

Historical Memory as the Basis of Civil Identity of Russian Youth in the Era of Digitalization

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ABSTRACT

The problem of formation, reproduction, maintenance and transformation of civil identity remains relevant throughout the post-Soviet period and is of particular importance in the context of digitalization. The crisis of civil identity, especially in the youth environment, undoubtedly poses a threat to the state during the widespread dissemination of the latest means of communication. In this regard, the institutions of state power and representatives of the political elite pay great attention to the construction of civil identity.

The use of traditional methods of education does not always make it possible to interest modern youth and include them in social activities, especially in terms of an effective response to such challenges of the digital age as the erasure of national and civilization markers, the unification of lifestyles and manipulation of public consciousness, on the one hand, and the rise of fundamentalism, xenophobia, the opposition of “one’s own” and “someone else’s”, and the radicalization of values, on the other. Overcoming the crisis of civil identity as a great challenge in the modern information and communication space is seen in improving the arsenal of methods and techniques of civil and patriotic education of Russian youth. In our opinion, historical memory should serve as the basis for the affiliation of modern Russian society. Theoretical and methodological justification, development and testing of new practice-oriented methods aimed at preserving the historical memory of the most significant events of the past (digital projects, international network programs, historical online quests, etc.), will ensure the involvement of various categories of students in the system of education and the process of formation of civil identity, will create conditions for overcoming the crisis of civil identity in the conditions of digitalization of education.

Keywords: *digital age, project approach, civil identity, historical memory, information and communication space*

1. INTRODUCTION

For Russian society, the problem of formation, preservation and development of civil identity remains relevant throughout the post-Soviet history. Drastic socio-political changes in the early 1990s, led to the erosion of cultural values, a global review and reassessment of the past, partial marginalization of society, the loss of sense of pride for the past and responsibility for the future of the country, the extreme value relativism. This phenomenon, which is often referred to as a crisis of civil identity, is a threat to the future. A special ethical problem has become relevant with a fairly rapid process of introduction of digital technologies, the development of modern information and communication means of interaction that ensure the transfer and distribution of information flows in the digital form. At the same time, in modern political (as well as in research) discourse, the concept of “civil identity” is becoming more and more vague and debatable. At the theoretical and methodological level, it

is necessary to clarify the concept of “civil identity” from the position of an interdisciplinary approach, taking into account:

- first, such strategic national interests of Russia as strengthening state unity and integrity while preserving ethnic and cultural diversity; forming Russian civil identity based on the common fate of the peoples of Russia, restoring the historical connection of times, strengthening national harmony and spiritual community of various ethnic groups; overcoming xenophobia, inter-ethnic intolerance, ethnic and religious extremism [1];
- second, the existing trends in the development of Russian civil identity, including the growth of patriotic feelings, on the one hand, and the preservation of civil passivity, on the other;
- third, the challenges and contradictions of globalization of the world, including digitalization, westernization, “McDonaldization of society” [2], “transcultural conflicts in the field” [3], and local responses to the challenges of globalization in the form of fundamentalism - “nostalgia for identity” [4], simplification of traditions, the formation of “identity of resistance” [5].

The development of effective technologies for the formation of civil identity in the era of digitalization is of strategic importance for the future of Russian society. Currently, much attention has been drawn to this problem: a number of legal documents have been developed, which define the key task of educating patriotic young people with independent thinking.

The use of traditional methods of education does not always make it possible to interest modern youth (representatives of the so-called generation Z, or digital generation), to include them in social activities, especially in terms of an effective response to the challenges of globalization. Insufficient attention is paid, in our opinion, to the preservation of historical memory, which is the basic element of the formation of civil identity. It is the images of the past, rooted in the consciousness of society, that determine the perception of not only the past of the country, its historical heritage and dignity, but also its present and future.

In the Russian Federation, as part of the global scientific space, the problem of civil identity attracts the attention of representatives of various social sciences.

Private-sector approaches are extremely diverse and even disjointed. Sociology, sociology of religion, regionology and ethnopsychology (E. M. Avraamova, Yu. V. Arutyunyan, O. A. Bogatova, M. N. Guboglo, L. M. Drobizheva, N. L. Ivanova, N. M. Lebedev, S. V. Ryzhova) are focused on the study of problems of civil identity in a view of analyzing the resolution of religious, ethnic and national conflicts in the globalizing world. Sociology of youth (E. M. Arutyunov, E. A. Grishina, A. A. Nikolaeva, R. Yu. Shikova) and youth research in the field of political science (Z. A. Zhade, I. V. Konoda, M. A. Yushin) consider the problem of civil identity as a problem of political socialization and activation of youth resources in solving the problems of civil society development in Russia. In their turn, legal sciences (Yu. V. Fedorenko, V. E. Khaliulin) analyze the problem of civil identity from the point of view of becoming a citizen as a subject of law, and pedagogy (T. M. Ivanova, A. A. Loginova, S. V. Shevchenko) is focused on studying the content and technologies of civil, patriotic, spiritual, moral and legal education aimed at the formation of civil identity.

