

FEATURES OF THE INTEREST IN EXPLORING THE PROBLEMS OF HISTORICAL MEMORY

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In this article it is being proved that strong interest in the problems of historical memory in the modern world is expressed by the state (activity of specialized non-governmental organizations), society (polarization of opinions on the same events; «pressure» of the information space), and science (increasing scientific activity in exploring the historical memory; increasing number of discussions about different aspects in history development). The increase in the volume of information raises the question about the social function of science in general and the social role of a historian specifically.

Key words: structures of events, social function of science, the hypothesis of the basic conflict of man, E.Becker, the desire for immortality, history.

Historical memory in this article is understood as symbolic representation of historical past being a component of person self-identification, social group and society [1]. Historical memory problems cover the maximum wide range of works (works related to individual objects or sources of memory formation; works studying historical conscience of any social group or community; works studying evolution of historical memory of a specific historical character, etc.).

The object of this research is historical memory; the subject is historical memory study; the goal is to find a source of interest in historical memory problems. The above task was fulfilled both in relation to human and the state and the society.

To achieve the set goal, the philosophical and historical literature was analysed, as well as works of foreign authors were studied and translated into the Russian language (when required). Ideas contained in these works were synthesized and the material which could be used in further theoretical researches was created.

The interest in problems of historical memory in the today's world is sufficiently high and is expressed from different perspectives.

First, specialized public organizations have been established and function in many countries. Their activity is directly connected with national memory preservation and protection.

So, the priority activity of the association «Russian Historical Society» is combination of efforts of the society, the state, scientists, art representatives and history amateurs to create all-Russian historical culture based on objective studies, coverage and popularization of domestic and world history, and national memory preservation [2]. The articles of association of the all-Russian public and state organization «Russian Military and Historical Society» contain issues on preservation of cultural heritage objects [3]. One of the goals of activity of the all-Russian public organization «Russian Geographical Society» is to carry out task-oriented works in the society to preserve historical and cultural heritage of Russia [4]. It should be also noted that the goal of activity of the American organization «Oral History Association» is to «join oral history amateurs as means of memory collection and interpretation to promote knowledge and merits» [5]. Finally, the goal of activity of the French association «Liberté pour l'Histoire» is «to defend freedoms of historian opinions against political interference and ideological pressure» [6].

The analysis of activities of these multiple public organizations proves their orientation to active participation in political and social life in the country.

The Russian Historical Society participated in presentation of expositions devoted to the First World War [7], Day of Remembrance

of First World War Veterans, presentation of the portal [8] «Memory to Heroes of the Great War 1914–1918» [9], etc. The Russian Military and Historical Society takes an active part in activities included into wide regional calendar. The American organization [10] «American Historical Association» participated in discussions of activities in 2009–2012 conducted by the Commission under the President of the Russian Federation regarding prevention from attempts to falsify the history in prejudice of Russia's interests, as well as withdrawal of materials from St. Petersburg division of the society «Memorial», including the materials collected by Orlando Figes for own book [11] «The Whisperers: Private Life in Stalin's Russia» [12].

Second, the interest in issues related to historical memory study has increased sharply in many countries.

For example, the historical memory problems were discussed in the domestic scientific magazines «Odissey», «Kazus», and «Dialog so vremenem: almanakh istoricheckoy pamiati» [13, p. 108]. The relevant issues were discussed in the special American magazine «History&Memory» [14]. It should be also noted that debates on collective memory, its «measurements», as well as «culture of historical memory» are actual in the German educational community. Traditions of «global history» are supported by editors of the French magazine «Annales: Histoire, Sciences sociales», etc. [15].

The analysis of the content of the corresponding scientific publications highlights the shift of focus of the researches: not only historical events themselves, but also «structures» of these events are studied, in particular, historical memory.

Scientific works can be connected with individual objects or sources of memory formation (for example, research of commemoration practices demonstrating the way of commemoration space formation passes from the state to the society), with study of historical memory evolution regarding a specific historic character (for example, researches of Ivan the Terrible, Peter the First), etc. [13, p. 109].

Third, the information space demonstrates polarization of views of the same historical events.

