularly, to the emergence and expanding of ecological crisis, development of informational technologies, processes in the sacred sphere, and other factors. On the other hand, economic geography, which for a long time practically studied only the problems of territorial organization of the economy, was also unable to react to modern day challenges until it developed into “economic and social”, and then – in social geography. Only since the 1990s has an important component of its methodological basis developed into the post-neoclassic research approach.

At the end of the XX century, geography has focused and begun to more and more actively use the knowledge developed by É. Le Roy, P. Teilhard de Chardin and - independently of them – V. Vernadsky about the noosphere, which had a notably philosophical character. It should be noted that the concept of noosphere by P. Teilhard de Chardin is clearly based

on idealistic philosophical grounds (its author was a priest), whereas V. Vernadsky's view of the noosphere was mentioned in the Soviet literature in various ways – from apologetic to critical. Particularly, the idealistic content in the notion “noosphere” was found by V. Anuchin, therefore, while maintaining a materialistic position and being a critic of idealism, he suggested replacing it with the notion “geographical environment” (Anuchin, 1982).

Contemporary geography, especially natural geography, broadly employs also synergic and evolutionary approaches (as indicated by V. Pashchenko (Pashchenko, 1999), particularly “ecoevolutionness” is a notion commonly expressed by the term “sustainable” development).

In the 1980s, in the former USSR, a number of geographical works of then non-traditional, philosophical content were published, in particular, monographs by V. Anuchin – “Geographical factor in the development of community” (Anuchin, 1982) – and O. Reteyum – “Terrestrial worlds” (Reteyum, 1988).

The most important peculiarity of the abovementioned study by V. Anuchin, in the authors' opinion, was the raising and consideration of the problem of the influence of the natural environment on the life and activities of man in different historical epochs as one of the fundamentals in the context of relationship between nature and society. By this fact, the abovementioned author partly distanced himself from the dominating “Marxist-Leninist” scientific methodological doctrine of economic determinism; by contrast, the analyzed work contains elements of geographical determinism (which in the conditions back then were obviously unprecedented). Moreover, V. Anuchin in his monograph in fact affirmed the integrity of geography, which Soviet science viewed critically.

The problems which are geographical in nature are to a great extent described in the abovementioned monograph by O. Reteyum. First of all, this work is synthetic in character, combining the data of geology, natural and social geography, history, demography and other sciences, integrated into one integral body by philosophical thought. Secondly, philosophical content is present in some scientific notions applied in the study, particularly the notion “chorion” which the author developed (to mark the complex geospatial objects which have “that particular concentric plan of structure, similar to architectonics of our planet” (Reteyum, 1988) and his usage of the notion “sphragides” introduced by Eratosthenes, indicating decentralized chorions. Thirdly, the study presented spatial comprehension of some natural objects (particularly, botanical object – pines), for the purpose of which the

abovementioned author broadly applied fragments of fiction (that is using narrative methods). Finally, in the analyzed work by O. Reteyum, a noticeable discord with most of the studies by Soviet geographers is the mention of “ideally-material” formations (Reteyum, 1988), suggesting that the author applied a dualistic (instead of the materialistic-monistic method dominant in the science of the former USSR) philosophical-methodological approach.

In the authors' opinion, works by V. Anuchin and O. Reteyum are among the few exceptions in the total number of geographical works by Soviet researchers who – intentionally or not – continuously followed the dogmas of dialectic materialism of “Marxist-Leninist” science.

Contemporary philosophical geography. The renaissance of philosophical-geographical ideas in Central Europe in the late XX century is associated with the studies by A. Piskozub (Piskozub, 1994). This author focused strongly on the problems of relationship of space and time, uniting them in “timespace”. In the authors' opinion, such synthesis is based on the V. Vernadsky's study on time as a specific fourth dimension of space. The combining factor uniting space and time was movement, since matter moves both in time and space. The emphasized ontological integrity of space and time the author projects also onto the sphere of consciousness, underlining the existence of close gnoseological relations between philosophical ideas in history and geography.

An important place in the research of A. Piskozub belongs to the development of global historiosophical thought. Such analysis gives the author reasons to see a significant effect of historiosophy on the development of philosophical geography (particularly geosophy). At the same time, A. Piskozub tries to be objective in the assessments of theory, concepts and other theoretic-methodological developments of his predecessors in the sphere of philosophical geography.

One of the most important achievements of A. Piskozub is the suggested view of history of perceptions of the World's peoples on the terrestrial space in the context of natural conditions of their life and means of transport characteristic for them. He distinguishes three generations of agricultural cultures (which later, according to views of O. Spengler, became civilizations), each of about 1500 years – the oldest (2700 – 1200 years B.C.), antiquity (1200 B.C. – 300 A.D.) and pre-industrial European civilization (300 – 1800 A.D.). In turn, each of the distinguished generations is divided into three phases of development each of 500 years. The first five hundred years was the period of formation of classic features of one

or the other cultures, the second five hundred years was the period of most complete manifestation, the third five hundred years (clearly seen “civilization”, according to O. Spengler) – was the time of gradual dying out of the established way of life and occurrence of the latent phase of development of processes, causing formation of new cultures. A. Piskozub emphasizes that pre-ancient cultures (Ancient Egyptian, Babylonian, Indus Valley, Ancient Chinese, etc) were “hydraulic”, i.e. spatially confined to valleys of major rivers, and the entire life of people was closely related to rivers. Cultures of Antiquity (Phoenician, Carthaginian, Ancient Greek and Roman) – marine cultures, because the peoples of the Ancient world lived around the Mediterranean Sea, and their life was inextricably linked to it. The European communities in the Middle Ages, in their evolution, increasingly obtained features of oceanicity; the role of the Atlantic Ocean in their life was constantly growing until the late XV century when the Europeans began to overcome this water barrier. From around 1800 European civilization (including in direct connection to it the newly founded USA) became transoceanic completely. At the same time, the role of agriculture in economically developed countries in the last two centuries significantly decreased; the civilization became industrial, and recently began to obtain post-industrial features, including those related to the formation of informational community.