In general, civil identity in Russian science, as part of the world's one, is presented as a multi-valued phenomenon, which also causes the absence of a single definition and content of this concept. For many studies (Yu. V. Arutyunyan, O. A. Bogatova, T. V. Vodolazhskaya, E. A. Grishina, M. N. Guboglo, V. S. Magun, A. G. Sanina, I. S. Semenenko, V. A. Tishkov), it is characteristic to reduce civil identity to national-state, less often - to ethnic (ethno-cultural, ethno-political, ethno-territorial) identity. Also, this approach is characterized by the idea of civil identity as a given, accepted personality: it is formed by state affiliation, which in turn is determined more by the fact of birth, residence, but not by the conscious choice of the individual. However, at the theoretical level, the real situation is clearly fixed: at the present stage of development of Russian society, the state and civil

identity of the individual are not independent or separated from each other areas of subjective reality. As noted by the Russian psychologist N. L. Ivanova, "the opposition of civil and state identity unnecessarily differentiates the realities which are so far close psychologically" [6].

It should be noted that at present there is a social demand for the formation of the civil identity of the young generation in the conditions of the confrontation of the global and the local, solving the problems of consolidating society and building a civil nation in modern Russia, which makes research projects on youth issues in high demand.

As for the concept "historical memory", in general, the interest in the subject of memory in the socio-cultural aspect rose among Western European historians under the influence of the works of the French sociologist M. Halbwachs. Close in his beliefs to the "school of annals" that was being formed at that time, M. Halbwachs introduced the concept of "collective memory" into scientific circulation [7].

The concept of the connection between history and memory began to be actively developed in the 1980s in France as part of a discussion of the basics and ways of developing historical sciences. In the words of the famous French historian, specialist in historiography F. Hartog, the 1980s were "swept by the wave of memory". It was accompanied by a desire to protect, catalogue, propagandize, and interpret the events of the past in a new way. This found practical implementation in the fact that in many European countries "they erected memorials, updated and perpetuated the number of museums, large and small ones. The ordinary public, concerned with genealogical research, or just out of curiosity, began to visit the archives. People became more attentive to the memory assigned to a specific place" [8, 15].

By the end of the 1990s, the list of foreign studies devoted to various aspects of the study and translation of historical memory is quite significant and continues to expand in the new century (P. Hutton, P. Nora, D. Lowenthal, G. Lubbe, J. Roosen, P. Ricoeur, P. Berger, J. Assmann and A. Assmann, B. Guenee, etc.).

In Russian science, the topic of historical memory arose with some delay, only in the 1990s, when the society faced a difficult choice: what is necessary to remember and recollect about their past, and what needs to be forgotten. Russian researchers (L. P. Repina, O. B. Leontyeva, I. M. Savelyeva, A.V. Poletayev, E. S. and A. S. Senyavsky, O. S. Porshneva, Zh. T. Toshchenko, etc.) created fundamental works on various aspects of preserving and translating historical memory in the 2000s. As L. P. Repina, a well-known Russian expert in the field of methodology of history and intellectual history, rightly notes, "the last three decades of the existence of historical science are marked by the appearance of "historical memory", which re-evaluates the relationships between history, memory and identity" [9]. The number of publications devoted to the role of historical memory in the formation of civil identity of Russian youth is steadily growing (S. S. Bazhenova, M. M. Betilmerzayeva, V. Yu. Gadaev and H. A. S. Khaladov, N. L. Vakhonin, Yu. N.

Vakhonina and V. L. Pashuta, S. Yu. Ivanova, T. V. Klyuchnikova and E. Yu. Isayeva, E. M. Mikhailova, L. Ya. Orlova, etc.).

2. METHODS OF RESEARCH

The research is presented in the framework of an anthropologically-oriented history with an increased interest in the person in history (motives of his behavior, actions, deeds, ideas, mental norms and values, everyday life, all forms of life) and the idea that all spheres of social life (economic, social, political), social structures and processes have cultural and historical conditionality. The methodological basis of the research is the cultural-anthropological and axiological approaches. We proceed from the fact that at present historical science is moving further away from the “traditional” historiographical approach and seeks to move from the description and “inventory” of historical ideas, trends and schools to a more subtle analysis based on the principles of cultural and historical anthropology and “new cultural history” (L. P. Repina, V. D. Kamynin, J. Roosen, C. A. A. Rojas, P. Ricoeur, etc.). At the beginning of the twenty-first century the dependence of the study and interpretation of past events on the features of mentally determined historical memory and the memory policy implemented by the state is becoming more and more obvious.

