

## HISTORICAL CONSCIOUSNESS: THE EXPERIENCE OF SOCIAL AND POLITICAL UNDERSTANDING

*In the article the actual for today problems of understanding of historical consciousness are examined. Through its formation and its functioning in society comes the awareness of the past and understanding of the present. The past is always present in our time, through symbols and references it has an important social and political levers it also has an ideological force in solving the urgent problems of modern development of nations and states.*

**Keywords:** historical consciousness, national memory, historical past, the present, political culture, social technologies, measurement of historical consciousness.

Social transformation taking place in the world, actualize finding ways to adequate development of political and social theory that causes interest to social scientists to social and historical past as a precondition for the forecast of the future. Appeal to the future enriches the understanding of today's social and political processes. There are not numerous theoretical design studies of historical consciousness in the historical and socio-political studies; that's why it is difficult to identify the scientific specific and practical value of historical consciousness. However some well-known western historians, philosophers, sociologists have drawn some attention to such issues in some of their works, among which are to be called: «Ten years of historical works» (1834) – O.Tyerri; "Elements of Political Science" (1896) – H.Moska "Problems of historical time" (1916) – H.Zimmelya; "Political works" (1921) – Weber; "Sociology of Revolution" (1923) – P.Sorokina; "The social frameworks of memory" (1925) – M.Halbvaksa; "The meaning and purpose of history" (1932) – K.Yaspersa; "The situation of science and historical reason" (1934) – H.Ortehy; "Measurements of historical consciousness" (1935) – R.Arona; "The man who plays" (1938) – Y.Heyzinha and others. Modern western scientists also studied and studies these issues: Danish sociologist Ya.Alsted ("Historical sociology – why and how?", 2005); German historian R.Kozellek ("The Past future. About the semantics of historical time", 1979); British sociologist P.Konnerton ("As a societies remember", 1999); French philosopher P. Riker («History and Truth", 2001); French historian P.Nora ("Present, the nation's memory", 2011); Polish sociologist P.Shtompka ("Sociology of Social Transformations", 1995); British historian N.Davis ("Europe", 1996); Polish historian M.Hablyankovskyy ("Escape historians of History", 2007); Polish historian L.Adamskyy («progressive nationalist", 2012) and others.

The problems of origin, establishment and operation of historical consciousness in the society in the former USSR studied mostly philosophers and historians: I.Anisimova – "Historical consciousness as a phenomenon of culture" (1986); A.Hulyha – "Art of the history" (1980); V.Kolyevatov – "Social memory and cognition" (1984); I.Kon "The problem of the history in the History of Philosophy" (1966); V.Maklakov – "Historical consciousness: the nature, forms of life and language" (1987); A.Samiyev – "Genesis and development of historical consciousness" (1988); B.Chechnyev – "On the analysis of the categories of memory and recollection methodology" (1990) and others.

Modern Russian researchers also pay considerable attention to this issue since the second half of the 90s of the twentieth century: V.Polyanskyy – "Historical Memory in the ethnic identity of peoples" (1999); M.Maslovskyy – "Neoveberianska historical sociology" (2008); B.Myronov – "Sociology and Historical Sociology: historian look " (2004); M.Romanovskyy – "Historical Sociology: Problems and Prospects" (2002); Zh.Toschenko – "historical consciousness and historical memory. Analysis of current state "(2000); K.Holodkovskyy – "sociological and historical in the modern process" (2008) and others.

Publications on this subject appear also in Ukrainian science: «Social Cycles: historical and sociological approach» (E.Afonin, O.Bandurko, A.Martynov, 2008); "Historical sociology or sociology of history" (A.Martynov, 2004); "The attitude to the past" (Yu.Soroka, 2009); "Class

consciousness: experience of comparative empirical study" (O.Symonchuk, 2010) and others. Earlier wrote about it in her articles Mr. Popo "everyday consciousness in a transitional society: signs of crisis" (1999) and "The idea of the present, past and future as the experience of social time" (1999). The article of the author of this publication is also devoted to the matter [Perzhun, 2010: p. 50-52].

