Historical consciousness is studied by the humanities, including philosophy of history and historiosophy. These segments of theoretical knowledge express the movement of thought in terms of understanding the social process, taken in retrospect: the philosophy of history is based on deductive thinking about history and its results in consciousness, more broadly - in human culture, and historiosophy generalizes fact, processing historical complex, and theoretically in information-knowledge historical time-space. And, as the praxeological material becomes more and more daily - because it grows in a geometric progression, filling all the gaps - printed and virtual electronic, the problem of its generalization and systematization is urgent. Based on the factual material, historians, all interested humanities develop schemes of the historical process, which is further in the form of didactics and methodology is formed as historical knowledge.

This knowledge, in turn, is presented to society through the functioning of institutions - state and public. The state determines the content and forms of organization of this knowledge: through education and upbringing, media regulation, activities of institutions, establishments and organizations of historical orientation (including museums, archives, various foundations), etc. Today such activity in Ukraine has, first of all, civic patriotic character and meaning. This is caused by geopolitical processes, the state of hybrid warfare, other crises and challenges, especially in the field of spiritual, cultural and information development of the individual. Historical consciousness is essentially aimed at the cultural development of man, within which there are transformational processes of ideological content. In general, human consciousness constantly interacts: genotypic historical memory, ancestral traditions, expressed in various forms, acquired socially significant information and knowledge, guidelines, orientations, hopes, expectations, etc.

These conscious elements are constantly correlated in human nature on three levels - at the level of perception, at the level of imagination and at the level of understanding, significantly influencing individual behavior and individual worldview positioning. For our topic, this is important in the sense of the formation of historical consciousness as a fundamental segment of the consciousness of the individual and his creative transformational activity. Man, gaining social experience, knowledge, being in a state of prolonged communication with the world of various information, especially in its virtual screen visual segment, daily encounters with history and modernity, forming the inner world.
Man, having wide access to world knowledge and information, on the one hand, is a product of family, social environment, and on the other - a generator of new ideas, information and knowledge, which in some way are intertwined with the universal historical and cultural context. Man, daily moving up the ladder of knowledge, re-learns for himself the diverse cultural and historical world - through mythology, religion, the study of family traditions, through following traditions and innovations within social groups, through education and upbringing, in general - through joining the historical consciousness of society in various forms. First of all, a person's attitude to knowledge of universal culture and knowledge and socio-cultural heritage at the level of the social environment in which his life flows is important.

The purpose and subject of the study is the analysis and systematization of modern approaches to understanding the state and spatio-temporal transformations at the level of historical consciousness as a social phenomenon. Its significant social character, in turn, is determined by the state and changes in politics, economics and culture, and social - through the state and transformations in the individual socio-culture at the regional and local levels. In other words, the social level covers the activities of social institutions, and the social - the entire system of everyday human relations - family, professional, everyday.

Our author's approach is to characterize the ratio of individualistic and collectivist tendencies of historical development, which reflect the content of history and reflect it in the consciousness at the social and personal levels. Next, we will consider how this relationship is reflected in the subject - the object process of understanding history - through the relationship of philosophy of history and historiosophy, which is reflected in modern concepts - both foreign and domestic.

**METHOD**

This in the course of our research it should be noted that the subject of the philosophy of history is the interpretation and disclosure of the content of the historical process and historical knowledge from the standpoint of philosophical methodology. In this aspect, the structural elements of philosophy are used, in relation to which the analysis of historical consciousness unfolds. At the level of meta-analysis, it is an ontology of the philosophy of history that studies the problems of historical existence, such as: the content and direction of historical progress, the formation of a single historical time-space of history, determining the unity of world history, man's place in the universe. An important place in this gap is the process of studying the logic of society, the relationship and interdependence of its various parties.

In our opinion, this logic unfolds as an ideal vision of history in all its components, as a metahistory, in which its subject is fully realized - man and social groups. In this case, the conscious aspect of this lacuna is crucial as a meta-attribute of the human - from the very sources of human existence. Epistemology of the philosophy of history focuses on the problems of historical knowledge, namely: the study, analysis, explanation of historical facts and events, determining the specifics of historical knowledge, the search for truth in historical knowledge, etc. In our opinion, in this gap an important place is occupied by cognitive-emotional elements of human consciousness, which have historical roots.