The analysis of the source base of the research is carried out on the basis of the axiological approach, according to which the consciousness of each person is a product of the epoch in which he lives. Within the framework of our research, socio-cultural practices and social motivation of human behavior have come to the fore (relations between people and authorities in everyday life, relationships between people; problems of upbringing the younger generation; public and educational institutions designed to support the daily basis of existence, moral and mental health of society, etc.). We stick to a comprehensive analysis of the subjective and the objective, micro- and macro structures to the extent that their synthetic potential is realized (L. P. Repina). Within the framework of these approaches, methods of related humanities and social disciplines and interdisciplinarity are widely used.

Special scientific methods were used in the research process. One of the key methods used in this work is the historical-genetic method, which will allow us to study the crisis of civil identity of Russian youth in the conditions of digitalization, identify problems and models for overcoming it. Using the systematic method, the interaction of government, educational and social structures that influence the upbringing of the younger generation was considered. The historical-descriptive method allowed us to describe the main events and processes that took place in the Russian Federation; the comparative method was used to compare facts, events, processes and phenomena in the era of digitalization. In the research, such postmodern methods as deconstruction were widely used - a method that enables to understand not only the heterogeneity and internal tension of the

analyzed texts, but also internal contradictions, ambiguity and suppression of opposites in the modern information and communication space. The method of discursive analysis was implemented as well, it involves establishing a correlation between the content of the source, the results of its analysis and the socio-cultural context of human existence, historical events and processes, which made it possible to analyze the interdependence of historical memory and civil identity. The combination of the methods used, according to the authors, made it possible to study the problem under consideration comprehensively and introduce the development of the research components, achieve the goals and perform the set tasks.

3. RESEARCH RESULTS

In the proposed structural model of civil identity of Russian youth, historical memory is a system-forming element, which is not reduced to such an aspect as knowledge and awareness of the past among young people. Historical memory is understood by the authors of the article as a set of ideas about the social past that exist in society at both the mass and individual levels, including their cognitive, imaginative and emotional aspects. It should be noted that historical memory has a national dimension: the same event is perceived and evaluated differently by representatives of different peoples, and plays a different role in the process of forming national identity [10].

The question of the structure of historical memory also belongs to the discussion in modern historical science. From the informational point of view, it is customary to distinguish historical knowledge, historical representations, historical images (images of the past) in the structure of the memory [11]. Most researchers contrast individual (personal) and collective (social) memory. As noted by the famous German historian R. Koselleck, a person “can only remember what he himself has learned; memory is based on personal experience” [12].

At the cognitive level, knowledge about the “founding events”, tragedies and triumphs of the nation, symbols of the state and national culture, interpretation and image of the past, “milestones” of the “big history” and the regional, local history as well, knowledge of the “facts” of family biography not only fill the cognitive vacuum, but become the basis for the formation of young people’s ideas about the commonness of interests and goals of citizens of one state, the “common good”, long-term plans [13].

At the emotional level, a positive assessment by young people of their own belonging to history, tradition, culture, the experience of historical and cultural similarities with others becomes the basis for the formation of patriotic feelings, including not only love for the motherland, the fatherland, their ethnic group and their family, emotional attachment to their place of birth, place of residence, attraction to cultural and religious roots, customs and traditions rooted in the historical past, but

also a sense of “rootedness” in the social world, involvement in what is happening outside the boundaries of private life, participation in the problems of society; as well as the formation of emotional acceptance of ethnic, religious, and cultural differences.

The value component of civil identity is a system of civil virtues, which include responsibility and love of freedom, national conscience and civic duty as the ability to exercise moral self-control and fulfill the civic duties, justice as the recognition of equal opportunities for each citizen. Civic values “expand” the space of individual responsibility up to the historical, perspective responsibility, reflect “the measure of a person’s ability to live not only in the family and their own home, but together with others and for the sake of others” [14]. At the axiological level, historical memory provides the overcoming of “value gaps” between generations, the formation of a normative procedure of citizens’ cooperation based on the dialogic nature of traditional and modern values.