It should be noted that such terms as historical consciousness, national memory, meaning and the place of tradition in public life, definition of social and national factors in the revival of Ukrainian statehood, political culture and its role in state building were the focus of scientific and practical interests of famous scientists, public and political figures of the time of the liberation struggle in Ukraine: M.Grushchuk ("Ukraine and Ukrainians", 1912); V.Starosolskoho ("National and social in Ukrainian history", 1915); V.Doroshenko ("Ukrainians in Russia: Noviyshi times", 1917); V.Lypynskoho ("Religion and the Church in the history of Ukraine", 1925); O.Bochkovskoho ("The struggle of peoples for national liberation", 1932); Dontsov ("Where to Find our historical traditions", 1938); Yu.Lypy ("Distribution of", 1941); Olzhych ("Ukrainian historical consciousness", 1941); and others.

The new understanding of the past requires the development of a fundamentally different approach to the formation of a generalized knowledge on the subject of the representation of social consciousness in general and the definition of historical consciousness in particular.

The topicality of this problem enriches also practical needs, related to the need for realization of empirical research of the past of Ukraine and its historical neighbors, application and prompt response to the processes, attitudes, behavior of people, social groups and communities, development of strategies and recommendations for the use of the positive aspects of the past in the present. Unfortunately, it is necessary to state the fact: in social and human science disciplines and in real political and ideological work, we have lost a lot at the early years of independence and we are still losing. There were not resolved the problems of collective evaluation of the historical past of Ukraine; the complicated relations between Ukraine and Russia remain unresolved; scientific and practical issues of historical consciousness and national memory of the Ukrainian society have not been studied; further developments of the Orange Revolution of 2004 were not effective the because of the government inaction which led to the victory of the criminal-oligarchic forces; legislative and executive power today also repeats the mistakes of the recent past and does not carry out urgent reforms that would have brought Ukraine closer to Europe, etc. The current situation is a consequence of the distant and recent past. Hence, the question of the social and historical memory, evaluation of the past, understanding historical consciousness, political culture formation should be the priority in resolving the current political, social and economic problems for scientists and politicians.

At a certain stage of social development passed the process of establishing of relatively specific systems of knowledge, evaluations, feelings, experiences, people's attitude to their (or another's) historical past, determined using the concept of historical consciousness. As a reflection, or even interpretation of objective reality the historical consciousness is the product of a long social and historical development, long-term evolution, filled with not only a new accumulation, but also qualitative transformation in the minds of society; historical consciousness is gradually formed as an independent form of social consciousness.

The development of scientific views on the past, the study of historical memory and historical consciousness improve and evolve over socio-historical time. An important role in this process has a period of the awareness of the necessary of creating of social theory, which had features of practical efficiency and effectiveness. French philosopher and sociologist O.Kont lays the idea of the necessity of development of society through evolution, consistently taking into account social factors and interests of all social groups, avoiding by this unruly revolutionary changes. His four-volume work "The system of positive policy or sociological treatise on the basis of religion of humanity" (1851-1854) is dedicated to it. The English sociologist G.Spenser brings another element to the socio-political idea. This element was important for understanding of the socio-historical process, namely picture of dominants of evolutionary development of society and movement to the perception of society as a social organism, self-developing. Moreover, in his three-volume work "Principles of Sociology" (1898) he explores the development of social structures over time; analyzes the origin and functioning social institutions such as

family, marriage; examines political institutions, professional and economic institutions. Within social theory of Marxism society was examined from the perspective of emerging economic, political and social contradictions therein. Karl Marx made he attempt of allocation of regulators of Social Development, which could affect the livelihoods of society, with potential possibility of construction of ways to influence these regulators. Such ideas also influenced the development of a collective historical consciousness of society, which Marxists interpreted with class positions, and their tangible remnants even today, including well-known Neomarxists theory of "false consciousness". K. Marx and F. Engels wrote several works on these issues: "The German Ideology" (together 1846), "Condition of the Working Class in England" (Engels, 1848), "A Critique of the Gotha Program" (Marx, 1875) and others.

German sociologist and political scientist M. Weber (adding K. Marx for consideration of possible regulators of social development) argues that not only economic conditions but also spiritual factors affect the overall development of society and consciousness to such an extent. His work "The national state and economic policy" (1895) is devoted to this issue.