These include protoscience, mythology, religion, education, historical scientific knowledge, philosophical knowledge and worldview, and so on. History of philosophy of history explores the problems of origin and development of philosophy of history, the formation of its subject, the process of internal differentiation of philosophy of history, during which there were different directions and currents of philosophy of history. In this sense, both the history and philosophy of historical knowledge and its ethnic gaps are important to us. For Ukraine, these processes were of particular importance at the turn of the era, in the late XIX - first quarter of XX century, when there was a revival of the Ukrainian national spirit.

During the 30 years of Ukrainian independence, since 1991, the latest approaches in this field have been developed. These processes became especially important during the modern struggle of Ukraine for independence from neocolonial encroachments. The anthropology of the philosophy of history studies the place of man in the historical process, the role of the subjects of history in this process, answering the question "Who makes history?" Usually
representatives of different areas of philosophy of history to the subjects of the historical process include: people, nation, mass, crowd, social classes and prominent personalities.

In this field, the sprouts of the latest vision of the relationship between individualistic and collectivist tendencies are growing both in universal history and in regional and local histories. In this context, there are interethnic clashes of different levels and types - from ideological to geopolitical. In turn, the understanding of these elements of the theoretical level of historical knowledge as a component of historical consciousness, and more broadly - historical culture, relies on the disclosure of general principles of scientific knowledge: historical-logical, systematic and objective.

Accordingly, these principles are implemented through certain methods: both general philosophical and purely socio-historical - synchronous, diachronic, comparative, and so on. In this direction the declared ratio of individualistic and collectivist tendencies in history works, which can be characterized as generalization of tendencies of movement of historical consciousness, according to stages of development of mankind and characteristics of its specific - ethnological, ethnographic, ethno-geographic - segments. In this aspect, it is important for us to essentially reveal the national history of Ukraine - from its autochthonous origins, which stretch in historical space-time and which can be traced in the study of the Ukrainian national mental character.

The latter can be assessed in various aspects of national history - in synchronous - in comparison with other histories, in diachronic - in the form of sequence and length of national ethnic history and in comparative - in comparison with other histories. Following the methodology of the philosophy of history in the aspect of historical consciousness makes it possible to essentially reveal the functions of the philosophy of history. In particular, the ideological function of the philosophy of history contributes to the formation of a person’s identified view of history: the existence and development of society, understanding the unity and diversity of the historical process, its content and directions, the place and role of the individual.

In our opinion, in this aspect, the coverage of the role of individuals and their place in the creation of history is, above all, the importance of the conscious factor and the factor of history. It can also be interpreted in terms of other humanities, in particular: social psychology, psychology of myth and religion, psychology of creativity, etc. The theoretical function of the philosophy of history is that in mental development is formed the opportunity to look into the gap. historical process, considering it at the level of theory as a set of views on its essence, content, directions of historical development. Thus, the opportunity is formed to carry out a theoretical reconstruction of the past, to establish the truth of historical facts and events and to form their adequate assessment.

We also note in this aspect that historical consciousness can be interpreted as an ideal construct, model, matrix, on which it is possible to impose practical conclusions from historical existence. In this sense, the values of culture are important, which form a cultural-historical ideal, in relation to which it is possible to structure and learn about historical societies, societies, and so on. The methodological function of the philosophy of history is the possibility of applying its provisions in the direction of the study of phenomena and events of the past, studied simultaneously by related social sciences.

In this approach, the provisions and conclusions of the philosophy of history play the role of a kind of methodological tool in research carried out, including in the field of sociology, economics, political science and other humanities. In this perspective, the above-mentioned ratio of individualistic and collectivist tendencies in history as an aspect of understanding the existence of historical consciousness, serves as a kind of matrix on which actual history can be superimposed, taken in its general, regional and local features.

