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## **SOCIAL AMNESIA AS A TOOL FOR REFORMATTING THE HISTORICAL PICTURE OF THE WORLD IN POST-SOVIET SOCIETY**

The historical picture of the world is a system of methodological principles and categories that describe and explain the historical past of society, taking into account its cultural and socio-psychological specifics. In the epistemological aspect, the historical picture of the world «should define an objective domain and objects (models), basic properties, fundamental means of description, general ideological conclusions» [1, p. 7]. In the structural aspect, it «includes a historical component, a person's worldview and attitude, a holistic spiritual content, a person's emotional attitude to the world» [2, p. 491]. At the collective level, the historical picture of the world characterizes the spiritual state, cultural specifics, ideological priorities and ideological principles of the historical epoch, at the individual level – the personal, ideological and emotional components of the personality.

For man and society, the functional significance of the formation of a consistent historical picture of the world, acting as a set of «ideological knowledge about the world, a set of knowledge about the objects and phenomena of reality» [2, p. 491], is determined by a number of points related to the parameters of social processes and the functioning of social institutions. Firstly, it is used to construct a concrete historical view of society, a generalized and holistic view of the universe. Secondly, it reproduces the cultural environment of society, elaborated in the process of its historical development. Thirdly, with its help, the formation of an individual and collective worldview is ensured, which makes it possible to determine a person's place in social time and space. Fourth, it ensures the maintenance of cultural continuity between generations. Fifth, through the historical picture of the world, the socio-psychological features of people's perception of the world in temporal and cultural contexts are actualized.

However, the historical picture of the world is formed in a certain social context, which determines the cognitive specifics and results of this process. Thus, in modern society there is an «intersection of reality and its ideal models, which leads to the use of the method of representations, which downgrades to research of an ideal model instead of the real object» [3, p. 152]. In turn, post-Soviet society is a special type of society, the characteristic features of which are the unevenness of the social processes taking place in it, their temporary nature, transformative dynamism, which determines the variability and inconsistency of social development. Post-Soviet society is a transitive society, which is constantly faced with a choice: either the construction of a more stable and balanced social existence on a new institutional and normative-value basis, or a gradual decrease in the effectiveness of the functioning of basic institutions

that ensure the viability of the entire social system. In the conditions of constant conflict existing in a transitive society over the choice between the priorities of social development and the corresponding normative-value regulations, an order for the political instrumentalization of history arises.

One of the tools of political instrumentalization of history is the reformatting of the historical picture of the world, implemented through the practice of forgetting and/or omitting any historical events, facts and characters. In social and humanitarian knowledge, this problem is explicated by the concept of «social amnesia», which characterizes the situation of a sharp decline in the role of the past in the formation and maintenance of collective identity, in ensuring cultural continuity between the previous and living generations. The epiphenomenon of social amnesia is the minimization of the influence of the conventional picture of the historical past both on the assessment of current social events and on the development of projects for long-term social development.

Paul Connerton, in a short work devoted to the taxonomy of types of forgetting, examined the impact of social amnesia on the institutions and structures of modern society [4]. In this paper, he identified seven types of social forgetting, which are based on different normative and value bases, have different agents and perform their own social functions. These types should be considered in the context of identifying the role of social amnesia in the reformatting of the historical picture of the world in post-Soviet society.

The first type is repressive forgetting, which is an institutionalized and normatively legitimized physical or symbolic destruction of the memory of historical figures or periods of national history considered as an ideological enemy in current political conditions. Historically, it manifests itself in the most brutal form in the conditions of totalitarian regimes, for which a consistent linear picture of the historical past is a necessary component of conflict-free political socialization and ideological indoctrination of individuals. In the post-Soviet space, repressive forgetting is usually used to create ethnocentric historical narratives (for example, in the Baltic States, Transcaucasia and Central Asia), during the construction of which information about the life and activities of supporters of imperial or communist projects from among representatives of autochthonous ethnic groups of these regions is eliminated. It is not surprising that the streets and squares previously named after the natives of these regions – prominent representatives of the communist movement – disappeared almost immediately from the urban toponymy in them.