Dyurkheimivsk concept is based on a study of the collective consciousness of society, and at the same time, studies the behavior of the individual, and focuses on the possibility of regulation of social processes, potentially threaten public crisis and destruction. For E. Durkheim consciousness is a social fact, which does not depend on the subjective views or ideas of individuals but emerges objectively develops a collective and social character. His famous work "The rules of sociological method" (1895) dedicated this.

Therefore, the infancy of socio-political approaches to understanding of the collective consciousness of society brought the changes to the interpretation of historical consciousness, characterized by the search for social controls of public life, which have an objective character. In a dispute about the primacy of material or spiritual factors, the need for a multifaceted approach to the solving of difficult problems of social and historical processes that took place was actually discovered. These processes were gradually realized in the multiplicity of concepts based on complementarity historical knowledge of sociological and political that help to see, understand and recognize past events through the eyes of contemporaries.

Historical consciousness is multifaceted and wide phenomenon which is social and historical in content and functions. The well-known Russian sociologist Zh. Toschenko draws attention to this. He say that the historical consciousness has a tendency of healing role of the social, political and spiritual life of the individual as well as society in general. He affirm that studying the origin, stages of development and operation of historical consciousness, we can see manifestations of spiritual, cultural and social identity of people, which through historical memory bring motives and values of social and historical experience to the modern generations. Such experience serves as a continuity in social, cultural and material sphere of public life [Toshchenko, 1998: p. 3-6]. It should be mentioned, that if historical memory serves as a remembering of what happened in the past; the historical consciousness helps to interpret the historical past. The individual, group, social group, political organizations, etc. has their own understanding, comprehension, interpretation of past events; they evaluate its prominent figures and all this happens through their historical consciousness. From here, empirical and exploratory research in sociology, history, political science can detect the orientations and evaluations of historical consciousness that deserve serious consideration. For example, finding out which historical figures have been preserved in the memory of people, which events of world history are important for the development of modern society, attitude of society to the national history of the state and the indigenous ethnic groups, which values of the past is the most important for people, etc. All this allows to make a conclusion that the experience of understanding of historical consciousness and historical memory is important because there is a tendency to the spiritual restoration of a social in a cultural potential of the individual and society as a whole in conditions of social changes.

The most thoroughly and deeply the historical consciousness investigated in the former Soviet in the works of H. Antypova, M. Barha, Y. Levady. H. Antypov represents a historical consciousness as a cultural sphere, that provides succession and continuity of human activity, on the basis of which is formed not only historical and scientific, but, in general, social and cultural knowledge of the past, present and attempt to understand what may be the future [Antipov, 1987: p. 144-174]. Y. Levada sees in

historical consciousness the holistic formation and socio-cultural phenomenon, which develops and functions in society over social time; historical consciousness he identifies with memory [Левада, 1969: с.186-225]. In our view, such identification is not entirely true, because it eliminates the historical consciousness of functions of social influence on the present and the future and gives the impression that the historical consciousness is only a reflection of the past, that is only retrospective direction. Historical consciousness, to our deep conviction that absorbs and its functionality covers the whole threefold: absorbs and covers by its functional abilities the whole threefold: past – present – future. M.Barh considers historical consciousness as "fundamental ideological characteristic of any age culture" [Barg, 1982: с.51]. This statement confirms our observations. We think that these statements are correct not only because the culture itself is the product of social and historical development, but also because, social practice acts as its forming part and a socio-historical experience drawn up on its basis. In its genesis the historical consciousness determines establishment of differences and connections of different periods in culture of the human community, its social, spiritual, cultural and material values, which are, at the same time, the necessary condition for the duration of this culture.

Historical consciousness must be explored as a real functioning consciousness which is expressed in knowledge, ideas, positions, respect and evaluation certain individuals, social groups, different communities, in the entire peoples and nations to their or another's historical past, which appears in our time through historical consciousness. According to this view at the definition of historical consciousness and objectives of its formation we can say that this process incorporates a systematized information mainly through education system. The disordered information is incorporated through the media, literature, cinema, theater, etc. orientation to which is determined by the specific interests of the individual. Important role in formation of the historical consciousness also plays hereditary information that comes to person through family, culture and position of people, which surround everyday communication, and, through traditions, customs, bearing a certain idea of life of the people, nation, state and society.

