ABSTRACTS

Session: "Usable Pasts"

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One of the sources of income which the nobles had was the souls who lived and worked in their estates. However, neither of the two approaches to research the "annual income" cannot be selected, concerning the whole Russian nobility. The first approach calculates the income derived by the rich nobles - it cannot be used because of the small size of this group. The second approach considers that revenue can be calculated on the base on souls and medium-sized dues. The impossibility of application of this approach is in the varying intensity with which the nobles exploited peasants and in the existence of two types of exploitation – barshchina and obrok. The purpose of the study is to confirm this statement basing on underutilized sources - county lists of noblemen who came to the polls.

County lists of nobles who arrived at the elections found in cases of elections. In this work were used materials of two cases of elections - in 1819 and 1825. In the case of the elections in 1819 contains data on income 106 nobles, in 1825 - 42 nobles. The advantages of using county lists are in following factors. Firstly, they contain information about the totality amount of souls which nobleman had in the territory of the Russian Empire. Secondly, there is a reason to believe contained information, which collected from the words of the nobles - and some of the individual validated data confirm this statement. Thirdly, noted annual income is likely to have been counted as income from the souls, because of the fact, that for the election for the post the nobles had to have "income from villages not less than a hundred rubles" (Article 62 of Charter to the Nobility).

This work confirmed the fact that it is impossible to count the income that souls gave to a nobleman towards to all the Russian nobility. There are some reasons for this. Firstly, the different existed forms of exploitation, which nobles used at the same time but at different percentages depending on various conditions. Secondly, there was a different rate at which nobles exploited peasants. Besides, numbers of other factors were important such as the state of the earth, age, efficiency of the peasants, etc. Next information may prove it. In 1819 in the Kolomna district two noblemen received the same annual income of 2 000 rubles. But first nobleman got it with 113 souls, and the second with 17 souls. Calculations show that each soul brought first nobleman 18 rubles, while the second received 117 rubles from each soul. There are many examples proving that it is impossible to make the general formula for calculation of the annual income of all the nobility.

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Abstract title: "Byzantine Egypt: Social and Economic Image of a City and a Village"

The problematic framework of my research is based on the reconstruction of a social and economic space of the city of Oxyrhynchus in the inconsistent chronological period of Late Antiquity. In this paper I argue on the concept of city's decay and crisis under the Later Roman Empire rule, which has been popular in the historiography since the beginning of the twentieth century. The other concern is to demonstrate the stable continuity of Greek and Roman culture in the social structures of the Late Antique city.

The methodology of my work is based on the approaches of microhistory and social history. The key feature of the work is an attempt of a gradual focus change from the objects of microlevel to the objects within whole Byzantine imperial space. This approach was inspired mostly by the Fernand Braudel's works and their conceptual frame.

The key conclusion of the work demonstrates that the Late Antique cities of Later Roman Empire in common and Oxyrhynchus in particular had a tendency to save their ornate and complete social and economical inner network systems. Counterurbanization process was not as wide as it was shown in the works of historians of the twentieth century, thus it is irrelevant to speak for the genesis of feudal system in the early Byzantine period.

To sum up, the transfer of concepts, which were coined and applied to Western European Medieval society, does not work in case of the early Byzantine Empire and distorts the whole the view of this period and area.

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Abstract title: "Colonial legacy in modern Sri-Lanka"

In the middle of the 20th century colonies of different European countries got freedom. However, it is important to understand that despite several decades of their independence,

colonial legacy couldn't disappear completely at once after declaration of the independence. It means that some features of the colonial past still exist. It doesn't mean only people's memories about the fact of European rule, but more about actual realization of this rule in colonies. By the example of the 20th and 21st centuries Sri-Lanka I will try to prove this thesis and to find some evidence, first of all, in cultural sphere, the most developed industries today and economic institutions that were put behind modern period. I divided my research into two main parts: 1. Summary of historical background of Sri-Lanka since first Portugal expeditions to the independence of Sri-Lanka from the British empire; 2. Analysis of chosen examples in modern Sri-Lanka connected with colonial background.

