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TRANSCENDENCE OF THE IDEA OF *HISTORICAL CONSCIOUSNESS FROM CULTURE OF REMEMBRANCE TO THE REFLECTION OF NATIONAL CONSCIOUSNESS AND IDENTITY*

Abstract

The main aim of this paper is to acknowledge the most vital elements of the idea of historical consciousness developing itself through the growth of a nation, being maintained by its own agenda and national interests and reflected back to society through the upheaval of its historical roots, and apotheosis of the glory of deeds never forgotten. The grip of culture holds the picture of its history in the hands of time, the identity of time resurrects the past not only through the reality of the present moment but the future as well, because the very same cycle of battle never ends. The identity of a nation is (un)hidden in their history, and it is only through the historical consciousness and remembrance that the identity of the idea can and will be realized. The identity of a nation is formed by both, remembrance and oblivion, one necessary in order to understand and learn and the other in order to preserve, and in this paper will be acknowledged the reasons why. The spirit of history builds and resurrects itself through the gates of time, following the very same cycling nature of victory and defeat, and leaving a mark in history and culture, shaping the

worldview of the generations to come. The other important issue this paper will tackle is the belonging of history, are the winners those who obtain their rights to history as such and how can we unveil it, but also predict the possible outcomes and necessary political steps to take, keeping in mind that, while maintaining an eye on history, we can teach ourselves how to learn from it.

Keywords: *historical memory, spirit of history, culture of remembrance, the idea, historical consciousness*

What is the culture of remembering in its core, what does it imply and what does it mean to us? It's just a way of harmony presenting itself in the world, persisting as a force of nature that never collapses and that (un)consciously leads our lives, even when we are not aware of it. My main focus for this paper will be the aspect of *harmony* persisting in the culture of remembrance, because that is the very same aspect reflected back to us through the eyes of glory never to be forgotten, of the ones who created history, the ones who reshaped reality, and the ones who represented harmony in its peak mode. Harmony, in this paper, is also presented like the absolute idea in the Hegelian sense of way, like an all-encompassing law of nature that must make all others respect it, because its power never ceased to exist. Harmony not only affects our way of thinking; it forces us to come to terms with the idea of history and remembrance as being part of a puzzle in the greater scenery of the historical consciousness experiencing itself through time. Why do we remember? Because only through remembering and through history we can evaluate ourselves in the world, and also position us in our world, in accordance to it. There are four main aspects connected to the culture of remembrance, each one equally important and presenting a different way of looking at things, implying a different perspective:

Firstly, to acknowledge the position I am coming from, let us first reexamine what is actually a culture of remembering? A culture of remembering primarily consists of all the things consciously or subconsciously acknowledged by the people and nations who remember them, and that is the first layer of knowledge, those are the things that are pretty obvious to us, we know what we know and we understand things that need to be understood, based on our previous experience, but mostly formed by our subconscious beliefs which is actually a byproduct of the

culture of remembering. On the *first level*, we remember the pattern and it repeats in our behavior and our (un)conscious actions.

Then in the *second layer of understanding*, we evaluate history, and we try to learn from it. We compare ourselves with the figures of the past, we try to grasp and understand the bigger picture of history in retrospective, and we use the act of discernment to evaluate what is wrong and what is right. In the second level, the history is our guidance and our teacher, we remember not only to learn, but to survive as well. It is our most primal tool for survival, because without the lessons from history, the civilization will inevitably perish repeating the same mistakes.

The third level is the level of *the spirit of harmony* and that is the spirit that moves through nations and forms them all by embodying history itself. History grows through time, and in this concept, it is the history and the historical consciousness itself that is the main character, the very spirit of harmony which defines and creates nations and their glory, as much as their downfall. The third layer is the hardest to grasp, but still, inevitably exists, and it can be properly understood only from retrospective as a way of looking at things.

