

REVIEW
for the collective monograph
"DIFFICULT QUESTIONS OF HISTORICAL MEMORY IN PARADIGM OF CULTURE DIALOGUE",
Borys Grinchenko Kyiv University. Bilostok: Belorussian historical
association, 2019. 292 p.¹

The category of "historical memory" has been added to the scientific vocabulary as well as it has been significantly transformed during the last two decades. The historians and philosophers cannot complain about the lack of works devoted to the issue. Traditionally, the narrative sense of historical memory is mentioned in the case of highlighting the community's identity, thereby it can be mobilized for enhancing its status. Particularly, the historical memory is a constituent part of Ukrainian government policy with the aim of establishing the new - post Soviet - identity of the Ukrainians. "The policy of memory" was virtually the only successful campaign of the new Ukrainian authorities against the social and economic crisis after disintegration of the USSR, as the change of the past did not demand such enormous material costs as "the change of the future". The result was fundamentally new level of national conscience. The issue was widely studied.

Simultaneously, the authors of the reviewed collective monograph have found the personal cross section of the developed issue. Another appeal to the issue from the social philosophers and historians of Borys Grinchenko Kyiv University is primarily attributed to the transformations with the historical memory of the Ukrainians during the recent years. The historical memory is a constituent part of government policy aimed at identity establishing of the new political nation. The monograph is dedicated to the review of methodological, historiographical, socio-cultural, religious, political aspects of the phenomenon of historical memory. Specific features of memorial politics, transformation of historical memory in post-communist societies, its relations with ideology are traced by the example of countries of Central and Eastern Europe, including Ukraine. The monograph is written on the base of the reports of scientific and research work according to the theme "Difficult Questions of Historical Memory in Paradigm of Culture Dialogue in Central and Eastern Europe of the 20th - 21st century" (registration number 00116U003294).

The collective monography is comprised of three parts, the first part "Theoretical and methodological bases of the research of historical memory in interdisciplinary discourse" defines the problem area and methodology of the study.

The authors of the first chapter "Genesis of the historical memory concept in the context of the transformation of historical methodology" professor Alexander Horban and assistant professor Ruslana Martych endeavor to prove that "historical memory" concept was formed naturally in scientific discourse as logical continuation of the methodological transformations in historical science of the last two centuries. At the beginning of systematic theoretical studies the historical memory is interpreted as the way of

reconstruction of the past, when an ethnic group or separate social group constructs the image of the past on demand of the present. In consequence of the crisis of the traditional historiography caused by postmodern critique of metanarratives, re-actualization of the historical memory, which was manifested in mass commemoration practices, museumification of common and individual historical heritage, creation of environment of memorial tourism and in unleashing the possibilities grounded in fundamental and universal function of memory as the method for forming the identity and life focuses, occurred. Contemporary researches of historical memory have gone beyond the historical science. They became the subject of study of sociologists and psychologists, philologists and art experts, specialists in cultural anthropology. The important feature of the modern situation is the fact that the rise of historical memory occurs under the conditions of the idea of objectivity and faith in the future. The current stage of the development of historical consciousness gives some new feature connected with universal character of changes connected with different pieces and forms of memory, and also with the dissolution of the worldwide history and structural changes in historical image.

In the second Chapter "Historical memory in mazes of historiography" written by professor Mukola Tur the phenomenon of historical memory is revealed on the basis of defining the content of the cognitive component in the structure of historical memory by referring to the methodology of knowledge sociology. Important vectors of its genesis and modern transformation are researched in the methodological horizon of the critical philosophy of history and methodological innovations of postmodernist historiology. It is emphasized that the historical memory reveals the ability to function as a powerful lever for legitimizing of social institutions, social forms of life and state policy. However, on the other hand, it itself as a factor of spirituality needs legitimation not only because of history politicization - "memory conflict" of its carriers, but also due to the purely internal problems of historiography - the "memories conflict" having been generated in particular by its methodological innovations. Avoiding the conflict scenario of addressing to the memory issue that occurs when such an appeal takes place on the monologue principles of directive-authoritative technologies is enabled by the discursive-ethical culture of historical memory legitimation which should be applied at the level of the public opinion formation about the facts of social and international life.