To begin with, I searched for cultural heritage that was created under Portuguese, Holland or British rule and investigated preservation of some historical places and purposes for which these places are used nowadays. I tried to find unchanging names of some streets, geographical places and etc. Also, I examined main industries: IT sphere (where there is serious necessity of knowledge of English) and textile, bank system (central "Bank of Ceylon" was created as long as Dutch period of rule began), building of railways (especially when British came). Moreover, I paid my attention to the history of tea plantations' appearance, in particular, building of "Lipton Seat" and other huge tea plantations created by Englishmen in the end of the 19th century. This and other tea plantations made Sri-Lanka one of the leaders of the tea export as I could find according to data from Food and Agriculture of the United Nations. Besides searching in Sri Lanka and data about economy, I used survey about perception of European rule in Sri-Lanka. The main idea of this survey was an attempt to understand the way children and students are taught at schools and universities whether it is negative description of some events, even hostile or neutral. These several methods helped me comprise detail picture of questions I was interested in.

To sum up, I found some persuasive examples in Sri Lanka, especially what refers to British rule in Ceylon. From the survey I was able to discover that education programmes don't include too much negative aspects in discussing colonial past of Sri-Lanka, noticing different sides of the colonial legacy. My findings in Sri Lanka demonstrated the possibilities of studying history as something global, not as a past history of only one country, especially such a new independent state. This topic seems to be relevant to the problem of globalization which is very debatable now. I am sure that this research can be continued and be added with other examples of ex-colonies. As for the prospective of methodology, the most suitable form for future researches appears to be an interview or a survey with a set of special questions.

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Nikita Fomin
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Abstract title: "Discussion about autonomy and federalism in Russian Empire (1897 - 1918)"

My current research is devoted to the history of such concepts as Federation and Autonomy in the context of early twentieth century Russian Empire as nationalizing state. The history of the political alliance of autonomists in Russian imperial Parliament is especially important for my topic. I am interested to know how the transfer of key political concepts of the territorial structure of the complex, imperial spaces from Europe (especially from Austro-Hungarian empire) to Russia was implemented in the early twentieth century. Finally, in more general context my research is answering on the important question: how and why the political mainstream in Russian Empire (in the field of territorial structure) was transformed? At the beginning of twentieth century the logic of the imperial reconstruction on the base of territorial and national autonomy seemed to be a marginal alternative for the way of nationalizing state. As we know now, the result of attempts to reinvent Russia as the Russian national empire was a failure. At the same time, the Language of political autonomy later became the basis of the Soviet Union's national policy and remains so in modern Russia.

The main conceptual frame for my research is a methodological school of a new imperial history that was formed by editors of Ab Imperio journal. This approach to the history of imperial spaces implies the rejection of the endless attempts to create "final definition of the empire" in favor of a more flexible concept of "imperial situation." This way of writing history is especially important for my work, including its rejection of the intentional or unintentional nationalistic teleology in history of empires. In the traditional logic of imperial historiography (especially the twentieth century), any attempt to reconstruct the imperial space (including reorganization based on federalism or autonomy) are doomed to failure and the future triumph of the model of the nation state. I consider that this view is deeply flawed, and political scenarios that seem "marginalized" at first sight, or simply unfulfilled often can give us important information about the epoch. Besides, history of transfers is also important for my research because many elements of the language of political autonomy and federalism was transferred from Austria-Hungary to the Russian Empire (especially the Polish part of it). The deep interrelations of social and political processes within the continental empires system had an influence on its political sphere too. Finally, work, which is related to changes in the history of the political language, is also connected with historiographical models of intellectual history. That is why I want to emphasize the importance of different personal sources in my current work.

My research has not been completed yet. Despite this fact, I have already managed to explore a significant number of historical sources on my topic. That is why I would like to make a few key judgements on the results of my work. The main conclusion of my current research demonstrates the radical changes in political discourses of the Russian Empire that took place at the beginning of the twentieth century. This changes was caused by the situation of the emergence of mass society and conflict between this new type of social structure and "old-fashioned" imperial way of governance. I believe that it is possible to say that mass politics per se arose in North Eurasia in the period of the First Russian revolution (1904-1905). Disputes about autonomy and federalism were one of the cases of such new politics. This discussion was closely connected with the problem of necessity of invention a new way of imagining and reconstruction imperial

situation in Russia. The experience of these attempts of rethinking and reinvention of imperial scenarios of power was subsequently used during the later events of the twentieth century.