This is especially important for ethnic history, which clearly reflects the essential features of both universal and individual. The prognostic function of the philosophy of history is that knowledge of the laws of the historical process helps to predict trends in society, its individual subsystems, the immediate and more distant consequences of events in history, the results of socio-cultural activities. On the basis of such a prediction it is possible to predict the development of social phenomena and society as a whole.
Through the study of attitudes in society, people’s attitudes to the present, to the policy of the state and its government, it is possible to predict the course of development of both the holistic social consciousness and its historical segment. For the recent history of Ukraine and its adequate assessment, the events of the last decade are important, when our national history was divided: into pre- and post-. Domestic “pre-war” assessments of history today are revised on the basis of the latest geopolitical and other realities. The history of Ukraine today is emphasized at the level of great events, in particular, the history of the XX century. The common history of the “fraternal” Slavic peoples and the former Soviet socialist republics is viewed both from the standpoint of universal history and from the history of mentality, national, and national spirit.

A new history is being written before our eyes - the history of a man who has the experience of postcolonial encroachments, is able to compare it with the experience of other citizens of the world. In turn, historiosophy relies on system-functional analysis, which reveals the structural elements of historical knowledge as a theoretical and factual (praxeological) part of historical culture. Our main prediction in this sense is the understanding of historical consciousness as a form of social consciousness, taken in its retrospective aspect. In this aspect, the ratio of individualistic and collectivist tendencies in the history of mankind relief reflects the essence of the transformations inherent in the actual shift in history. As an example, it is possible to trace the state of the struggle between globalism and anti-globalism, colonialism and post-colonialism - with anti-colonialism and post-anti-colonialism, racism and post-racism - with anti- and post-racism.

RESULT

The state of development of the problem. In particular, representatives of the theory of the historical cycle (SPENGLER, 1991; ENGELS, 2019; FARRENKOPF, 1993; TOYNBEE, 1987; KROLL, 2009; LANG, 2011; STEIZINGER, 2020) as well as their predecessors, aimed to identify patterns of historical process. Civilizational, or culturological approach to understanding the philosophy of history, developed in the XIX–XX centuries (PAVLENO, 1999). Its main feature is the assertion of the idea of the existence of different cultures and civilizations, of their locality and diversity; in its stream the rigid one-line scheme of social progress is denied. In particular, Oswald Spengler was critical of the Eurocentric one-line scheme of social progress. The main category in Spengler’s philosophy is culture, which he understands as a special organism, separated from identical organisms.

Spengler (1991) denies the integrity and unity of world history, the existence of a constant and common in it; identifies a number of specific cultures in the history of mankind. Arnold Toynbee views history as a collection of stories of individual peculiar, relatively closed civilizations; in his opinion, each of them has passed certain stages of historical existence, such as: emergence, growth, breakage and decomposition. A. Toynbee sought to derive formal empirical laws of recurrence of social development that would predict global events in the foreseeable future. Representatives of the Christian philosophy of history reflected the essential moments of the genesis of historical consciousness (in its relation to God) from the positions of: neotomism (Jacques Mariten, Etienne Henri Gilson, etc.), neo-Augustism (Maurice Blond, Gabriel Marcel, Pierre Teilhard de Chardin (PIERRE TEILHARD DE CHARDIN, 1959; NORMANDIN & WOLFE, 2015; LYONS, 1982), and existentialism (JASPERS, 2021) whose representatives, as a platform for human existence, saw the infinity of manifestations of consciousness, in particular, in the field of the relationship of freedom and responsibility, in the context of expanding the understanding of the human spirit.

Proponents of epistemological theory and critiques of historical cognition (Wilhelm Dilthey, Benedetto Croce) did not limit themselves to purely pragmatic historiosophy, analyzing historical cognition as knowledge of the foundations of human existence in its subconscious realm. It should also be understood that both the neo-Kantian philosophy of history (WINDELBAND, 2021) and the “analytical” philosophy of history (HESSE, 1974; HEMPEL, 2014) and others, have their specific subject. The axiological concept of the philosophy of history pays special attention to the problem of the values of history, to the elucidation of the rational bases of evaluative judgments, in relation to which certain phenomena of historical knowledge are either valuable or not.
Considering the relationship between social life and spiritual life, (WINDELBAND, 2021) draw a conclusion about the leading role in spiritual life in the history of society of the world of values. Based on considerations, the philosophy of history is a doctrine of values that are important as tools for influencing people’s lives and activities. An important feature of modern philosophy of history is that their subject is the global problems of world history, modern civilization etc. In our opinion, through their disclosure, and especially through the disclosure of the relationship between individualistic and collectivist tendencies of historical progress, it is possible to consider the essence of transformations of both social historical consciousness and individual consciousness.

