

## Dear readers!

The topic of collective memory is in the mainstream of socio-philosophical, historical, sociological, psychological studies in recent years. In the public space, the events of the distant and recent past are reinterpreted, which for one reason or another were deliberately deleted by the authorities from the list of issues allowed for discussion. Previously forbidden plots are returning to socio-political discourse, most often dramatic and tragic ones, on the assessment of which the legitimacy or electoral support of one or another political force directly depends. In the international context, the interpretation of such historical events can cause tensions, diplomatic scandals and even “commemorative wars”. That is why these plots are characterized as “difficult issues of historical memory.”

The selection of the latter by the editors of “*Skhid*” as the cross-cutting theme of the next issue of the magazine is due not only to the increased popularity and relevance of the commemorative discourse, but also due to the depth of the theoretical and methodological problems behind it. Why is it that the collective consciousness willingly reevaluates some events of the past and stubbornly does not want to reevaluate others? What does the willingness of society to accept historical truth depend on? And what is historical truth? Does it even exist? If “historical memory” is historical, doesn't that mean that each era has its own idea of the past? How close is the connection between socio-political transformations and actual commemorative practices? Are the descendants of those who committed crimes in the past morally responsible?

These and many similar questions were the subject of philosophical and historical reflections in the creative team of the History and Philosophy Faculty of Boris Hrinchenko Kyiv University within the scope of the research work “Complex issues of the historical memory in the countries of Central and Eastern Europe of the 20th-21st centuries in the paradigm of Ukrainian culture dialogicity” (state registration No. 00116U003294). However, the inexhaustibility of the specified subject has led to the need to continue theoretical discussions, which this issue is dedicated.

The issue opens with **Roman Dodonov's** article Transformation of Commemorative Practices in Historical Ukrainian Discourses, in which dynamic changes in Ukrainian society are realized in the context of the historical memory content and the corresponding forms of commemorative practices. Applying the method of expert evaluations, he reveals that the current commemorative practices are based on the symbiosis of monologic and dialogic models of memory. The prevailing state monoview of history today is due to the remnants of the Soviet-style totalitarian worldview. The idea that national memory consists of many particular commemorations is still difficult for Ukrainian society to accept, as the forms of commemoration remain largely old, and commemoration is focused around honoring heroes and victims. At the same time, a radical reassessment is taking place: the heroes of the Soviet era have turned into criminals, and the criminals into heroes. All this points to the “hybrid

nature” of commemorative practices with an emphasis on the martyrological-victim component and the traumatized social psyche of Ukrainians.

The topic of commemorative practices is continued by **Kyryl Dzihora**, who draws attention to such a new form of collective memory as social networks in the Internet. He carries out his study in the three most popular networks in Ukraine – Facebook, Instagram, YouTube – based on searches for key concepts. The analysis of the data obtained during the study allowed the author to discover that, firstly, part of the Internet community groups formed a new category – educational groups; secondly, this and other groups quite often aim to destroy myths and promote the “correct” history. These trends, according to the author of the article, demonstrate that communities in social networks are a mediated state of historical memory at the societal level, which in its turn is a confirmation of Jamieson's thesis about “new historicism”, which consists in “montage of historical attractions” and in resistance to theories.

The Polish historian **Mateusz Kamionka** reflects on the problems of forming an agreed bilateral memory policy between Poland and Ukraine. Determining the reasons for the contradictions and problematic nature of the discourse and the ways to overcome these problems, he offers a method of researching the biographies of figures important for both Ukraine and Poland, the presence of which permits to talk about the common past and the desire for democratic values. The article presents the biography and peculiarities of examining the past in one of the forgotten heroes, which can become a symbol for the establishment of bilateral relations and a common politics of memory. In the opinion of the author, Andriy Potebnia should be one of the main actors in building a joint Polish-Ukrainian memory. The text is not only about how the memory of this officer's activities is presented today in the Polish Internet, but also about how this forgotten hero of the two nations is displayed by local communities in Poland. The reasons for the false portrayal of Andriy Potebnia as a “Russian” by origin have been revealed, which for a long time prevented his involvement in the formation of the common historical memory of Ukraine and Poland. The development of new Polish-Ukrainian projects, festivals, events, etc., involving information about Potebnia's activities, as well as the use of his image as a symbol of joint military initiatives, is important in the formation of a bilateral memory policy, because Potebnia appears not only as a hero who supported the freedom of nations, but also a bearer of European values.