And the fourth, and final, it is *the level of circular motion*, because all civilizations follow the same journey and they embody the same structure of the journey within the constraints of space and time. So not only history, but harmony itself, repeats the very same pattern through space and time, enabling us to possibly predict the historical outcomes of certain actions and deeds.

The first two present the material level of understanding and things, and the second two follow the script of transcendence, of the idea finally realizing and reinventing itself, and most importantly, positioning itself as the primary force of nature, the force that creates the worlds and the memory of the world. For this statement, I will turn to Hegel's *Philosophy of History* where he embodies the quite similar idea, but he somewhat neglects the material part of the idea realizing itself through the eyes of material realm first. He comes to his point following the pattern from transcendence to material world, but it is important to know that material is equally important, because the things that form history are the very same things that are capable of reinventing and destroying it in a way. So let us first discuss why the idea of remembering creates and shapes the world as we know it, and how it is done.

In the first layer of history, we have traditions and values, they are formed by the will to understand the past and to celebrate it, because it

reinforces our position in a world. Every nation embodies its own set of values and traditions, in a way that it presents itself in the world. Every nation becomes what history set it out to be, and the script plays itself out perfectly. But the most interesting part isn't in what we consciously embody, but actually in those things that subconsciously guide us. Consciously, tradition is there to remember us who we are, but subconsciously, the tradition is there to shape us into what we can and may become. By remembering, we acknowledge the facts of history in our minds, we understand them and the agenda they present, but subconsciously, we share the hopes and fears of our nation, because we grew up on their influence, and those are the things that are almost impossible to escape. It is not very rare to hear the quote that we are the children of our time, but that is only partially true. In fact, we are the children of our histories, it's inevitable to become what history strived to be, because we are exposed to those factors, and they influence our decisions in a very huge degree. Our future was set in stone by our ancestors already, but it's only upon us what we're going to do about it. Nations do share the same dreams and fears, but they also share the same hope and will to accomplish what was left unfinished in history. We can understand this first layer from a Hegelian master and slave concept, and it's just history negating itself through time. In this concept let us consider the history as the master, but the present moment is the slave, in terms of being the slave to history because it is inevitably formed by it. It only response to the pressure of the past is to succumb to it or to overcome it, and we can see that from the shackles of the past, emerges the present moment, ready to become what past set it out to be, but to overcome it as well in a way. The history is repeating itself in circles. The history forms our identity by forcing us to remember and then inclining us to forget, in spite of forgetfulness, or exactly because of it, we learn to survive and then we can learn to thrive, and that is especially present in countries that were oppressed with violence and war. The spirit of harmony all present in history collapses by negating itself by something outward and tough, and then it emerges back in time, presented in the stories of those who are worth remembering throughout history, and that is the complete journey of transcendence. And yes, it is absolutely true and we know it very well, the winners do write history, but it is always the same idea in the landscape of history rewriting itself. It is always those who are capable of negating and affecting their surroundings in such a way that they present a force, almost a force of nature and they are

those who create a nation and are bound to reorganize reality in a way that was meant to be by the laws of harmony. It was never only about political identity because on a deeper level, the polarization must come to unity until the spirit is polarized again, and the stages go on *ad infinitum*. Is this the laws of nature affecting the very laws of our reality and identity? If we follow the cycling nature of reality, rise and fall of empires, Caesars of this world, history does have to tell us something, and as we can already notice that the pattern seems very much the same, maybe because, on a deeper level, it has to be that way.

On the first level, cultural memory is hidden in language. At first, the language we use is shaped by our past and the motives of our ancestors are hidden in our motives and in our words more than we think they are. Of course, there is a whole topic concerning this, especially in the work of linguists. There is always that hidden anticipation of ruminants of history in the way a specific nation speaks or clarifies its intention, and it is fully present in their metaphors. There is nothing like metaphors in language usage that could tell us more about its cultural heritage. There are very specific reasons for that, but some of them might come from fears or hopes or dreams, but also from all the layers of different aspects of existing as a whole, and as a part of a specific community, there is nothing more to it, we grow through our language and more specifically, our language guides us, it acts as a safe space and shelter for us, and it is by far our best cultural fingerprint, so in fact, talking about cultural memory is very much like talking about formation of a language, and a change of language often implies the change of consciousness of a nation, a revolution of language is a cultural revolution at its finest, and also, in its most cunning form.