It should be considered that historical memory in context of human security of the state has enormous potential that is not only positive but also negative. The destructive power of this negative potential is exemplified

¹ **Trudne pytania pamięci historycznej w paradygmacie dialogu kulturowego:** Monografia zbiorowa / Kijów Uniwersytet im. Borisa Hrinchenka. Białystok: Białoruskie Towarzystwo Historyczne, 2019. 292 s.

by European "memory wars" - the competition among different versions of the past, different interpretations of the same events, different vision of the logic of history. The fundamental pending of these contradictions leads to a noticeable loss of popularity of the problems of historical memory among European historians, to the conscious refusal to return to controversial and painful issues. The negative potential of historical memory is used for destructive purposes, first of all, for information attacks in conditions of hybrid wars on the value-humanitarian sphere of the society-opponent. At the same time, the positive potential of historical memory, which would "play" not into split but into support of the integrity of society, not into search of enemies, but into consolidation, remains scantily explored and almost entirely untapped. The constructive significance of historical memory is that it contributes to the legitimation of power, socio-political institutions, social order in whole. The positive potential of historical memory can provide support for the identity of a new political nation, perform a mobilizing function, contributes to the establishment of historical justice etc. A democratic society must develop "axiological immunity" against external aggressive influences, which implies the formation of a new historical consciousness on the basis of tolerance, compromise and civil consent. This section considers in detail the methodological principles for the study of these provisions. Initially oriented towards the consolidation of society, the new historical consciousness is a precondition for civil consent, that is, the most universal means of uniting the efforts of people through their rootedness in the vital, social and spiritual existence of the individual and society.

The second part of the monograph is devoted to the socio-philosophical reflection of the problem of historical memory of countries of Central and Eastern Europe of the 20th - 21st century. Professor Yaroslav Pasko presents his theoretical research connected with the problem of Central European and Ukrainian historical memory. The analysis focuses on the formation and evolution of two "ideal types" of historical memory, and on the consequences of Austro-Hungarian and Soviet experiences for the four Visegrad countries. Researcher uses a wide historical massive of postcolonial studies, and the discourse of Polish, Czech, Slovak, Hungarian and Slovak theorists. The author generalizes theoretical approaches related to Central European discourse and counter-discourse, and focuses on the historical image of Central Europe as very attractive for many Ukrainian intellectuals. The symbolic significance of sacred and secular heritage for the Central European communities, the observance of identity as well as the importance of the historical events of 1956, 1968, 1989 for traumatic memory of enslaved people are theoretically considered. Paper actualizes socio-cultural and value-normative dimensions in Ukraine and Central Europe as a factor of authorities' social criticism, adherence to historical justice and authorities' de-legitimization in post-soviet countries. National and Central European cultural markers have been considered as common and authentic for Central European countries. Author focuses on the formation of the Third Republic in Poland, transformation of society as an atomized entity into a value community that consistently displaces the colonial stereotypes and rudiments of Soviet historical past. It is clear that national constructs of historical memory were intertwined with

Central European cultural and historical foundations, and the model of Central European Life world was incompatible with the Soviet model of memory and soviet occupational framework. The contradictions of the Central European and Ukrainian versions of historical memory as well as the role of post-Soviet stereotypes in interpretation of the Central European patterns were analyzed. Author criticizes post-soviet attempts to interpret historical memory in empirical dimensions as a "memory of territories" and the strategy of prolongation and expansion of colonial discourse in Ukraine. It is stated that the hopes connected with the consequences of the "Revolution of Dignity" were not fully embodied in public life, and the change of historical memory has a facade and decorative character and is not accompanied by changes in the identity of groups and communities.

Assistant professor Tetyna Kupryi studies the memory of the Nazis' crimes in political constructs of Germany's Post-war historical consciousness. The tragedy of World War II opened the possibility for Germans to look at their lives not in terms of the greatness of a nation, racial superiority, class enmity, or political beliefs, but as a person. The war became the borderline situation, the zero point in which the German people were facing each other in the face of infinity. And in these circumstances, the key was the recognition and awareness of one's own guilt, and therefore, of an internal spiritual rebirth. The memory of the crimes of the Nazi era went through several stages of development and was defined by the concept of "politics of the past". From the categorical denial of responsibility to the admission of their guilt with public atonement, they opened the way to moral cleansing for the Germans and guaranteed them the entry of the nation into the circle of European states. For them memory has become a catalyst that will not allow the repetition of mistakes of the past. Jaspers, Adorno, Habermas, and others, as metaphysical guards for the irreversibility of the historical flow, helped the German people to realize, through the torments of remorse, their place and role in the formation of a modern European state, from which to follow the example.