A. Piskozub’s suggested (from geographical positions) “triple” periodization of history is not a fundamental innovation: back in the Middle Ages, three conditions or eras of global development were distinguished (based on the sacred understanding of history) by the writer on mystical and spiritual science abbot Joachim of Fiore – the era of the physical (“*secundum carnem*”), the intermediate one between the physical and the spiritual (“*i quo vivitur inter utrumque, hoc est carnem et spiritum*”) and the spiritual life of people (“*secundum spiritum*”). Joachim – practically in the same way as A. Piskozub – within each era he distinguished its formal origin and “impregnation”, marking the near approach of the new era (Smirin, 1946, p. 293). To the “threeness” of the stages of development of mankind could be attributed also the work of L. Mechnikov “Civilization and great historic rivers”.

A. Piskozub not only philosophically conceives the experience of mankind in its relations with the terrestrial space, but outlines his vision of the further course of these relations, which he designates as probable future epochs. In such way, the author at the same time emphasizes the perspectives of these studies in the sphere of philosophical geography and underlines

the orientation for the future. The correctness of such ideas of A. Piskozub is confirmed by the subsequent development of philosophical-geographical (including geosophic) ideas, particularly, the emergence in the early XXI century of regional geosophy as a special approach to geographic regionalistics (Kyselov, 2005). Around the same time, the fundamental works of social geography came out, replacing the traditional “economic” geography (Shabliy, 2001; Topchiyev, 2009), geohistory (Borysova, 2005), geography of culture (Rovenchak, 2008) and other allied branches. The scientific problems actualized in these publications are in one way or the other philosophical-geographic.

Conclusions. The history of development of philosophical ideas in geography demonstrates presence of several successive stages. The first (Antiquity-Middle Ages) stage lasted until the mid XVII century. The nature-philosophical, geographical and cosmographic works of authors of Antiquity and the Middle Ages contain attempts to comprehend the essence of the terrestrial space, find and rationally substantiate or generalize the systematizations of known factual material in the context (Eratosthenes’ *sphragides*, for example), or with the aim of filling in the gaps in the knowledge of geographic facts (Crates’ globe is a bright example) or attempts to study the sacred space which was given priority over terrestrial space, which was treated as a sort of secondary object, (cosmographical studies of al-Khwarizmi and others).

The second (New European) stage of the evolution of philosophical ideas in geography lasted until the second half of the XVII-XIX century, when the Oecumene spread to cover almost the entire land area of the Earth. Then it was the time when the classic geographical studies by B. Varenius, A. von Humboldt and were made, the philosophical content of which is related either to notion-terminological aspect (like A. von Humboldt regarding the notion “landscape”) or philosophically-based (particularly Hegel’s dialectical idealism) geographical studies (similarly to C. Ritter). The philosophical essence also is seen in the concept of geographical determinism formulated for the first time by Ch.-L. Montesquieu and genetic approach seen in J. G. Herder’s ethnography. In general, the works of the abovementioned researchers who objectively made significant efforts to develop philosophical geography belonged to various spheres of knowledge, but all have in common the involvement in re-considering the terrestrial space.

An important pre-condition of the further development of philosophical geography were the emergence in the second half of the XIX century of such methodological directions of geographical studies as

anthropogeography (the basis for which was established by C. Ritter, and which underwent significant development in the works of F. Ratzel and É. Reclus) and chorogeography (perfected by A. Hettner based on the philosophical ideas of I. Kant). Anthropogeographical searches indicated the possibility of combining natural and human objects in one object of research, and the chorological concept became paradigmatic due to its covering of all geographic facts subject to spatial analysis.

The third stage of evolution of philosophical ideas in geography is related to the overcoming by geographical science of the methodological crisis of the late XIX century due to the development of anthropogeography of F. Ratzel, É. Reclus, P. Vidal de la Blache, V. Semenov-Tyan-Shanskyi, on one hand, and complex natural geography of V. Dokuchaev, L. Berg, V. Sukachev, on the other hand. This stage also includes philosophical-geographical searches of E. Banse and P. Savitskii, where the objects and phenomena in the Earth's surface were considered mainly in free thinking format rather than within the sphere of any particular science.

The first half of the XX century includes the appearance of studies on noosphere of P. Teilhard de Chardin and V. Vernadsky, which became the harbinger of post-neoclassics in geography and adjacent sciences. An important feature of these studies is the integration of humanity as a thinking substance to the natural phenomenon – biosphere, with which it forms an integral whole.

The fourth (contemporary) stage of the development of philosophical thought in geography began in the late XX century, and is associated first of all with the works by A. Anuchin, O. Reteyum, A. Piskozub. The main feature of this stage is the most harmonious combination of particular-scientific and philosophical tasks in the evolution of philosophical geography. Such combination objectively reflects the dialectical character of the relationship between science and philosophy. Contemporary studies in social geography, geohistory, geography of culture and geosophy are the organic continuation of this stage.

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