In this sense, the work of researchers in the field of theory of modern global society, in which consciousness is visualized, is important. In particular, the problem of content and direction of the historical process was also considered by (FUKUYAMA, 2021) proposed the author’s concept of “the end of history”, the essence of which is that humanity will eventually find the optimal form of society and state; that the universal ideal is a set of liberal ideas and views on the basis of which human needs must be met and the basic contradictions of society resolved. Modern man is related to the world of diverse visual information, more broadly - culture, within which a person perceives the world in the screen vision from mini-screens to the general screen image, which is the world; this person perceives history as a kaleidoscope of color images. In this aspect, it is important to involve man in the world of real events that have taken place in history, to help him understand the essence of these events so that he does not dissolve into the imaginary, manipulated world.

The epistemological direction of the philosophy of history is critical philosophy of history. This is due to the fact that its representatives insist on the idea that a critical examination of history makes it possible to form a certain model of human history, to assess the degree of truth of historical facts, to theoretically reproduce the picture of historical reality. The sources of this approach come from the Baden school of neo-Kantianism, which dealt with methodological problems of historical knowledge, the study of the specifics of human history. Its founder is considered to be (AARON & BRYAN, 2018; MAZGAJ, 2020). Representatives of the ontological concept consider the subject of philosophy of history to be a set of studies aimed at identifying specific features of social phenomena and processes.

These studies are related to such general philosophical ontological problems, in the solution of which the differences of the history of society from other social phenomena are taken into account. The creators of this approach (Robert Mel, Roger Ramon, Anne Callo, etc.) argue that the focus of philosophy of history should be primarily ontological problems: the content and formation of human history, the essence of the historical process, the possibility of predicting the future, the role and place of man in the historical process, etc. Precisely in the course of this doctrine, in considering the driving forces of social development, there is a problem of the role of consciousness, human will in the historical process.

In modern philosophy of history coexist two main approaches to explaining the logic and direction of the historical process: formational and civilizational approaches. In particular, the formational approach is based on a monistic understanding of history; treats history as a single linear-translation, natural-historical process in the form of successive changes in socio-economic formations. Today, there is a certain understanding of history that it attempts to use the positive aspects of past approaches, based on compensating for their shortcomings. This approach is called monadic. Its characteristic feature is the consideration of the world-historical process in unity, which, in turn, is formed from many historical individuals (societies) (REVIEWS, 2017). The analysis of historical memory was also addressed by (RICOEUR, 2006; ASSMAN, 2019). In Ukraine, the problems of historical memory are studied by (GOLUBOVICH, 2021; DOVGOPOLOVA, 2012; OVSIANKINA, 2019; YEREMINA, 2013).

**DISCUSSION**

This Historical consciousness is understood as a special form of social consciousness, which includes: social memory, historical facts, ideas about historical processes and patterns of their course, the phenomenon of socio-historical forecasting, as well as a set of social ideals, which interact with each other and are due to certain material and ideal factors in the socio-cultural sphere of society (WILCZYNSKI, 2019). Historical consciousness is a set of ideas, views, ideas,
feelings, attitudes that reflect the perception and evaluation of society and the individual of the past in all its diversity; it is characteristic both for society as a whole and for various socio-demographic, socio-professional and ethno-social strata. From the point of view of the methodology of social knowledge, historical consciousness as an important component of social consciousness is important for the ethnosc as a resource base in the sense of obtaining important information from it, which has strategic ideological and ideological significance (HARDEL & VYZDRYK, 2019, p. 100-107).