In some cases, is it possible that transformation of a spirit is also present in a formation of language, and harmony of language implies harmony of spirit? It is very possible, because language and harmony exist on the same domain – the domain of the idea, and their cohesion and synchronicity are best seen through literature and philosophy books. And in fact, there is a tendency to connect a culture of remembrance to both discipline because literature offers us a valuable information about the conditions of a nation in one aspect of time, and through the literary works, there is always a way of cherishing and appreciating cultural heritage, so talking about past and communication with our past and tradition can simply be found by reading a book. Tradition grows and changes with us, and we are now behind a curtain of one identity, which

also gives people the feelings of togetherness and belonging. The whole concept of culture serves as a reminder that a spirit of a nation is formed in their togetherness, and it is especially seen in their accomplishments and through realizing of togetherness, that a new idea emerges. Culture is nothing but a collective memory, but with time, the memory can become misleading, still the spirit remains. And upon that spirit the other one is built. It is exactly in the spirit of belonging and togetherness that the culture of a nation is and can be realized. Tradition is the term that binds together the ideas and experiences of different people, but with time, those people develop different responses to different aspects of their identity and reality, and those different aspects form together a simple part of a tradition, and in time, a cultural memory. If something is deemed to have more importance, it survives the pressure of time and creates a response to the future in a form of a new traditional value, and in these traditional values we inherently recognize the spirit of a nation, lastly the spirit of harmony. It is exactly in this spirit that we can formulate the response to it. But the spirit of harmony also changes and grows through time, and that is absolutely the third aspect of culture of remembrance, the one which is a task for philosophy and in which we can acknowledge and recognize the hidden purpose behind.

Cultural memory feeds us and guides us, and gives us a sense of belonging. Through understanding of our cultural heritage, we are inclined to seek for more and to reinvent our fate, so cultural memory also helps us by being our guidance, but mostly it represents sheer harmony in its usual way of (un)becoming. So, by infusing with our tradition and with our eyes fixed on the past values, our task isn't just (re)creation but also transformation that will further present ways of coexisting harmonies, one to present what was left from the past and the other to guide us towards the future, and in a same way, to create that very same future. By acknowledging the past, we can in a way also predict the possible future and where the specific outcomes might lead, are we bound to repeat the same mistakes and how we can actually learn from them. Cultural memory is an entity in a way, but much like it, it also presents mythological aspects from the past, it is also a deity in a way, because it is capable of creating new worlds, even though it tends (strongly) to recreate the old ones. But in a moment when it transcends the negating parts of its structure, it becomes the idea of harmony experiencing itself through history, so we can say that the vary task of cultural memory is to get to that part, by overcoming its negating elements, and it must

happen, because all the polarities are just the idea of harmony negating itself through time just in order to finalize its journey and recreate itself again. “This simple infinity, or the absolute concept, is to be called the simple essence of life, the soul of the world, the universal bloodstream, which is omnipresent, neither dulled nor interrupted by any difference, which is instead itself both every difference as well as their sublation” (Hegel 2018, 98).