The Minister of Defence of Poland, for example, formulates the opinion that «the Second World War would not take place if it was not for the Russian-German Alliance, Molotov-Ribbentrop Pact, Hitler and Stalin plot» [16]. Pushkov, a member of the Federation Council of the Federal Assembly of the Russian Federation, Upper House of Parliament, says that the outbreak of the Second World War should be «from Munich, when the West gave Czechoslovakia to Hitler and Poland took some of its territory» [17]. Opinions of some scientists that Mannerheim «participated in the organization of Siege of Leningrad which killed hundreds of thousands and that actual ethnic cleansing of the Russian population in Karelia took place at Mannerheim's commands» [18]. As opposed to these views, the head of the Administration of the Russian Federation President says that the Russian history should start not from 1917 but ancient times. The contribution of the Russian commander Mannerheim to military science in the Russian Empire cannot be denied. The fact that Mannerheim is the St George's Knight should not be denied either. St George's Knights are memorized on boards in the St George's Hall in the Kremlin [19]. The opinion of Medinsky, the Minister of Culture of the Russian Federation that «one should not be more holy than the Holy Father and should be a greater patriot and communist than Joseph Vissarionovich Stalin who protected himself Mannerheim by selecting and maintaining his office of the President of Finland and respected the worthy opponent» [20]. One should not ignore publications of neglecting the facts of indisputable genocide of the Armenians during the First World War [21].

Analysis of different approaches to historical events shows a potential purposeful formation of corresponding interpretations like the past is transformed to «foreign territory to be rebuilt or recreated» [22].

The analysis of school books, compositions of pupils and other materials in the CIS and EC countries performed by the Russian Institute of Strategic Researches showed that three approaches can be taken to interpret events of the World World Ware [23].

In accordance with «traditional» version, the USSR had a decisive contribution to the

victory in the war due to its socialist regime, communist ideology and moral-political solidarity of the Soviet people. In addition to struggle with the fascism, the victory resulted in people's-democratic revolutions in the East Europe and socialist camp occurrence. In this case a positive image of the Soviet management is observed with its depersonification (Belarus, Transdnestria, mostly Armenia, and partially Kazakhstan and Uzbekistan). New topics appear within the «transformed» concept, namely living conditions during the war, women's role in the war, relations between the people and the power, as well as taboo subjects such as Katyn, repressions, critical attitude to social and economic system, condemnation of the Soviet management actions at the first stages of the war. Moreover, such topic as collaborationism is considered in a sympathetic or neutral manner. The intergovernmental agreement of 1939 between the USSR and Germany is also condemned; this was also shown in most textbooks published in Russia, Czech Republic, Bulgaria, Serbia, Croatia, Hungary, and Tadjikistan. In accordance with the «radically reviewed» concept, Stalin and Hitler are considered as dictators who started the war in their own interests. The responsibility for the war is equally borne by Germany and the USSR. The USSR's contribution to the war is being reviewed – towards increasing the role of the allies. The determining factors of the USSR victory are huge people resources (formula «gun fodder») and climatic conditions («general frost»). Collaborationists are considered as national heroes (Poland, Czech Republic, Ukraine, Georgia, Latvia, Lithuania, Moldova, and Poland). In some cases the authors do not see any difference in the study, scientific, and publicistic literature between the Soviet guerrilla movement and Ukrainian Rebel Army (Ukraine). They are estimated as equal trends in the Rebellion movement: the first one is against the fascism; the other is against the fascism and communism. Falsifiers of history do not consider participants of the Galician Division «Galichina» as war criminals. The term «the Great Patriotic War» is not used and the reasons for not treating the war as patriotic are substantiated in detail [24].

On the other hand, there is an example of publishing joint German and French textbooks where historical events are interpreted by the consensus [25]. These textbooks show an idea of

passage from «the cult of winners» to «the duty of memory» in the formation of historical memory of the Second World War, which is a kind of historical memory allowing prevention from reoccurred Nazism, genocide and war [26].

Fourth, a number of public and scientific discussions of various aspects in history development increases both in the field of humanitarian knowledge and education as the science.

For example, the proposal of the Minister of Education and Science of Russia to pass a compulsory final exam in the Universal State Exam system gives rise to public disputes relating to interpretation of the key periods in the Russian history, national idea essence, etc. The concept of creating a «unique» Russian history textbook [27] gives rise to disputes relating possible formulation of specific responses to discussed issues of domestic history [28]. It should be also noted that adoption of foreign history science by domestic one and striving for expanding scientific search raises a question of boundaries in using «non-historical» methods of studying historical events.

The analysis of public and scientific discussions reflecting the understanding of these or those historical events proves the diversity of the content and forms of these discussions.