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Abstract title: "The dynamics of the discourse of the political posters in wartime"

The beginning of the XX can be characterized by increasing complexity of a public space, which has formed a specific request for simplification. Political posters were simple projections, demonstrated the "correct" perception of "reality", allowing to limit efforts for changes' understanding. The Poster can be considered as the new mean of communication, which the ordinary person was not prepared to. The process of changing the discourse of the poster and the factors affected peculiarities of communication in political systems were considered by a comparative discourse analysis of different political systems' military posters to identify the differences and common features of a communication process within systems in the crisis period. Country of comparison: the German, the Russian Empire, the USA in the First World War; Germany, the USSR, the USA in the Second World War.
The analyze was divided into two levels: within the period and within the political system. Comparative discourse analysis was carried out using the following approaches: 1. The structural-rhetorical approach, considering the interaction of linguistic and iconic components of the creolized texts, based on the principles of systematization of the components and construction of their hierarchy. a visual code considered as main within a structure, while verbal was secondary; 2. The communicative approach, examining the communicative strategies and tactics of interaction with the recipient. The liner approach can't be used due to the cultural

environment's importance, but it was important for consideration as the principle guided the representatives of the state. The message considered through context, code, a system of symbols. The context is significant as the visual language is not universal, that has been shown in the study.

The three-stage scheme was used. the First "stage" is " the first impression". The second is analytical one: firstly, the historical situation; secondly, two main aspects of the structure of the poster: the main theme, the potential recipient; thirdly, the individual elements: symbols, motives, poster's touch (dynamics/statics, the presence of perspective and "retraction's function"), colors (contrast), the verbal part. The third stage is interpretations and conclusions. The hierarchy of several thematic levels is determined in the framework of the presented concept. The corpus of the poster for each period and country is 50 units, the sampling was made from the open museums' resources and the Internet libraries.

The analysis revealed the extension of the thematic content from the First to the Second World War. Although, there is a reduction of the semantic field within one poster: the secondary themes' amount is lower, notably for Germany and the Soviet Union, that presented unification of one clear topic. The analysis revealed the difference within time and systems and changes which generally connected with images and metaphors. The USA posters in the World War II demonstrate reconsidering the image of freedom, which has become the basis of identity. In the Worl War I, the image of freedom was frequented, being an addition theme. Posters addressed to workers were not mobilizing but rather creating a "desirable reality" (10% of the corpus). In the Second World War, this theme had been expanded to the semantic message of collective "hand in hand" work of the employer and the employee. The theme of conservation held remarkably, being presented in the verbal-poster, while the visual language was about the war's horrors. The idea of "mission" has significant changes in Germany (from culture superiority (in Empire Germany) to biological one, visual representation focused on the body). Most of German Second World War's posters put in the central SS-soldiers, idealizing their body, but depriving the personality, while the leader's image was highly personalized. The symbols occupied the significant place, while in the First World War the role of redundancy had been allocated for technology. The same non-functional use of technology presented in the Russian Empire's posters, where airships were the background for the epic heroes. This technique had a symbolic meaning, stressing the relevance of the poster to the time. USSR's posters used dynamism, inspiring aggressiveness. The USSR posters' feature was a caricature, used zoomorphism, allowed dehumanizing of enemies. The Further research can consider the background aggression level increasing in the society in the pre-war period.

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Abstract title: "The world Outlook of Secondary School Students in Perm at the end of the XIXth and the beginning of XXth centuries"

The aim of the research is the world outlook of Secondary school students at the end of XIXth and the beginning of XXth centuries. The main source of the investigation is a handwritten students magazine "Our Thoughts" (1908) which is available in Perm Krai State archive.

The work starts with the definition of the role of "school" as a social institute in the urban community at the border of two centuries. The Russian society was undergoing considerable changes as a result of modernization. "School" become one of the basic institutions of socialization determining a new lifestyle of students. The Russian state was in need of educated people who could fulfil bureaucratic functions. That is why a specific social space was created where young people acquired new norms and rules of behavior which became part of their world outlook.

The concept of "the Life-World" byAlfred Schutz was the basis for the research. It allowed to examine individual attitude of students to the system of education and to their reality on the whole. A. Schutz's conception of the Life-World lays the foundation for consideration of a conflict between the rules of social institutions and individual attitude to them.

The handwritten magazine "Our Thoughts" of 1908 was thoroughly analyzed. Several topics were distinguished, for example, (a) the image of a teacher, (b) praxices of spending free time, (c) norms and deviations in students' behavior. (a)We tried to reconstruct the relationships between students and teachers on the basis of the analysis of the documents reflecting the students' attitude to their teachers who were divided into two groups: a teacher-official and a teacher-friend. (b) Students' behavior was analyzed within the school boundaries and out of them. (c) We describe the norms of behavior and how students conformed or did not conform to them in their everyday life.

To sum it up, the complication of social relationships, which was caused by the process of modernization, led to the necessity of comprehension of new rules and construct a new life model. The students' mind perceived these new rules in its own way adding to them specific feathers. Students learn new urban space and new concepts, tried to adjust and attempted to identify other people and find their own place in the world.