Time and space are primarily a source of reinvention for harmony, they are very much the closest aspects of it, and one of the most primal aspects of cultural memory discovered through and by political identity. Once reinvented, new memories become a part of a new identity, and the identity is formed partially by reinventing the memory. But then it grows with the person, and it grows with the nation. What was once a memory, now becomes a way of existing, a way of being, belonging and a way of expression of people, memories are hidden in a sublime way we pronounce some words, and in effort we impose to ignore the others, in a way we tell our stories and how we take pride in them. It is now certain what we can become – we become our nation’s forgotten dreams and not only we become it – we are our memories. It is a skin that grows with us, certainly our second skin, and in time, we wear it as a coat to keep us safe from the outer world. “As elements of collective identity are underpinned by factors that are purely symbolic, and the social body is simply a metaphor – an imaginary construct. As such, however, it has its own position in reality. The collective or “we” identity is the image that a group has of itself and which its members associate themselves. It therefore has no existence of its own, but comes into being through recognition by its participating individuals. It is as strong or as weak as its presence in the consciousness of its members and its motivating influence on their thoughts and actions.” (Assmann 2011, 114)

As an individual, we have our memories and those precious things that form us as a person, but as a nation we are an entity with a force that emerges from our memories and cultural heritage, and we form a formidable force together, and our force is hidden in our cultural memory. Our cultural memory is exactly the thing that keeps us together as a nation, and something most precious to us, because it makes us who we are, it simply defines us on all too many levels, but with it comes another risk – we are vulnerable – those who can steal and reinvent our stories can also steal our identity and we wouldn’t even be aware that it happened, that’s why the tradition must be kept at all times, and reminiscence is a

good thing that keeps us grounded and rooted in our own identity. We are the stories we tell ourselves repeatedly, and nation is now an entity that has its function, so in a way, it exists as a living breathing organism – and it can also grow exponentially, as it should and it will. That being said, as far as it goes with any organism it has its own purpose, and the purpose it has covers the third layer of our identity mentioned earlier – the layer of spirit and the layer of harmony. The layer of spirit transcends the notion of time and space, it coexists within the realms of discovery – discovery of the identity of the spirit. By recognizing itself, the spirit grows and develops into identity it primarily possesses, the identity of spiritual reality with the destiny of overcoming all the polarities within the spirit. So, it is really very easy to understand the notion of the spirit, once we see the elements within – it must overcome its own depth, by imposing a challenge in front of itself, and by overcoming that challenge, and growing indefinitely. But the growth of a spirit is still just a recurrence in a way it represents coming back to itself and forming a layer of identity, which is actually just recognizing the core identity reflected back from the mirror of the spirit, the identity of remembrance, therefore returning back to its own valuable spirit means obtaining a new reality based on the culture of remembrance. Antithesis to remembrance is forgetting, and through forgetting the value of the spirit, it gets the opportunity to reemerge back to itself, and this is the third metaphysical layer of historical reality. I must forget to remember, and you must forget to remember. But through cultural ascension we will all come back to our core identity. So let us now return to the first layer of reality – and this is the layer of tradition and guidance of that same tradition.

Tradition is exquisitely important because it is a compass for a nation, traditional values are first recognized as the soldiers of a spirit of a nation, and a powerful force. We have already acknowledged that our traditional values are presented in a way we talk, and our cultural heritage speaks about our habits, and speaks through our habits as well. For example, we have a lot of words for acknowledging family relationships, because family is extremely important for us, and it is recognized as a value by the way we talk. Loyalty keeps us bonded together as a nation and loyalty is the first cause that makes us realize the purpose of underlined traditional values. We grow together with them, and the aim is to outgrow them in a way that makes it all more valuable for us, and also for the learning process. It's a process that helps us discover our strengths and weaknesses as a nation, by obtaining the most beneficial

aspects of our ancestral heritage and obtaining a new perspective of things that were thought to be only memory. That is the main point about all those things that are considered memory, they are a fuel for growth and transformation, and cultural heritage is our greatest asset in times of need. The task of a nation is to resurrect from the ashes of the past, and to emerge from the disdain and disbelief. What is absolutely necessary for us, it is to learn from those things that hold a specific value for us and are also the primary source of justice and harmony from our cultural heritage. We should always try to see the best aspects, to nurture them as part of our tradition and mostly, incorporate them in our life.

