

Social Amnesia in the Construction Paths of Historical Reality

Aues Muhamedovich Kumykov

Kabardino-Balkarian State University named after H.M. Berbekov, Nalchik, Russia

Abstract: The article analyses the phenomenon of social amnesia in construction paths of historical reality. The article shows that the historical reality is a self-expression of historical development, since in the same time it is a product of social consciousness and correlate of its activity, affecting the formation of worldview ideals and values of the society. Being a self-expression of the process of historical development, the historical reality is closely connected with the historical memory. Construction paths are connected with the fact that the continuous process of reproducing social meanings and structures in the historical reality. Revealing of meaning resources of historical reality construction means implementation of ontological concepts into the cumulated package of knowledge.

Key words: Social amnesia • Social-philosophic self-consciousness • Construction of historical reality • Interpretation model

INTRODUCTION

Historical reality is a kind of social reality. Social reality in social philosophy is understood as the content of lifeworld of a particular person, space of cultural sites and social institutions. Society is an essential organizational form of reproducing of sociality.

Social reality includes the consistently reproducible systems of social relationships, which appear in the process of specialization of labour, property and power; impersonal roles and statuses which determine the place of a person in such relationships; system total of roles, which form social institutions etc. But every school of thought has its social objectiveness, which is both the condition and the field of activity of a personality as a social subject.

For I.A. Terentjev social reality characterises the peculiarities of existence of social phenomena and is an objective phenomenon as well as a category which on social-philosophic level displays the actualness of phenomena, created and reproduced in society. With the help of the category "social reality" the variety of social phenomena attains the cohesion, which is conditioned by the single nature of the social as well as truth of social phenomena. Social reality as multiplicity is the existence

of relations but not things. Specific character of the social reality consists in our staying inside the object under study, our involving in social reality in our everyday and professional life [1].

The significant aspect of the social reality is the historical reality. According to Yu. V. Perov everything that exists and happens in history: historical circumstances and processes, "facts" and events, people, their actions, objectivations, cultural forms and social bounds-everything that appear and disappear, that is final, transitive-is "the historical matter". It is reproduced by the historical consciousness and historical (and philosophic-historical) knowledge. History (provided that it is not just the whole of everything, which is matter in it) is where this "historical matter" is (appears, exists and disappear),-essential condition of the very possibility of existence of any historical matter. History must already be in order something can happen in it, happen as a "place" for everything and for the purpose that people could live and act in it. Historical science doesn't study what means "to be historical", i.e. have a historical way of existence, be in history. This can be comprehended only by philosophy within the "metaphysical" issues of historical existence [2].

The historical reality is a self-expression of historical development, since in the same time it is a product of social consciousness and correlate of its activity, as it affects the formation of worldview ideals and values of the society. Different plots and fragments of historical reality are interpreted differently. In the eyes of some people the history of Russia is the history of "millenarian slavery" and state despotism. For other people this is the history of heroism, victories and glorious successes, when a specific spirituality of nation which managed to create a powerful national identity was revealed. Political bias plays here an important role.

Paying attention to the fact that the past is cognizable to a limited extend, I.I. Glebova thinks that, resorting to it, a historian not only accumulates a lot of facts which can be interpreted anyhow ad by anyone, but he/she also perform an important social function-analyse the society, trying to understand its nature, depict some peculiarities of its arrangement and development. In countries having developed, long-held democracy a historian is responsible for self-analysis of the society, giving it (especially to its established, management starts) an adequate knowledge of the society itself. This knowledge must be displayed in mass images of the past, which is perceived by the society as a group "common sense". In our country history doesn't have a status of the mature sphere of self-knowing of the society. It is functional, restricted by secondary tasks. Every time we adjust history to the society. This means that it is about the anarchistic self-introduction through the past. And this outrage is not restricted by "cultural memory" which was formed by a historian.