Understanding of the historical consciousness as a social phenomenon of social life provides appeal attention to the task of trying to solve sociology, history, political science. The historical past (of the nation and the state, of the nature of social change, of the interaction between generations, of the social projection, of the legitimacy of various types of political power, of the nature and structure of ideologies, of contemporary socio-political processes, of the daily actually active consciousness and others) is related somehow to the problems of our time and to the formation of a collective historical consciousness and the perception of the individual or group of people in social time. It should be noted, that the ways of forming of the historical consciousness is not always the same, but mostly different and moreover, can often have not only organized nature, but spontaneous. M.Barh believes that various philosophical, political and historical trends and schools occupy the important place in the process of formation of historical consciousness organized through the views and ideas of these trends and schools [Barh, 1984: p. 207 – 209]. A.Hurevych focuses his attention on the fact «...that the historical consciousness mostly formed not scientific works, and legends, tradition, epic, sagas, myths, knight novels, lives of saints " [Hurevych, 1984: p. 129]. Daily collective historical consciousness is considered by A. Gurevich. It is formed mostly spontaneous it and it reflects perception of the world and understanding of the world the general people. He is right writing "... in society there is always not a single "monolithic" time, and whole spectrum social rhythms, conditioned by the regularities of various processes and the nature of individual human communities " [Hurevych, 1984: p. 159]. Because social groups are different in their social status, social roles, behaviors, values, etc. different attitude and interpretation of the historical past and of the present through the historical consciousness, as well as perception, vision, and socio-historical experiences of time and the phenomena, of the processes and events that have happened in the past and have place today. From here, the regulation of social and historical time, historical consciousness, and their perception as the real facts acts as a way of social control and monitoring and as a powerful ideological force.

The socio-political and historical theorizing and historical consciousness are complex and ambiguous. It is influenced by various social, political, economic, cultural, scientific factors and

discussions. This requires deep study, reflection and awareness, because it has a direct impact on the attitudes and behavior reflected in daily socio-economic and political life.

The special direction of modern social and political theory was formed in the process of accumulation and development of arts. It is related with the search, definition and allocation of social regulators of understand the essence, possibilities and importance of historical consciousness. The task of regulators aimed at social facilities is to change the content and activities of social objects and forming of the necessary connections and relationships between them.

The humanity accumulated a wide arsenal of various technologies during the centuries of development. A special place among them have the social technologies. They are created to transform society, social relations and connections, political processes, to learn and improve regulators of interaction of different social communities and groups, to identify socio-political mechanisms of understanding of the past, to perfect the individual.

From here to understand the nature of social and technological activities in the sphere of the historical past, to understand its place in modern times it is necessary, first of all, to clarify the origins of social and technological thinking and the nature of its formation in the social time. It is important for understanding of the historical consciousness. Such approach foresees the consideration of historical development schemes and establishment of social and political knowledge as knowledge about the regulators of social development.

During the human`s history were proposed the theories explaining certain social phenomenon.

But in ancient history, and in modern times, according to the majority of these explanations, the society and the human history are deemed derived from activities of a substantial force as ideal, and material, which was placed over society and controlled everything in it. This trend reached its peak in the philosophy of Gegel. Theories relating to this period were focused on the search of common grounds of all phenomena of social life. However, they had a significant disadvantage, such as "appeal to empirical provisions derived from the experience of a person or a group, that made this theory far from practice of social life and largely deprived their abilities to influence effectively the society "[ Sappa, 2009: p. 50].

Further development of social and political theory is associated with the emergence of numerous schools and trends, each of which offers the prospect of consideration of social development. A possible explanation of such splitting is need of deep penetration in the social and political reality and the need to describe the partial social and political phenomena. At the same time, there is a clarification of the concept of theory, in which, as a necessary element is introduced capacity forecasting of social and political processes. In addition, this phase includes the emergence of ideas about the theory and development of mid-level empirical base: methods of measuring and analysis, which likely represent social reality.