Surely, our identity is mostly formed by the existing traces in our literature. By reading a book from a specific period in time, we get the exclusive opportunity to go back in time and revisit the past from the perspective of a writer. That's why it's one of the greatest assets of our time, to have books rewrite us the past before our very eyes and be our time capsule in a specific way, but most importantly, the pineapple of our cultural heritage and memory. When we learn from the past, we can transform the present and influence the future in the most prominent cultural dialogue possible. Where there is an opportunity for renewal, it can be acknowledged, and by reading, we obtain a new and fresh perspective on the past. It's not a coincidence that some things are greeted and remembrance is founded on them, while some others are completely omitted, it's a way of shaping cultural memory. When we control what is put in our books, we control what the future will learn about us to an important extent. But it has a much more dangerous effect as well. The books of today shape the views of tomorrow, also it's one of the most dangerous and lurkiest ways to steal someone's national identity, by imposing a false narrative long enough for it to lure into the system and threaten to destroy what was built. That's why, on the first and the second level of cultural remembrance, there must always be awareness, pure awareness and the ability to recognize the pattern, so we can protect what is rightfully ours. One of the fiercest and the best means of protection we have from the past is canon. The canon is the law and something most precious to us, canon is our consciousness developed by glory and refined taste. "The term canon refers to the kind of tradition which the content and form are as fixed and binding as they can possibly be. Nothing may be added, nothing can be taken away, and nothing may be altered" (Assmann 2011, 101).

In this cultural environment, only the greatest can stand the test of time. But more importantly, the canon embodies harmony, because the word of canon is something based on the principles of beauty and greatness, so when something manages to become so valuable to present a canon, we are talking about one of the brightest aspects of harmony here, which is why a canon is exactly the thing that is connected to the third aspect of cultural remembrance and memory, because, just like the Bible, it possesses the highest level of value, deeper meaning and harmony. Out of this level of harmony, all the other written levels are met, and we have a perfect pyramid of harmonious deeds incorporated into the reality. And where there is harmony, there is history. History is compelling us to understand the levels of harmony by presenting us the ideal in a form of the canon. When something is categorized as canon, it mustn't be forgotten, and it mustn't be changed, which then implies that canon is the highest level of cultural memory, considered harmonious *par excellence*. We must always try to get to the ideal, because the ideal is the one thing that is mostly connected to the truth. If something is truthful, it leads us to harmony, and harmony in return leads us to truth again.

“Canonization means that everything regarded as alien or irrelevant is excluded, whereas everything significant (in the sense of formative or normative) is sacralized, that is, given the status of binding obligation and unchangeability. These admittedly extreme examples show that ethnic identity and durability depend on cultural memory and the form of its organization” (Assmann 2011, 140). Beauty, justice, love are all considered the ideal in their purest form, the form which is connected to the highest realm of being, and that is what is expected of the highest level of harmonious existence – to look at the face of the thing and recognize the truth. The highest level of harmony always operates with the truth and always imposes a truth seeker mode in us, the one that leads us in justice and helps us to operate from the realm of truth. “For these rules, have the term “code”. By contrast, canon does not denote any anthropological universal, but it does stand for a special case – that of a principle, norm or value that is far more binding than an individual code such as the grammatical rules of a language. The only time we might possibly speak of canon in such a context would be in relation to a highly normative grammar, that is, an aesthetically or ideologically conditioned form of language (Assmann 2011, 98).

