

Practical Consciousness in Cultural Community

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Abstract: The paper analyzes the basic characteristics of the cultural community in the context of interpretive sociology, based on the notion of personality lifeworld. The difference between the society and the community as different levels of social reality is presented in motivation and discourse. Practical consciousness is treated as a form of conscious and unconscious reflexive behavior, its subjective and intersubjective basics are considered. The organic compound of phenomenological (temporal) and cultural (linguistic) aspects of practical consciousness is fixed in the subjective perception and memory. This allows to discover new functional connections in the socio-cultural dynamics of community, join the semantics of cultural forms and practical consciousness.

Key words: Community • Cultural form • Practical consciousness • Reflexive behavior • Semantics

INTRODUCTION

Traditionally, the analysis of cultural forms and consciousness relationship is based on the idea of a society in its sociological abstraction from cultural and individual psychological characteristics. This abstraction allows to consider a single course of history, regardless of community cultural forms which are formed in a particular era. But historical epoch is defined by researchers determined depending on the principle of social exchange, which creates social ties hierarchy within society as a single entity [1], establishing a certain semantic sphere of communication [2].

Current investigations emphasize the role of reflection in social interactions. The correlation of cultural and everyday experience becomes one of the main issues in the theories of social constructivism [3]. Historically conditioned cultural action the ultimate goal of which is the development of a new method for world cognition is the main issue of social intelligence. Its organic realization in society is associated with a unique personality mind on personality level. However, according to T.Parsons theory of social action [4] the diversity of human actions is always normalized by patterns (patterns of actions), suggesting

certain social roles. A man may plan his action and implement it only in certain limits determined by the prevailing system of values, norms and patterns. Culture preserves latent patterns of behavior in its forms, and thus implicitly regulates people consciousness and actions.

In this regard, the development of ideas about the human community structure and its basic characteristics is of particular interest to social practices, the subject area of which a man and historically established cultural space of his life and communicative action which connects a subject with others within a particular culture [5]. At that the issue of the relationship between cultural and subjective meanings is directly related to the communicative problem of sense transmission in a community and to understanding process.

Method. The modern approach to the understanding of society and a man in everyday reality is being developed on the basis of individual life world notion. Giddens emphasizes that in modern investigations history is considered as forward movement of society generated by awareness and the empathy for world history [6, p. 290]. On the one hand phenomenology emphasizes the autonomy and the temporality of

consciousness, on the other it emphasizes the life world intersubjectivity. A. Schutz [7], having synthesized the ideas of Husserl phenomenology [8] and M. Weber sociological principles [9] proposed the concept of interpretive sociology, based on the notion of semantic finite fields, which are formed in the community and at the same time indicate the borders of mentality and cultural form borders.

P.A. Sorokin [10] introduced the concept of social culture in the theory of civilization cycle. This concept is characterized by its unique mentality, philosophy, religion, art, moral ideal, laws, customs, political and economic organization, as well as by its unique personality type. The binary concept "socio-cultural" according to M.S. Kagan was widely spread and it demonstrates the urgent need of social sciences to make the subject of special consideration the possibility and necessity of culture and society crossing [11].

Main Part: The attempt to systematize the complex socio-cultural dynamics on the basis of relationship between culture and spirit was made by P.A. Sorokin who believed that the history of mankind has only three alternate types of culture: ideational, idealistic and sensual one. Humanity is now moving towards a definite goal, giving the preference to a particular regard concerning religious and sensual values. The predominance of one type of mentality causes the activation of the opposite one. Human consciousness is necessarily in relation to the features of the present, depending on the priority of spiritual or material development level.

The contemporary processes of globalization pose particular sociocultural environments and the new types of virtual communities, forcing to reconsider the typological characteristics of cultural-historical process in personalized dimension. Practical consciousness phenomenon acquires a key sense fixing an ambiguous relationship of communication, consciousness and socio-cultural norm.

The personalized aspect of cultural community forms is the focus of contemporary sociologists. The fact of human actions conditionality by a linguistic tradition bearing the semantic context is undoubtful. Even in simple automatic actions at the level of common sense a person operates with some basic knowledge, which is not always verbalized. This tacit knowledge involves a common language or social competence. The knowledge of one's social status, providing the basis for common sense

psychology, converts each individual in a social subject. A. Giddens, offering to study internal social changes, formulates an idea of societal system the integrity of which is determined by practical consciousness [6, p.94]. The content of practical consciousness combines consciousness, sensory perception, memory and recollection. Memory is treated as the consolidation of consciousness in time, which is inevitably linked to cultural forms that exist in community.