The discussions may be positive and, in general, do not escalate «pressure points» in the public conscience. In addition, it may have a wide response in the society. A considerable growth of communication forms of discussion is observed not only at scientific conference, round tables, media (periodicals, TV, radio) but also in domestic and foreign monographs, and domestic or foreign belles lettres. Communicative interaction may be of «extra-mural» nature (for example, analysis of works studying the reasons of the First World War; analysis of works studying alternatives of event development during the First World War, plans of the Great Britain and the United States of America before the First World War, etc.). Discussions may often include many participants (for example, regarding war crimes committed by the German army during the First World War). Sometimes discussion consider major and even global problems (for example, analysis of the ratio of actual history to its mythological interpretation) and may focus on a specific historical event (for example, monographs and researches analysing features of forming

historical memory of the First World War among the Russians).

Fifth, the public and scientific-educational environment tends for increasing volumes of existing data.

For example, circulations of belles lettres tending to the «conspiracy» (Anglo-Saxon origin of the First World War and the Great Russian Revolution) or style «popular history» («cold war» continuing «The Great Gam») or intended initially for high readership increase. Videos with high level subjectivism (special level of the Arkaim civilization) are of high demand in the Internet. Curricula of state institutes include historical disciplines studying directions in researches that were not covered before (daily history, gender history, history of empires, intellectual history, and historical memory), etc.

In this context, the increase in the volume of information raises the question about the social function of science in general and the social role of a historian specifically.

The authors of classic researches analysing the role of science in the society state that «with the progress in science, the fact used and the method of making laws and dependant theories are less and less based on direct observation of the nature by a scientist, but more and more based on previous observations by other researchers and their interpretation methods». They also state that scientific periodicals represent a huge and chaotic structure where each edition satisfies or tries to satisfy needs for scientific information in specific field in each country. The following factors are also set: «production of scientific publications has reached a considerable level and a researcher can familiarize only with minor topics»; «for a typical researcher wishing not to spend most of its time to reading, it became impossible follow the progress in own field of knowledge, and for others, it became almost impossible follow the progress in science in general»; in fact, many scientific magazines have false «raison d'être» and at least three quarters of «scientific» works are not worth to be published.

The social function of science is determined by its ability to make proposals – propose a «continuous number of unpredictable radical changes».

In addition, the latest papers on the analysis of historization processes point out that the

history of knowledge became a separate disciplinary field with its own centres, societies, academic groups, magazines, and educational and scientific programs due to deep cognitive deformations experienced by the today's society which is called communicative and intellectual at large [29]. It is felt that the epoch of writing with its «pyramids» of the power, which is composed of several millennia, is finished and the digital era is approaching – distributed networks replace hierarchical structures, science of specific and single unit undermines prevailing abstractions, and incompetence along with inventive power are of greater value than erudition and diligence.

Accordingly, it is pointed out that one of the social functions of a historian is to help people to understand current problems in the long term, i. e. the history cushions the impact of «innovations», reduces the lofty declamation of the (next) revolution and finally discredits the radicality of break with the past, which acknowledges the (next) «advanced modernity» [29].

Therefore, it should be stated that the strong interest in the problems of historical memory in the today's world is expressed by the state (activity of specialized public organizations), society (polarization of opinions on the same events; «pressure» of the information space), and science (increasing scientific activity in relation to the studies of historical memory; increasing number of discussions about different aspects of history development).

The presence of state, public and scientific interest in historical memory problems raises a question of the reason for such interest.

The answer to this question cannot be obtained only by considering its separate aspects.

A legal analysis of relations between chartered objectives of public organizations and actual activity of organizations may put aside the sociological aspect of the issue. The sociological analysis of regularities in different opinions of historical events may not take into account the political aspect of the issue. The political analysis of state interests in «places of memory» cannot cover the historical aspect of the issue.

Each sphere of human activity has a typical specific interest (for example, in science, these are research interests of specific scientists, scientific schools, «fashion» of specific researches; in the society, this is the desire to defend, strengthen, and protect corresponding points of

view; in the state, this is striving for nation building and oppose the propaganda of other states). The focus on «fragments» of the problem, nevertheless, makes it difficult answer the global question – «why»: why has the fashion of specific problems appeared; why are opinions of contradictory, polar and irreconcilable nature; why does the state pay attention to construction of monuments and celebration of memorable dates.

The answer to the question «why» covers the human essence, his attitude to the world around and himself. It seems that the prime cause of the interest in historical memory problems should be found in the philosophy.

Philosophical materials provide extensive coverage of the philosophy role and value as specific form of public conscience and knowledge of the world, develops the system of knowledge of grounds and fundamentals of human being, general essential properties of human attitude to the nature, society and spiritual life.