So, while we are operating on the first level of remembrance, we might use certain words, and might sound a certain way, all the while subconsciously giving credit to our cultural heritage and legacy. On the other hand, when we consciously think about the ways in which we can improve the world, and our community, we are certainly operating on the second layer and level of knowledge about things that shape us from the past, because when we are consciously aware and we know all the shortcuts and the upper hands, we can improve and/ or act accordingly. That being told, knowledge about things from the past, and especially our willingness to learn from it, definitely both guide us to better understanding of our world and lead us to noticing harmony in all the history and literature books that might be a representative example of greatness, and over time may become the canon, just like the Bible is, and the finest representation of the words of harmony. Finally, we notice the pattern repeats itself through time, we understand the cycling nature of the worlds around us and their civilizations, their rise and their fall. Now we have the full circle, all the four layers of culture of remembrance are there, and their purpose in history, their wonderful transcendence reflected to us in the spirit of a nation, that never ceased to amaze us. We notice the history ever so often gives us such bold characters, in their audacity the history is shaped under their wing, and those are the Caesars of the world. But (un)consciously, they also played their role on the stage of the world's history, they had their purpose on the grand scheme of things, they were in service and there because of the people and the nation that needed them and that needed to be reshaped. At one moment, they knew they needed to serve their purpose and they did it. They belonged to history, but only when there is justice, we can acknowledge a development of the spirit of harmony. Harmony never resides where injustice is.

Polarization naturally occurs and the reality of the historical spirit transcends it by forming something meaningful out of it, the reality is sometimes shaped and transformed according to the polarization process that occurs on all level of creation and things. We are bound to emerge back stronger, guided by everything that past taught us, and that, on some levels, even might be triggering to us. The greatest force lies in discovering the strengths from the past and in learning from it, and also learning from all the other things that shaped our identity as a nation. From all the levels of creation, the one who shines the brightest to us, leads us to the new levels of discovery. Both our future and our past

are intertwined in a peculiar way, one aspect of it to be our guidance and the other to be our revenue. The present is the place where the culture of remembrance grows and forges our path, making us understand all those things worth remembering on a deeper level, and also, creating a sense of belonging and togetherness for all the people that reside on the same place, connected by the same roots, acknowledged and guided by tradition and a set of traditional values. The present is the place where all the values of the past get their concrete look, they are changed and they become what the past set in stone for them, the steps of the kings were heard long before they actually arrived. But also, the present becomes a place for cherishing the old battles, the place that transformed the spirit of harmony and set it for the new level of its unraveling. In this correlation the long awaited and necessary antithesis to the future is the past, but also in a way to unhide some things to us, when we can understand their value in retrospective. There are things that can only be understood from the future's perspective, the way everything intertwined and was important for the growth of history and the historical spirit as such. Every nation is an entity by itself, abiding by the very same, but yet different set of rules. We have a perspective on the individual characteristics of a person, but a nation now takes on the whole new level, presenting a set of an individual characteristics by itself, it has its own purpose in the scenery of historical growth and is a very important messenger, not only of the past but of the future as well, because every tension leads to a new discovery of what the future holds for us. Once we understand that the words we utter and speak have deeper meaning, we now start to profoundly understand the pattern of history, the pattern that led us to shaping our identity, both as a person and as a part of a nation and the nation itself. At the very same time we become the messengers of the future, by embodying the same spirit that in time will become guidance from the past for the future generations, the value every nation holds to us in every given moment can be seen through the eyes of the generations of the future – we both are transformed the moment we realize we both belong to the same chain of events that will eventually lead to revealing of the spirit of harmony. And its history is written in the book of the culture of remembrance. By respecting and acknowledging the past, we acknowledge ourselves. Hegel swiftly points out to this in his own way, expressing the idea that every part of a nation has its own distinct set of values and its own character revealing itself through time and space: “The character of the nation is that

of its deeds, for the deeds represent the end it pursues. The spirit's acts are of an essential nature; it makes itself in reality what it already is in itself, and its therefore its own deed or creation. In this way, it becomes its own object, and has its own existence before it. And it is the same with the spirit of a nation; it actively consists in making itself into an actual world which also has an existence in space. Its religion, ritual, ethics, customs, art, constitution and political laws – indeed the whole range of its institutions, events, and deeds, all this is its own creation, and it is that which makes the nation what is. Every nation feels this to be so" (Hegel 1975, 58).