As recent events have demonstrated, historical memory has been a powerful catalyst in contemporary Ukrainian-Polish relations over the past decades, emerging as new controversies over the common historical past. Ukrainian-Polish mutual relations are still far from finding a common denominator in scores with the past, as in French-German or German-Polish relations, for example. Good Neighborhood and Strategic Partnership, which has been declared in the interstate relations between Ukraine and the Republic of Poland since the late 1990s, does not seem convincing enough in view of the modern war of memories and the war of monuments in mutual relations. Old grudges and mutual images, being rather ephemeral concepts against the backdrop of gains in economic cooperation, are nevertheless capable of changing the tone of mutual relations in a short time. The memory war, like any other process, has its manifestations and consequences. The inability to develop a unified vision on a common history, the sharpening of the emphasis on past conflicts resulted in a deterioration of Ukrainian-Polish relations, the most negative manifestation of which was acts of vandalism in places of national memory of Ukrainians and Poles on both sides of the Ukrainian-Polish

border, named the "war on the graves". The complex of the presented issues is highlighted in the chapter by Professor Ludmila Strilchuk from Lesya Ukrainka Eastern European National University.

An important example for Ukraine is the experience of the Czech Republic, whose population has been able to objectively re-think the communist regime and the atrocities committed by its leaders in the field of public consciousness and historical memory. The similarity in the historical path of the Czech Republic and Ukraine can be seen in the implementation of two revolutions - the Czech velvet and the Ukrainian orange. The democratization process carried out in the society of the Czech and Slovak republics allowed active efforts of extreme nationalist forces that could not exist freely in the country before the collapse of Czechoslovakia, and numerous minority groups were given the opportunity to state their problems and political claims. In terms of the introduction of democratic values, it became quite logical to grant rights not only to an individual, but also to national entities, whose representatives considered their position in the country to be unequal. Speaking about the differences in the democratic path of development of the Czech and Slovak states, the problems of the formation of democratic institutions and radical economic transformations came to the forefront of the Czech society, and the Slovak society gradually became increasingly concerned with problems related to national development. The politics of memory in the example of the Czech Republic and Slovakia in the post-socialist period show how we can change the path of historical progress and political development; to change the negative experience of totalitarianism in the public consciousness in order to avoid in the future those social phenomena that hinder the development of a free civil society. The Czechs and Slovaks presented to all European peoples the way in which two historically close peoples begin a separate independent statesmanship, "divorcing" in a peaceful manner without any substantial claim to each other. The common past, as it turned out in the case of Czechs and Slovaks, does not necessarily imply interdependence in the political space and in the economic plane. In today's democratic environment, it is important to support one another as partners and to foster good neighborly relations. Such experience deserves attention from the Ukrainian authorities because it is of great practical importance - a new model of public memory.

The fifth chapter written by Professor Galyna Sagan is devoted to "The memory of Ukrainian and Yugoslav artists, officials, diaspora on the establishment of cultural heritage between the countries". Cultural activity in Soviet-era Ukraine was under special control, and especially cooperation in this area with foreign countries. Through artists, the fruits of their labor, Soviet ideology could have influenced people's consciousness, which is why it so meticulously controlled not only the work but also the life of representatives of the art sphere. With particular attention, the Soviet state treated contacts of Ukraine with Yugoslavia as a country that combined communist ideology and a market economy and where Ukrainians lived. From the letters of active diaspora, we learn about the national-cultural hunger felt by the Ukrainians of Yugoslavia; how Ukrainian officials violated Soviet instructions, and at least partially, but fulfilled requests of diaspora representatives. About other things,

different from the Soviet, there was an understanding of cultural co-operation among Yugoslav colleagues. This is clearly evidenced by the transcripts of conversations between Ukrainian and Yugoslav officials, the official letters of invitation for cooperation, letters from artists, etc. These documents, as another important source of memory, allow us to fully disclose the content and to show the importance of cultural cooperation between peoples.