The activity component of civil identity can be represented as the youth’s acceptance of the perspective of being a participant, rather than an observer, the youth’s readiness to influence what is happening, taking full responsibility for their own actions; as well as the citizen’s attitude to joint activities with other members of civil society, the desire to co-create, to reach agreement through persuasion. The inclusion of the activity component in the structure of civil identity is dictated by the practical need to overcome paternalism, passive citizenship and various forms of civil escapism in the youth environment, the transition from an idle and unconditional love for the motherland to an active and creative love. Historical memory and the historical experience of dialogue are not “dead weight” here, but the basis of civil actions of young people, initiating such constructive social changes that would ensure historical continuity and non-violent interaction of citizens, cooperation in a multi-ethnic, multi-confessional society. So, civil identity is understood by us as an equivalent of national identity, i.e. belonging to the citizens of a certain state, identifying oneself with it on the basis of a common historical memory, which is especially relevant in the context of a permanent conflict between the global and the local. In our opinion, the civil identity of Russians is identification with the multi-ethnic and multi-confessional Russian people (the Russian nation), a sense of belonging to the past, present and future of the state, and a sense of being a Russian. Historical memory is the basis for the process of identity formation. The existence of a conceptual model of civil identity is crucial for the development, justification and testing of innovative methods of youth education. The authors of the article are actively involved in educational work with young people, are the authors and leaders of federal and regional projects aimed at preserving historical memory (the all-Russian project “Live history”, “Another childhood: the daily life of children in extreme conditions of war”, “Search - unity of generations”, etc.) [14]. Modern practice-oriented methods (implementation of network social projects and

programs, forum campaigns, organization of historical quests, etc.) ensure the involvement of various categories of students in the process of forming a civil identity.

One of the projects aimed at the formation of civil identity through the preservation of historical memory is the international digital project “Russian and German youth in dialogue: history and memory”, which allowed online creating of the conditions for the development of educational, scientific and cultural interaction between students and teachers of educational organizations in Russia and Germany, in particular, representatives of Ural State Pedagogical University, Kazan Federal University, the Specialized educational and scientific center of Ural Federal University, the Academy of advanced training of teachers (FRG), gymnasiums of the Federal state of Baden-Württemberg (FRG).

Within the framework of the project in 2020 the following events will be organized:

- 1) an online quiz on the history of Russian-German relations (more than 300 people from Germany and more than 1,500 from Russia took part in the quiz);
- 2) an online contest “History in biographies” (50 best works will be included in the collection published according to the results of the competition). The aim of the competition is to develop scientific and educational cooperation between Russian and German youth, history teachers, university teachers, based on universal values, historical memory of key events in Russian-German history, common “places of memory”, as well as to create conditions for preserving historical memory of the causes and consequences of the Second World War and improving methods of teaching the history of the Second World War in schools and universities of the Russian Federation and the Federal Republic of Germany (<https://o-rossii.ru/catalog/biographies>).
- 3) “Pedagogic invasion”: the visit of the delegation of Russian history teachers, students of pedagogical universities and students in Germany and the delegation of teachers and students from Germany to Russia, acquaintance with the peculiarities of the methodology of history teaching, the exchange of experience of teaching complex issues of Russian-German history, such as the causes of the First and the Second World Wars, German-Soviet relations 1939 - 1941, the postwar fate of Germany, etc.

The visit of the delegation from Germany is scheduled for April 4-11, 2020, and the return visit of the Russian delegation is scheduled for July 4-11, 2020.

- 4) Round-table discussion of the problems of teaching the history of the Second World War (April 2020);
- 5) a series of Russian-German webinars on methods of teaching history in schools and universities.

Based on the results of all the events, a set of methodological recommendations for teaching complex issues of Russian-German history will be prepared and published in the public domain. The project is based on the experience of many years of cooperation between Ural State Pedagogical University and educational organizations of the Federal state of Baden-Württemberg. Within the project there will be created a functional model

of Russian-German youth interaction that can be used in relations between other subjects of the Russian Federation

and educational organizations in Germany, as well as in relations between Russia and other European countries.

4. CONCLUSION

Civil identity, being a part of social identity, reflects an individual's ideas about belonging to a certain state or civil society, provides a basis for their assessment and the right to personal choice - whether to stay in their composition? The problem of civil identity formation remains relevant throughout the post-Soviet period of Russian history. The drastic socio-political changes that occurred in the early 1990s led to extreme value relativism. According to the authors, it is reasonable to mention the crisis of civil identity in Russian society at present. However, at the state level much attention has recently been paid to the construction of civil identity. At the same time, the use of traditional methods of education does not always enable including young people in social activities, forming an active civil position, educating a person responsible for the past, present and future of the country. This problem is particularly important when it comes to representatives of the so-called generation Z - "digital generation", people who master the skills of working on the Internet before they start talking.

Civil identity is understood by us as an equivalent of national identity, i.e. belonging to the citizens of a certain state, identifying oneself with it on the basis of common historical memory.

Overcoming the crisis of civil identity as a big challenge in the context of globalization is possible by improving the arsenal of methods and techniques of civil and patriotic education of Russian youth. According to the authors of the article, historical memory should serve as a basis for affiliation of modern Russian society. In the absence of a secular ideology uniting society in such a multi-ethnic and multi-religious state as Russia, only the common past with its negative and positive events, "places of memory" that are significant for the majority of the country's inhabitants, can serve as a reliable basis for the affiliation. The international digital project "Russian and German youth in dialogue: history and memory" is a practical example of a project aimed at forming the civil identity of Russian youth through the preservation of historical memory.

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