For Ukraine, this is expressed in the appeal to the history of conceptually important facts, since the confrontation of the Ukrainian national spirit with the empire and neo-empire. It is the transformations in the Ukrainian national consciousness, connected with encroachments on its identity, that determine the meaning of historical consciousness today, especially in the situation of falsification of national history by certain structures and figures. In the context of intensive global spiritual and informational transformations in the cultural sphere, the integration of the historical consciousness of society into the individual consciousness of man, which was at the crossroads of many ideological and cultural influences (PERZHUN, 2012, p. 104-109), is extremely important.

Such integration, in our opinion, ensures the progress of society and its ethnic groups, which, in turn, is comprehensively correlated with the ability of society and social groups, in the sense of taking into account and understanding the experience of the past, adequate use of traditional historical knowledge base, social activities, ways and means of achieving them and further critical evaluation of its results (VASHKEVICH, 2010, p. 31). Modern transformations in the collective memory of mankind, social memory, etc., require careful collection, accumulation, storage and appropriate daily use of historical knowledge acquired through theoretical analysis of history, as well as from the experience of practical life in the past, in order to recreate the ancestral life of the human community. In this aspect, historical consciousness is a mechanism that comprehensively rethinksthe events of the past, presenting historical knowledge in the appropriate present perspective (HARDEL & VYZDRYK, 2019, p. 107).

Today, as a result of transformations on the worldview of information and knowledge, the manipulation of historical consciousness is one of the components in the sense of information warfare. In particular, one of the methods of influencing historical consciousness is the use of disorienting information, as one that falsifies its place in the historical process, economic condition of society, in international and interstate relations (PERZHUN, 2012). It must also be understood that historical consciousness is the product of a prolonged, in space-time, process of spiritual, cultural and socio-political development, both of the individual and of social classes, groups, communities, nations and peoples; it is the result of the evolution of a special sphere of culture, the functioning of which is determined by the needs of social theory and practice.

It is a historical consciousness that connects the past, present and future into a certain total integrity. Time and space are very important categories of historical consciousness. In this regard, P. Shtompka expressed in a certain way: “... Experience of time and the idea of time come from the changes in reality that occur...” (SHTOMPKA, 1996, p. 67). This refers to social and social transformations that affect the perception of society and the individual of historical time. In this perspective, we note that the sense of time in the modern global era is significantly different from the same feelings in past eras. This is due to the dominance of the media, the influence of the Internet, the general information situation, when at the same time all mankind participates in the historical process - either directly or virtually.

Also, the historical consciousness is “responsible” for the actions of certain historical figures. In particular, through historical memory as a segment of historical consciousness, the values of the historical epoch, the values of a certain society are transmitted - at the level of traditions, in general - ethnic history. The historical consciousness acquires special significance in the so-called “Transitional times”, in the transitional stages of development of nations and states, when there are significant changes in the spiritual, socio-cultural and production-material spheres of social life.

This is crucial for Ukraine's positioning in the world space-time. The historical memory of the Ukrainian people records such historical events that they are of global significance - the
Holodomor, the events of World War II, the pages of the Holocaust, and others. The events of 2004-2014 and the following years are forever engraved in the history of Ukraine. These gaps in modern national history are a way to consolidate Ukrainian society during a difficult geopolitical situation and a “hybrid” war; the subject of socio-humanitarian philosophical thinking in the direction of developing a modern methodology of system-functional analysis of the process of formation of socio-cultural values in modern society.

Ukraine, according to the “sacred motivation of the historical process”, should be considered the central fundamental aspect / source of Slavic civilization due to the “rupture” of Ukraine (according to S. Huntington), its phase-boundary neutral (VOZNIUK, 2021, p. 167). Recognition of this, according to the researcher, will help restore the unity of Slavic civilization, raising the status of conscious Ukrainians, which for obvious reasons feels the object of “historical exploitation”. This is what Huntington (2020) writes about: “…if Ukrainians, abandoning the Marxist model of behavior, reject liberal democracy and start behaving like Ukrainians and not like people in the West, relations between Ukraine and the West will become competitive again…” (307).