Being a self-expression of the process of historical development, the historical reality is closely connected with the historical memory. "The place" where the historical matter exists, salutes as the historical process. Of course, this doesn't have the sense that it (the place as a process) initially exists in empty state and then is filled with events. If nothing happens there is no history and no process. This refers to some analytical abstraction of historical way of existence, but this is fair and necessary abstraction since the "filling" of history with events, facts, actions can be different, but nevertheless, all they are inside history [4].

Historical consciousness acquires an important fuction of social mobilization. Emotionally loaded concepts of historical facts, events, outstanding persons, heroes and anti-heroes play the role of value guidance which determines the assessment of today existence. The modern image of Russia is to the great extend

pre-determined by the past of our country and display of the common idea which allowed to draw together and call up people to solve important nationwide tasks. The importance of such an idea is determined by the fact that the society can be drawn together not only by material, economic and political interests, but first of all by spiritual and cultural ones.

Construction paths are connected with the fact that the continuous process of reproducing social meanings and structures in the historical reality [5]. Revealing of meaning resources of historical reality construction means implementation of ontological concepts into the cumulated package of knowledge. According to the definition of L.A. Mikeshyna understanding is an interpretation, which is an individual conceptualization and conceptual creation. What is the basis for such understanding and interpretation? Here we find hermeneutic circle: meanings which are given to elements of common knowledge and experience are based on the inner world of a subject, on his previous knowledge and experience. From the point of view of semantic concept of understanding they form "individual semantic context". In its turn, this individual semantic context-an open, constantly changing system - has been formed under the influence of texts, cultural items, different forms of knowledge and activity [6].

Social amnesia in construction paths of historical reality can be analysed basing on the fact that the past is a social construct. Mass resort of the society to the artificial past and construction of the simulated historical reality is and important trend in the expansion of social amnesia as a social-cultural phenomenon and as a process; this is displayed in distortion and partial loss of reminiscences of the past in the society, in blur of sense of inherent worth of history and presence of the distorted experience of the past, in the tendency of elite to create something new without the support of the knowledge of the past [7].

Social amnesia leads to the disorganization of the social memory as a symbolic reconstruction of the past in the present and as a sum of social-cultural practices which pick out and transform social information into the knowledge of the past aimed at preservation and translation of cultural experience. During the Soviet era social amnesia became not only the result of political repressions and ideological pressure "from the above" (forced amnesia), but also the consequence of the wish to avoid the contact with the past "from the bottom", to comply with the "rules of game" (conscious amnesia).

In post-Soviet society in the situation of "cultural trauma" and social uncertainty the symptoms of social amnesia appear in mechanisms of archaism and primitivization of the memory, destruction of the connected history, in renovation of "promotion" of heroic, great-power history, which is being built "from above" in the process of simulation practices by the authority and mass-media publicity. As a result, "the amnesia society" has low interest in history and the growing social nostalgia as the indicator of dissociation of eras, when the experience of the actual reality is called to the confabulated past and the present is assessed only in comparison with the past. [8]

The dynamics of interpretation models in construction paths of historical reality is determined by the fact that the refocusing of the preferred directions of studies of historical knowledge, apprehension of modern events, growth of social life dynamics increases the importance of resorting to the historical experience [9].

In this regard questions of peculiarities of historical reality, technologies and ways of their formation, of mechanisms of including the historical past into the solving of modern life problems are of current concern. Influence of historical reality on the development of the historical process can be seen in the category of importance of the past events regarding the present [10]. An important past event in its turn is a formed current knowledge of the past, formed by the present, which has the status of reality only in the process of self-knowing and understanding of the present.

N.V. Bredikhina thinks that the basic criterion which forms the interpretation model of the historical reality is the method of understanding of a sign, relationships of signified and significant, which are the basis for any sign formation. The formation of interpretation models of the historical reality depends on the type of sign under implementation. Basing on the above said, there are three interpretation models of the historical reality: sign, image and symbol. This is the interpretation model that defines the meaning of the past for the present. For example, in sign interpretation model the facts of the past are only abstract illustrations of the modern-times events, in image interpretation model the modern-times understands the past events as the reason for modern ones and in symbol interpretation model the past events are not only the elements of the present, but also the prototypes of the future events [11].

