

ABSTRACT

The first part of the thesis deals with the constitution of the modern conception of history as an independent ontological region, which is characterized by its reflexivity, i.e. the same word history does mean both action and knowledge, information about it. From this perspective, attention is paid to the main stages of development of historiography. We start with constitution of the modern conception of history in the Enlightenment and its philosophical explanation in Kant (§ 2). Followed by an analysis of the historical method developed by Droysen, being shown how the methodological limitations of this approach were associated with understanding the historical reflexivity as identity, inherited from idealistic philosophy (§ 3). A rejection of the sociological approaches in historiography refers to fundamental differences in the conception of the relationship of knowledge and action in both types of disciplines (§ 4). Great attention is paid to the renaissance of historiography attaching to enforcement cultural-anthropological paradigm, in which it was seen as a solution of problems connected with historicism and social science approach (§ 5). The second part concentrates on the analysis of the basic philosophical assumptions of cultural anthropology. Exploration leads to the establishment of the institution as a non-identity phenomenological concept of reflexivity (§ 6).