As a living organism, it certainly moves through time and different stages, becoming what was expected from it and what was set in motion in the past. We now see a web set to describe the purpose of all things existing within the purposeful organism of a nation, we are witnessing its growth, as we are the immaculate part of it, and we are all together creating history, descendants from the past, and ascendants of the future, the future that becomes whole before our very eyes. Part of the task is finding ways in which the future and the past are interconnected in the present moment, and how that present moment evaporates the borders between the elements of the long-lost past and the upcoming future. These borders are most of the time very thin and it's easy to understand the interchangeable nature of the past, the present and the future once we see and recognize the necessary pattern, the pattern of the spirit growing and transforming through time. And this brings us to the fourth level of the spirit of harmony and cultural remembrance, and this level is now highly anticipated and greeted – we see nature going in cycles and we see the spirit of harmony transforming and coming back to itself and to its essential nature, and that is the focal point of the fourth element. We might have cycles in nature, but those cycles are nothing but remembrance to the spirit that grows to remember itself, now in a Platonic sense or way. The spirit most certainly grows back to itself, so amended by the title of this paper, the historical consciousness of a nation developing and realizing itself, finally becomes a part of something greater and bigger – it transforms into a historical consciousness with the main point of return to itself, a return that is transferable to progress in real time and space. First, we are greeted with polarization, then we have a certain battlefield of the idea and its antithesis, and finally the idea of harmony returns to itself, by embodying the spirit of memorable progress in real time. That being told, history is for the idea

of harmony transformation, progress and lastly remembrance. Let's see now how Hegel defines it: "The reawakening of nature is merely the repetition of one and the same process; it is a tedious chronicle in which the same cycle recurs again and again. There is nothing new under the sun. But this is not so with the sun of the spirit. Its movement and progression do not repeat themselves, for the changing aspect of the spirit as it passes through endlessly varying forms is essentially progress. This progress is evident even when the national spirit destroys itself by the negativity of its thought, because its knowledge, its thinking apprehension of being, is the source and matrix from which a new form – and indeed a higher form, whose principle both conserves and transfigures it – emerges" (Hegel 1975, 61).

However, in a way, it must be a regression as well, because the spirit and the idea eventually remember its divine nature. That being told, we have a point in return of the idea to itself to make. Platon has already implied it, all the knowledge is just remembrance, but considered from the idea's point of view, all possible knowledge is like progressing immensely to wake up from a dream, and the dream was the constraint. The idea has never been constrained, it always had the unlimited freedom, but it eventually showed, the polarization led to unification, and they both were just a step to self-invention and self-discovery of the spirit of the idea, the spirit of a nation and on the global scale of things, *the spirit of the world's history*. And that is also an important point to note and make here. It is a progress from which the idea cannot go back, but it is a certain progress in time and space, while the core is essentially limitless, and to express itself, it goes outward experiencing the world's history, but then it goes back to itself, just to realize it was limitless and powerful all along. It's like waking up to the core realization of the higher purpose of reality tapestry building the new century in front of it. Every single piece has its purpose in the creation of that tapestry, and every single piece co-exists on more and multiple levels. It's like a mirror that reflects its picture through time and space, the reflection closest to the idea is the brightest and more sacred, and at the same time – the hardest to grasp, while the others are more distant but still reflect the part of its glory. Even though some things may not seem to possess the utmost importance, they are still there to embody the journey of the spirit of harmony reflected back to us through the spirit of historical consciousness. The reflection of the historical consciousness is mostly seen in things that are closer to the idea, and they embody

the spirit of harmony in its reinvention and its journey. The core value of things is only seen in their relation to the ideal, reflected back to the spirit of harmony. The material world is contrasted to the ideal world, but both carry the same weight in the journey of life. "The spirit is essentially the product of its own activity, and its activity consists in transcending and negating its immediacy and turning in upon itself. The spirit is free; and the aim of the world spirit in the world history is to realize its essence and to obtain the prerogative of freedom. Its activity is that of knowing and recognizing itself, but it accomplishes this in gradual stages rather than at a single step. Each new individual national spirit represents a new stage in the conquering march of the world spirit as it wins its way to consciousness and freedom" (Hegel 1975, 63).