Ukrainian philosophers **Liubov Yurchenko** and **Iryna Starovoitova** consider the unprecedented escalation of violence and terror used by the Soviet authorities to be the most important factor that contributed to the destruction of the Ukrainian ethnic group during the Soviet period. They represent the phenomenon of violence in the Soviet period in the ethological-anthropological philosophical discourse of violence. The chosen research approach

allows them to understand the phenomenon of violence as an act of culture and a factor of radical socio-cultural change in the contextual conditions of human existence. In addition, modern social transformations are accompanied by the rapid development of cultural and communication technologies, socio-political cataclysms, and the existential significance of urban planning. Tendencies of destruction, chaos, growing uncertainty, change in thinking and value-meaning orientations of existence cause disorientation of consciousness, which loses certain worldview positions. On the one hand, there is the development of advanced technologies aimed at rationalizing life-creating processes, and on the other hand, these technologies give rise to phenomena that nullify the value of this process, from the manipulation of consciousness to the postmodern discrediting the idea of life. All this in the first half of the 20th century in the territory of "underdeveloped communism" leads to mass repressions and in fact creates a threat of destruction of the elite part of society.

The researcher of Ukrainian traditionalism, **Hryhorii Kovalskiyi**, devotes his research to determining the role of philosophical traditionalist concepts in sociocultural practices and the formation of historical memory. Attributing to tradition a metaphysical and not just a socio-cultural status, he focuses on the existential integrity of human existence in the system of tradition, the interconnection of all its manifestations, the connection between the revealed and unrevealed levels of reality. Therefore, historical memory accumulates a set of images and mass ideas, reproduces the cultural and historical experience of the community. The nature of society is such that previous socio-historical stages are causally connected with the present. The current historical period forms the basis of the future. The connection between the present and the past forms the basis of tradition. Cognition of symbols of tradition is carried out using a special "symbolic method" of analogies. In tradition, the superhuman is revealed in the direct experience of the sacred, after which the realm of the transcendent begins. Thus, historical

memory serves as a tool for the transfer of social experience, scientific and non-scientific knowledge about the common past, a fundamental system of the society's self-identification. At the same time, historical memory is a measure of individual and collective memory of the historical past, representing it in a symbolic plane.

**Volodymyr** and **Natalya Romantsov** analyze the problems of forming historical memory in the context of the civic consciousness formation in the student youth, particularly historians. Applying the methods of an interdisciplinary approach, anthropological history, and the history of mentality, they consider the issue of implementing the historical policy of the modern Ukrainian state during the Russian-Ukrainian war in order to overcome the remnants of communist totalitarian influence in the minds of higher education seekers.

**Inna Petrova** and **Olga Khromova** in their article "Monumental art as a means of constructing historical memory in Soviet Ukraine" try to demonstrate how historical memory was constructed in the Ukrainian SSR, in particular, by means of monumental art. Due to the establishment of totalitarian control over artists by state institutions, monumental art in Soviet Ukraine turned into an important element of state propaganda aimed at creating such a concept of collective memory that would be included in the general structure of communist ideology and justify the existing socio-political system. The relevance of this problem in the context of Russia's hybrid war against Ukraine is emphasized, in which the existence of the Soviet historical memory model in society has long been the subject of manipulation and serves the purpose of justifying aggression against our state.

We hope that the articles presented in the journal will contribute to the deepening of the understanding the holistic phenomenon of historical memory and the solution of practical problems related to harmonization of the domestic socio-political discourse.

**Issue Editors**