Therefore, the socio-technological approach is a specialized method of implementation and use of knowledge and ideas, which can be used in practice, reveals that social ties and relations in society. This is a kind of thinking, used to detect the formation of a historical consciousness, and the process of understanding historical consciousness in practice.

Social technologies in understanding of historical consciousness must anticipate and detect criteria of measuring of indicators of historical consciousness and manifestation of this dimension can occur in society. As noted above, the historical consciousness has a collective character and shows in the present through the evaluation and interpretation of the historical past of different social groups, public and political organizations, national societies, individuals and society in general. Here are the most significant, in our view, the criteria for measuring of historical consciousness, manifested in society and, of course, influence the assessment and interpretation of the past in the present.

#### **The criteria of measuring the indicators of historical consciousness**

|    | The criteria of measuring the indicators. | Manifestations of historical consciousness dimension.  |
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| 1. | Attitude to historical past               | 1. The traditional attitude to the past on the basis of official history;<br>2. Attitude to the past when the hierarchy of generally |

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|    |  | <p>recognized symbols of the past is overcome. The so-called age "democratic history" ;</p> <ol style="list-style-type: none"> <li>3. The symbolic struggle for the historical past;</li> <li>4. Imposition of the trends of " domination of history " and "domination of memory" in the society;</li> <li>5. Regional differences of historical consciousness, different attitudes and different evaluation of the past in the regions of Ukraine.</li> </ol>  |
| 2. | Awareness about the historical past  | <ol style="list-style-type: none"> <li>1. Information about the historical past through education and science. Formulation of scientific form of historical consciousness;</li> <li>2. Daily information about the events, facts of the past through media;</li> <li>3. The influence of the family, of the social environment and of the close ones to the formation of historical consciousness;</li> <li>4. The lack of practical experience, social abilities and skills of society (especially young people) on the use of the past for the present.</li> </ol>                        |
| 3. | The attitude to modern social and cultural problems having a connection to the historical past | <ol style="list-style-type: none"> <li>1. Negative emotional perception and attitude of individuals to some important points to social and historical past and his experience;</li> <li>2. Pessimistic feedback on the personal and the national future;</li> <li>3. A certain awareness of the importance of studying history of their state and of their nation by Ukrainian society (regional differences are also manifested here).</li> </ol>  |
| 4. | Measurements of historical consciousness   | <ol style="list-style-type: none"> <li>1. Awareness of existing of historical problem that may touch the person;</li> <li>2. Awareness of needs in the objective historical information on the issue of socio-historical past;</li> <li>3. Awareness of restrictions or the threat of destruction of the Ukrainian nation and statehood;</li> <li>4. Active involvement in problem attitude towards the past, practical activities of its solution;</li> <li>5. Active nonperception of objective historical information by some members and social groups of Ukrainian society.</li> </ol> |

Therefore, social and technological thinking, which finally emerged in the second half of the twentieth century and the newest socio-political theory demand from scientists and researchers unconventional approaches to the study of the past in the light of current political, social and economic realities. The problems that are presented in Ukraine have deep social and historical roots, where are the answer to the crucial questions: controversial valuation of the past in the East and West of the country; different social, political, cultural and national values of regions of Ukraine; the differential attitude to famous figures of the past; modern vision of ways out of crisis for Ukrainian society and various political forces, public organizations and others. All this has led to the phenomenon of existing few societies in Ukrainian society, and in Ukrainian nation are several nations with its political views, assessments, actions, consciousness, memory, relationship to the historical past, etc. This approach and theory deploy interest of scientists and politicians to the understanding and comprehension of measuring of historical consciousness, which affects the thoughts, attitudes, interaction generations, the memory of the individual, social groups, classes, ethnic groups, and society.

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**Володимир Пержун**

### **Історична свідомість: досвід соціального і політичного розуміння**

*У статті розглядаються актуальні питання соціально-політичного осмислення історії свідомості. Проблеми наукового аналізу і практичного застосування історичної свідомості, історичної пам'яті сьогодні особливо важливі, оскільки вони мають вплив на сучасний стан українського суспільства і держави.*

**Ключові слова:** історична свідомість, історична пам'ять, суспільство, історичне минуле, сучасність, модернізаційні процеси, держава.

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