In particular, it is stated that the attitude of philosophy to different fields of human life results in its right to substantiate and associate the knowledge in these fields and separate sciences consolidating the knowledge. Philosophy is understood as demonstration of the genius to understand its actions, needs for internal harmony, and stable forms of its relations with human society. It is also stated that notwithstanding the fact that philosophy does not answer own specific questions (such true answers are usually unknown), these questions allow expanding the understanding of possible things, enriching our intellectual imagination and decreasing dogmatic firmness being hinders the mind in reflections. Philosophy closes the scientific circle and allows sciences be well-ordered and related.

Traditionally, issues of particular importance in philosophy cover life and death, humans, spirit and matter, will, absolute idea, etc. However, specific formulations of corresponding questions may differ.

Thus, a basic anthropological question («what is the human») and the derived questions (metaphysical question «what may I know», moral question «what should I do», religious question «what may I rely on») can distinguished [30]. A so-called basic question of philosophy («What came first: the spirit or the nature») can be distinguished [31]. A unifying system of questions can be proposed («Is the world divided into

spirit and matter? Does spirit depend on matter or it has own powers? Does the Universe have any unity or goal? Does the Universe develop in a direction to achieve some goal? Are there any nature laws or we just believe in them due to our susceptibility to order? Whether is a human being what it seems to be for an astronomer – a tiny lump of a mixture of carbon and water, powerlessly swarming on a small and minor planet or a human being is something imagined by Hamlet or it can be both simultaneously? Are there sublime and base ways of life or do all the ways of life represent only vanity? If there is a lifestyle that is exalted, what does it consists of and how can we achieve it? Does the good need to be eternal to be praised or does the good need to be sought even if the Universe is inevitably moving towards death? Is there such a thing as wisdom or anything that seems to be wisdom? Is just the most refined stupidity?») [32], etc.

At the same time, it should be noted that differences between statements of questions studied in the field of philosophy do not result in exclusion from the list of these questions of a human being the most studied creature in terms of empiric factuality, and most subtle in terms of its essence [33].

Besides it is apparent that from the one hand question related to a human being, meaning of life and death is a question without answering to which the world view proposed within the frameworks of any philosophy system is incomplete regardless external expression of questions studied in the field of philosophy. On the other hand, state, society, and science consist of people. Correspondingly, study of any events and structures in state, society, and science cannot be performed without studying a human being.

Therefore, it appears that search performed by means of the first principles of generating interest in the historical memory problematic shall ultimately refer to the traditional question concerning essence of human being.

In this respect it may be efficient to review such philosophical aspect of historical memory study as pursuit of a human being to immortality, namely, theory of main conflict existence in a human being concerning will to live and realization of death certainty [34, 35].

Within the frameworks of this theory a human being is interpreted as hyperanxious mortal animal realizing its mortality and constantly

concocting reasons for anxiety, even if there are no reasons for this [10]. Society is interpreted as a nominal system of actions, structure of states and roles, customs and rules of conduct designed to serve as a means of earth heroism [34]. The history is interpreted as a sequence of immortality ideologies [34].

Analysis of theoretical developments of the specified theory allows supposing that interest in problematic of historical memory is a reflection of human being pursuit to immortality, society pursuit to development, and state pursuit to self-preservation. It is based on crisis of traditional environmental perception by a human being.

Therefore, it may be concluded that the historical memory may represent a method for material recognition for a human being to create a symbol of own nominal immortality. It also may represent a method of preservation, transformation, and further development of earth heroism systems for society, which enable implementation of the chosen ways of immortality by a human being, and it may represent critical element of own existence acknowledgment for a state.

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ХАРАКТЕРИСТИКА ИНТЕРЕСА К ИЗУЧЕНИЮ ПРОБЛЕМАТИКИ ИСТОРИЧЕСКОЙ ПАМЯТИ

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В данной статье доказывается, что высокая степень интереса к проблематике исторической памяти в современном мире проявляется со стороны государства (деятельность специализированных общественных организаций), со стороны общества (поляризация взглядов на одни и те же исторические события; «давление» информационного пространства) и со стороны науки (рост научной активности по вопросам, связанным с изучением исторической памяти; рост числа дискуссий относительно различных аспектов развития истории). Рост объёмов информации поднимает вопрос о социальной функции науки в целом и науки в частности. В условиях критического восприятия реальности и утрачивания привычных моделей смысла жизни историческая память служит способом иммортализации индивида, трансформации системы земного героизма и важнейшим элементом самосохранения для государства.

Ключевые слова: структуры событий, социальная функция науки, базовый конфликт человека, Э. Беккер, желание бессмертия, история.

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