The second type is prescriptive forgetting, which acts as a practice of public oblivion of historical tragedies, political and international conflicts, but while preserving information about them in archives, memoirs and scientific literature. The purpose of this is to overcome the political and ideological split in society, normalize the socio-political situation and establish a public consensus on the vector of long-term development of the country. In post-Soviet society, the topic of the military defeats themselves is actually not so much tabooed in the new and recent history of a particular ethnic group, as their social and cultural causes and long-term consequences.

The third type is constitutional forgetting, which is the practice of forming a new collective identity through the constitution of a new picture of the past. This picture is formed due to the selective selection of historical facts relevant to new socio-economic and institutional conditions, as well as the creation of new behavioral patterns and role models of behavior on this basis. In the vast majority of post-Soviet countries, the main historical narratives characterizing the state position on national political genesis are built precisely through such ideological manipulation of historical facts and their biased interpretation.

The fourth type – structural amnesia occurs as a result of a lack of historical information. It is a type of forgetting in which events that are insignificant from the point of view for the constitution of collective identity are displaced to the periphery of the social memory of a society or individual groups, and information filtered from a normative point of view forms a general picture of the world. At the same time, in post-Soviet realities, the status of unimportance of a past event or a low assessment of the results of the activities of a historical person is determined retrospectively without relying on any historical sources.

The fifth type, annulment, is a type of forgetting that occurs as a result of an overabundance of information in modern society, when the products of information activities of media, socialization institutions, and individuals are accumulated in institutions that ensure the preservation of social memory (state archives, libraries, museums, databases, etc.) for the purpose of storage. However, in reality, they are removed from cultural circulation because of their uselessness, which in post-Soviet conditions allows us to actually minimize the contribution of certain communities (ethnic, professional, confessional, etc.) to cultural genesis and national history.

The sixth type – planned obsolescence acts as a type of social forgetting built into the life cycle of a product as the final limiter of its practical use due to obsolescence or physical destruction. This ensures uninterrupted production of the mechanism of mass consumption as an essential component of the functioning of the market. It is noteworthy that in the post-Soviet economic realities of the 1990s, such marketing manipulations with goods were considered as a condition for ensuring the economic rights of the consumer.

The seventh type – humiliated silence characterizes morally and politically motivated oblivion based on the recognition of collective guilt for war or other real or imaginary crimes in the past. This type of social amnesia finds its expression in a widespread, but not articulated model of behavior in civil society. Thus, in many post-Soviet countries, collective responsibility is incriminated to adherents of certain faiths, supporters of communist ideology or representatives of certain ethnic groups.

Paul Connerton considered the problems of functioning of mechanisms and functions of social amnesia in modern society in such works as «How Modernity Forgets» [5] and «The Spirit of Mourning: History, Memory and the Body» [6]. In these works, he showed that modern society is characterized by a certain paradox: socio-cultural dynamics and intensification of the rhythm of social life lead to the gradual destruction of the institutions of reproduction of social memory, the products of which are destroyed metaphorically or physically. At the same time, there is an

increase in demand for the consumption of services and goods that actualize the chronological structuring of social life (for example, nostalgic tourism, retro fashion, etc.). Oblivion in this society acts as a basic principle of the functioning of the economy and allows, due to the destruction of the former (things, ideas, goods, etc.), to produce something new (material objects and intangible products), which creates a temporary and rather primitive communicative context in semantic and valuing terms. For post-Soviet society, Paul Connerton's explication of the logic and mechanisms of social memory means that a modern consumerized social system must constantly produce consumers who will automatically and thoughtlessly consume all the new goods. For such a social type, amnesia is both a means of minimizing the volume of collective regulatory requirements for one's own life activity, and an opportunity to avoid the necessity of reflecting on the choice of individual ideological principles, civic position and historical subjectivity.

Thus, social amnesia acts as a dangerous tool for reformatting the historical picture of the world in post-Soviet society. It seems that the elimination of events significant for the construction of past social reality, to a lesser extent – natural, to a greater extent – transcendent and social, complicates the differentiation of historical periods of national history. As a result, it becomes problematic to establish a causal relationship between actual events of the present and events, historical characters and artifacts of the past. In addition, it becomes impossible to structurize historical time in the discourse of the historical development of the people, which organizes historical events and processes of world and national history.

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