The authors endeavor to reconsider the potential of historical memory for the forming of new historical consciousness in Ukraine in the final part of the monograph. The consolidating role of historical memory in shaping the system of spiritual and moral values of Ukrainian society, strengthening the idea of state-building, ideas of democracy and human rights is traced. Historical memory is regarded as a phenomenon that enables a person to become aware of his or her belonging to the society and its unique history, to self-perceive and realize social demands, to make decisions, to make moral rules of life and to assess specific historical reality. Main attention is paid to the fact that it is the historical memory of the people that preserves the ethical models of regulating relations between people in the structure of collective experience produced by previous generations. This spiritual-historical experience is formed and accumulates within a certain historical period, but it is passed on to the next generations being modified through new historical changes, the emergence of new forms of activity, the increase of pragmatism and critical attitude towards the non-ideal past experience. It is proved that the process of forming historical memory reveals a dialectical spiral, which is transmitted in a modified form by the next generation. A certain "distance" between the generations is a natural process, which demonstrates the change of generations and the natural inevitability of the course of history.

The researchers apply to the historical past of Ukraine to confirm the ideas. Particularly, Professor Iryna Lomachinska studies the Influence of Religious Leadership on the Value Basis Formation of the National Memory. Professor Natalia Kovalchuk analyses cultural memory of Ukrainian Baroque in context of paradigm of dialogue of Ukrainian culture. Professor Vira Dodonova addresses the issue of historical trauma on the basis of comparative analysis of socio-political discourse of Central and Eastern Europe, Russia and Ukraine. A prominent place in this discourse belongs to the themes of the Holocaust, the Holodomor, Stalin's repressions etc. While the subjects of a historical trauma choose denial of guilt, self-justification, awareness of responsibility, repentance as the main strategies of their behavior, the objects of a historical trauma can choose strategies of oblivion (silence), manifestation, forgiveness. At the same time, the strategy of manifestation is divided into several tactics, among which the tactics of "telling the truth", "restoring justice", "revenge" and "justifying by the victims by the actions of their offenders" are described. The effectiveness and efficiency of the chosen tactics in the framework of the strategy of manifestation of historical trauma is different: the tactics of the "Stockholm syndrome" is rather a psychopathology, while the tactics of revenge leads to a deadlock of cyclical violence. Only the tactics of "telling the truth" can lead to reconciliation although it does not guarantee automatic success. The strategies of over-

coming the historical trauma should contribute to the restoration of social and spiritual health of the society. The most effective strategies in this regard are repentance and forgiveness. At the same time, forgiveness is the prerogative of the victims just like repentance is the prerogative of the guilty.

Professor Roman Dodonov considers historical memory as factors of schizogenesis in modern Ukraine in the last chapter of the third part. Historical memory consists of an "ideology-memory" that interprets historical events that focuses the interests of the ruling elite, and a "counter-memory" that stores alternative evidence of the past of the participants in the events. While ideology-memory is transmitted through the mass media, state institutions of education and upbringing, through the official memorial policy, the counter-memory bearers are social and ethnic minorities, dissidents, opposition. Several post-Soviet cycles of memory ideology have changed in post-Soviet Ukraine, as a result, the schizogenetic tendencies, which increase the risks of loss of national integrity and unity, have intensified. In each election campaign, Ukrainian politicians stimulated and deepened the "value split" of the population in the hope of finding support for "their" electorate. Speculation on historical memory is a prominent factor of separatist movements in Ukraine. They became a fertile ground for Russia's external interference, annexation of Crimea and the occupation of part of the eastern regions of Ukraine. The priorities of modern

memory politics should become the minimization of artificial manipulative influence on the mass consciousness of Ukrainians, minimization of schizogenetic tendencies, focus on civic consent and consensus.

Having accomplished the review of "tough issues" raised in the collective monograph, I consider that the list is infinite. The significant amounts of problems connected with historical memory are left beyond the researchers' attention, for instance the problems of reshaped borders, lost territories, national heroes' pantheon, historical justice, etc. Nevertheless, the authors are seemed to restrict deliberately the theoretic and methodological frames of their search in order to use historic memory as a tool for the civic harmony in contemporary Ukraine.

In any case, the reviewed monograph meets all demands connected with such type of work according to the urgency, content, structure, novelty and conclusions. Undoubtedly, the work will be useful for the scientists, lecturers, postgraduate students and for everyone who is interested in the issues of philosophy of history and problems of the social conscious transformation.

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