CONCLUSION

Historical consciousness is an important socio-historical phenomenon that connects in social and individual history three incarnations of human existence - past, present and future. Historical consciousness performs many ideological and socially oriented functions in public and social life. In a global society, there is a fierce struggle between tradition and innovation, especially in the worldview. It affects many elements of social spiritual life. In them - in mythology, religion, science, art and literature, in education and upbringing, historical consciousness has the significance of intergenerational interethnic transmission. Both universal values and regional and local values are transmitted through historical consciousness.

Touching on history, the individual enters the inner world of the body of society, experiencing what once took place in real life. Through these experiences and figurative representations of the past, the individual joins Eternity. For Ukraine, historical consciousness is the realm of a fierce ideological worldview, especially in the face of external threats and challenges, in the face of unresolved many issues of social life. We hope that the material presented by us will allow us to re-evaluate the contribution of philosophy to solving the problems of historical truth and historical memory - as a spiritual platform for the movement towards a bright and positive future.

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Historical consciousness and its transformations in modern society: changes in the value orientations in modern philosophy of history

Consciência histórica e as suas transformações na sociedade moderna: mudanças nas orientações de valor na filosofia moderna da história

La conciencia histórica y sus transformaciones en la sociedad moderna: cambios en las orientaciones de valores en la filosofía moderna de la historia

Resumo
O objetivo deste trabalho foi determinar as principais tendências no desenvolvimento da consciência histórica em um ambiente de sociedade e crise. A hipótese é uma tentativa de analisar sistematicamente conceitos filosóficos-históricos, escolas, abordagens, doutrinas que expressam a essência dos processos transformacionais dentro da relação entre tradição e inovação - no desenvolvimento da sociedade e do cotidiano. Na visão dos autores, os aspectos filosóficos-históricos modernos e perspectivas historiosóficas também estão em um estado de incerteza, o que complica muito a solução de nosso objetivo de pesquisa. No sentido da compreensão acima mencionada da tendência definidora do desenvolvimento socio-social, pode-se propor como generalização do conteúdo da história - para alcançar a máxima liberdade da sociedade e do homem, levando em conta todas as preocupações que são fundamentais, como no segmento antropológico da sociedade e em termos da relação entre sociedade e natureza.

Keywords: Society. Historical consciousness. Civilization. Transformation. Man.

Abstract
The purpose of our research is to determine the main trends in the development of historical consciousness in a crisis society and environment. Our hypothesis is an attempt to systematically analyze modern historiosophical and philosophical-historical concepts, schools, approaches, doctrines that express the essence of transformational processes within the relationship of tradition and innovation - in the development of society and everyday life. In our opinion, modern philosophical-historical and historiosophical views are also in a state of uncertainty, which greatly complicates the solution of our research goal. But, our approach in the sense of the above understanding of the defining trend of socio-social development, can be proposed as a generalization of the content of history - to achieve maximum freedom of society and man, taking into account all the concerns that are key, as in the anthropological segment of society and in terms of the relationship between society and nature.

Palavras-chave: Sociedade. Consciência histórica. Civilização. Transformação. Homem.

Resumen
El objetivo de este trabajo fue determinar las principales tendencias en el desarrollo de la conciencia histórica en un entorno de sociedad y crisis. La hipótesis es un intento de analizar sistemáticamente los conceptos filosófico-históricos modernos, las escuelas, los enfoques, las doctrinas que expresan la esencia de los procesos de transformación dentro de la relación entre tradición e innovación, en el desarrollo de la sociedad y la vida cotidiana. En opinión de los autores, los aspectos filosófico-históricos modernos y las perspectivas historiosóficas también se encuentran en un estado de incertidumbre, lo que complica enormemente la solución de nuestro objetivo de investigación. En el sentido de la comprensión antes mencionada de la tendencia definitoria del desarrollo socio-social, se puede proponer como una generalización del contenido de la historia, para lograr la máxima libertad de la sociedad y el hombre, teniendo en cuenta todas las preocupaciones que son fundamentales, como en el segmento antropológico de la sociedad y en términos de la relación entre la sociedad y la naturaleza.

Palabras-clave: Sociedad. Conciencia histórica. Civilización. Transformación. Hombre.