The constitutive feature of a community is values which hold the semantic field of practical consciousness of an individual. The term community introduced by F. Tönnies [1] suggests the naturalness of people unity, its values and meanings and emotional basis, usually hidden by social practice. By contrasting two types of social organizations: community (*Gemeinschaft*) and society (*Gesellschaft*), F. Tönnies emphasized the value of community compared to higher society. The commonality is an association based on naturally perceived proximity - geographical, psychological, consanguine (e.g., family) or spiritual one. An individual can not be outside the community. He belongs to it unconsciously. Society, in contrast to community, is created artificially: for example, trade unions, cultural associations, charities, hobby groups, scientific associations and academies. They are attended consciously pursuing any interests.

Community can be formed as an informal unity on the basis of society type that exists in this particular era. Each historical epoch offers its values concerning human body, language, expression of feelings and moral prohibitions. Community reveals and locates the main areas of interest that exist in this cultural type of society. The base of bringing people together in informal social groups is the adoption of common moral and religious values, the important role is played by ideological principles and material interests.

The emergence of communities who reject socially accepted cultural values, the transformation of cultural forms evidences of mankind development. In due time, the invention of alphabet in ancient Greece allowed to develop the tradition of rationalism in Western culture. New alphabetical order made a man more rational, having separated him from the sphere of sensory perception. The speaking was separated from the spoken, the conceptual discourse possibility appeared [12]. In the 20th century the spread of radio and television corrected the sensory perception of the world at a different level of mass and practical consciousness.

Ordinary consciousness is traditionally viewed as an object of propaganda, targeted on education and training, which operates by linguistic means and implies a reflexive behavior. The upbringing is drawn to consciousness and behavior form motivation that combine cultural and individual experience. The issue of cultural action as an individual means of world perception accentuates the issue of personality psychological structure and mental activity norm.

According to Freud [13], human psychic structure consists of three components: Id (unconscious), Ego (consciousness) and superego (moral views). Unconscious, being the source of our actions hidden motivations is a primal one in relation to reflexive control over own behavior. A. Giddens [6], criticizing the model of human psychic structure, raises the following question: what component makes a personality. Highlighting the key role of consciousness in a subject mind activity, he offers a different model of psyche, which includes as elements the basic security system, practical consciousness and discursive consciousness.

Following the attitude of linguistic structuralism, A. Giddens believes that the formation of ego identity occurs exclusively through discourse, in other words, by learning the language. However, ego must be related to the body as a field of activity [6, p. 92]. It is necessary that a subject was aware of his actions and the reasons that gave rise to these actions to make the activities conscious ones. Ego means self-consciousness of a speaking subject, which at a certain stage of language development may distinguish between me and mine. This implies a reflexive body control and the ability to behave.

Discursive consciousness, according to A. Giddens, means the ability to express what is happening by language use, and unconscious means the inability to verbalize the reasons for action. Offering to distinguish consciousness, memory and remembrance, A. Giddens describes memory as temporal consciously unconscious structure. Unconscious is closely linked to our memory, and the memory is linked to our language, therefore, trying to explain the unconscious through memory, we can not withdraw a discourse from it as a conceptual basis creating a non-verbalized sense contour. Note that St. Toulmin [14] defines the unconscious as the ability to articulate.

Analyzing the linguistic aspect of mental activity, A. Giddens concludes that both conscious and unconscious characterize practical consciousness as a

reflexive behavior. Speaking of practical consciousness, he is referring to unconscious mental activity, in which time plays an important role, but which, nevertheless, operates by meanings.

CONCLUSION

The cultural forms of identity that define linguistic and social competence is a necessary condition for practical sense-consciousness. Time as a continuous movement accompanies human activity entering in his mental experience as current moments. The subjective basis of practical consciousness forms perception and memory, fixing the perception transmission through the images remembered once by our consciousness and passed into the unconscious. Thanks to memory our perception records past events and links them to the present. Thus, the individual life acquires internal sense boundaries and unfolds in some kind of chronotope. Cultural and historical time becomes an integral feature of subjectivity through the perception and practical consciousness.

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