The images of the past take part in construction and apprehension, constant interpretation of politics, providing the orientation of a human in this world.

They act in the crossing of informational-symbolic field, which was formed in the present and historical heritage. Constructing of the "present" is fully determined by the tasks of creation of the attractive "past" and "future". The rhetoric of positive galvanizing identity is focused within the formula of collective memory. This rhetoric pre-determines and corrects this formula within the system. A general mental cart of our past is being formed in the commonplace sense; this cart is in-demand when the concepts of the national history and their adaptation to the commanding-normative format of a single media-informational space become mass ones.

Thus, the historical reality is a self-expression of historical development, since in the same time it is a product of social consciousness and correlate of its activity, affecting the formation of worldview ideals and values of the society. The apprehension of the problem of historical reality as the part of social reality becomes a naturally determined result of the acknowledgement of the fact that ontological and epistemological backgrounds of the past exist in the present. The study of the historical reality in this aspect allowed us to draw a conclusion that the historical reality is being constructed by the modern times. From this viewpoint the past becomes actual only in the present and with the efforts of the present.

Being a self-expression of the process of historical development, the historical reality is closely connected with the historical memory. Construction paths are connected with the fact that the continuous process of reproducing social meanings and structures in the historical reality. Revealing of meaning resources of historical reality construction means implementation of ontological concepts into the cumulated package of knowledge. [13]

Social amnesia in construction paths of historical reality can be analysed basing on the fact that the past is a social construct [14]. Mass resort of the society to the artificial past and construction of the simulated historical reality is an important trend in the expansion of social amnesia as a social-cultural phenomenon and as a process; this is displayed in distortion and partial loss of reminiscences of the past in the society, in blur of sense of inherent worth of history and presence of the distorted experience of the past, in the tendency of elite to create something new without the support of the knowledge of the past.

The dynamics of interpretation models in construction paths of historical reality is determined by the fact that the refocusing of the preferred directions of studies of historical knowledge, apprehension of modern

events, growth of social life dynamics increases the importance of resorting to the historical experience. In this regard questions of peculiarities of historical reality, technologies and ways of their formation, of mechanisms of including the historical past into the solving of modern life problems are of current concern.

REFERENCES

1. Terentjev, I.A., 2007. Social reality as the subject of social-philosophic analysis. PhD thesis. Krasnodar.
2. Perov, Yu. V., 2000. Historicity and historical reality. St. Petersburg.
3. Mobilization of the past: Andrey Rastorguev's interview with a historian and political expert I. Glebova. Ural, 2009, No. 8.
4. Perov Yu.V. Op. cit.
5. Kalaikov, S. Yu., 2004. Cooperation of traditions and innovations as a problem of rhetorical constructing of social reality. PhD thesis. Yekaterinburg.
6. Mikeshina, L.A., 2002. Cognitive philosophy: polemic chapters. Moscow.: Progress-Traditsia.
7. Griffin, L.J., 2004. Generations and Collective Memory. Revisited: Race, Region and Memory of Civil Rights. American Sociological Review, 69(4): 544-557.
8. Elliott, J.R. and S. Frickel, 2013. The Historical Nature of Cities: A Study of Urbanization and Hazardous Waste Accumulation. American Sociological Review, 78(4): 521-543.
9. Hendley, K., 2013. Too Much of a Good Thing? Assessing Access to Civil Justice in Russia. Slavic Review, 72(4): 802-827.
10. Ankersmit, F.R., 1987. The Realty Effect in the Writing of History: The dynamic of historiographical topology. Amsterdam: N.Y.
11. Bredikhina, N.V., 2009. Dynamics of interpretation models in the process of historical reality formation. PhD thesis. Barnaul.
12. Gross, N., 2009. A Pragmatist Theory of Social Mechanisms. American Sociological Review, 74(3): 358-379.
13. Glenn, E.N., 2011. Constructing Citizenship: Exclusion, Subordination and Resistance. American Sociological Review, 76(1): 1-24.
14. Collins, P.H., 2010. The New Politics of Community. American Sociological Review, 75(1): 7-30.