To sum up, when it comes to history and remembrance, I must imply some other things this time, as well. It is true that cultural history is mostly written by winners, so our views on history are heavily influenced by their own ideas and perspective, the winners definitely were the writers who wrote with an eye on history, no matter how things may seem from the perspective of the descendants. Therefore, they got their hold on history, but the historical consciousness belongs to the idea itself, in one moment they were the necessary change for the idea of harmony to experience itself on the tapestry of time and space. One thing led to another, and the puzzle of history created a certain web for the historical consciousness to grow with it, and to expand exponentially through time and space. Sometimes, the historical consciousness needs its antithesis, and negating it means creating something that leaves a mark in history, and that can only be done by a person of strong character. But, as huge and important as they were in history, leaving their mark and obtaining some type of quiet sovereignty over space and time, they will also still be on the lower level of historical consciousness, by presenting the cyclic nature of time and space, while the idea itself belongs to the highest level of progress and return, *the eternal return* to itself. In this eternal return the absolute identity is obtained and given, but at the same time, there is no movement. That's why history is specifically there to be the negating force and the antithesis to the idea itself, to be what the idea needs, in order to eventually remember its eternal nature, but more importantly, to discover the meaning of it, therefore the act of realizing itself for the idea is historical consciousness in its full motion of (un)becoming. From the very first stage where the cultural memory is presented to us, on all the levels of historical consciousness, the idea of

harmony has found and expressed itself through various ways of creation and thought. Sometimes, the idea is found in the words of great value, sometimes in deeds that redefine century, but either way, the way of continual expression never evaporated. It is a reminder that an expression of history through space and time is a never-ending process, but always full of transformative potential and (un)hidden glory. As the observers of history at one point in time, and those who consciously learn from it, as well, we cannot stop appreciating its tremendous power, knowing that there is a greater force behind the scenes of history – the force of harmony which tends to grow together with time, or, more precisely, the time will grow and move accordingly in order to accompany it.

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ТРАНЦЕНДЕНЦИЯ ИДЕЙ ИСТОРИЧЕСКОГО СОЗНАНИЯ ОТ КУЛЬТУРЫ ПАМЯТИ К ОТРАЖЕНИЮ НАЦИОНАЛЬНОГО СОЗНАНИЯ И ИДЕНТИЧНОСТИ

Аннотация

Основная цель данной статьи – признать наиболее жизненно важные элементы идеи исторического сознания, развивающегося через рост нации, поддерживаемого ее собственной повесткой дня и национальными интересами и отражающегося обратно в общество через переворот его исторических корней. и апофеоз славы никогда не забываемых дел. Хватка культуры держит картину своей истории в руках времени, тождество времени воскрешает прошлое не только через реальность настоящего момента, но и через будущее, потому что один и тот же цикл битвы никогда не заканчивается. Самобытность нации (не) скрыта в ее истории, и только через историческое сознание и память идентичность идеи может и будет реализована. Самобытность нации формируется как памятью, так и забвением: одно необходимо для понимания и изучения, а другое — для сохранения, и в этой статье будут раскрыты причины этого. Дух истории строится и возрождается через врата времени, следуя той же циклической природе побед и поражений, оставляя след в истории и культуре, формируя мировоззрение будущих поколений. Другой важный вопрос, который будет рассмотрен в этой статье, - это принадлежность истории, являются ли победителями те, кто получает свои права на историю как таковую, и как мы можем раскрыть ее, а также предсказать возможные результаты и

необходимые политические шаги, которые необходимо предпринять, имея в виду, что, следя за историей, мы можем научиться извлекать из нее уроки.

Ключевые слова: *историческая память, дух истории, культура памяти, идея, историческое сознание*