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Soviet cultural diplomacy in the Third World: cases of India and Cuba

The decolonization was taking place at the 40s-60s of the XX century, that lead to the foundation of new states. The Soviet Union was one of those countries, which aim was to claim its leadership in the process of creating modernity: "The Bolsheviks Revolution aspired not to catch up but to overtake, to leap over the industrially advanced countries into a new, alternative modernity".1 Moreover, the colonial past of recently independent countries in Asia, Africa and Latin America posed one more challenge to the Soviet Union – to turn off the colonial influence of the West in the decolonization process. One of the useful tools here was cultural diplomacy, which may be described as a course of actions, which are based on and utilize the exchange of ideas, values, traditions and other aspects of culture or identity, whether to strengthen relationships, enhance socio-cultural cooperation, promote national interests and beyond.2 Cultural diplomacy was an extremely important way of political relations as an example of "soft power", which could influence on other states without military operations but with the help of cultural contacts. The Soviet government encouraged building cultural contacts with the Third World, using instruments such as special organizations (SSOD, VOKS, and Friendship Societies). These organization's activities included exchange of literature, movies, magazines and other forms of culture between the USSR, Cuba and India. Moreover, they provided both-side trips for artists and tourists, arranged exhibitions, made cooperative films, etc. This research examines to find out how distinctive was cultural diplomacy of the Soviet Union at the period of the Cold War in these two regions. This question is new in historiography of the Cold War. Of course, nowadays more and more books are written about the Cold war and cultural diplomacy, but its influence on these regions were not reflected in any researches. Some Soviet historians wrote about Soviet-Indian and Cuban-Soviet cultural contacts, but they are useful only with their factology, and also they are very ideological.

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The key concept of this research is cultural diplomacy, so we need to study the subjects using methods of multidisciplinary approaches: foreign affairs, politics and history. What is more, as we are examining soviet cultural diplomacy towards two different countries we are using comparing method. Moreover, systemic approach is important too as we are trying to investigate common way of building such relation with the USSR. This work is embedded into cultural history and history of diplomacy. Vital context of this research is the Cold War in whole,

because the relations between the USSR with Cuba and India should be studied in the view of that changing time. Also it is essential to research of organizations, which were instruments of realization cultural contacts between these countries. Our paper explores a wide range of historical sources, including periodicals ("Правда», «Огонек», "Куба", "ЛатинскаяАмерика", "НовостиизКубы"), films (« Journey beyond three seas» 1957, «My Name is Joker» 1970, «The sunrise above the Ganges» 1975, "I am Cuba" 1964), memoirs (Komarov « In Russia and India: from the Indologist's memorials and observations », Talov V. "Cuban report", etc.) and archival materials (reports about activities of VOKS, SSOD and Friendship societies, which are in ГАРФ, РГИА).

1. Cultural diplomacy is an important tool of states influencing on each other without military force with the help of cultural contacts, including the exchange of periodicals, films, books, artists, organization of exhibitions, cooperative cultural activities. These actions were aimed at the victory in the Cold War (the war of ideologies) through the decrease of West influence in these regions and then including them to the socialistic block. So, cultural relations of the USSR with Cuba and India were part of cultural diplomacy. Organizations, which provided cultural connections between the USSR, Cuba and India (SSOD, VOKS, Friendship societies) were agents of cultural diplomacy. Their activity depended straight on the government and the Communist party which aim was to advocate Soviet modernity.

2. Their activity was directed on the rising of Soviet's influence in India in terms of ideological competition with the West. Their work promoted to Cubian and Indian, as well as international, audiences a few images The USSR is a "protector", which had to encourage the following development of India and Cuba, if they would follow their example, because they had a lot of common features in their history, like inequality in society (class, gender and national), common values. Also, the USSR was seen as a 'helper' that shared their knowledge and system of development with its Friends. While the countries of the capitalist block were represented as an "enemy" or even 'oppressor'.

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Constructing the Traumatic Past: Discourses on the Execution of the Romanov Family in the Russian Newspapers (2013–2015)

The life and, in particular, death of the last Romanovs is among the topics of considerable interest in contemporary Russian media and public spheres. In 1979, more than half a century after the shooting of the Romanovs by the Bolsheviks (1918) the remains found to be authentic, and in 1998 the reburial occurred. In 2000, the Russian Orthodox Church proclaimed Nicholas II and his family passion-bearers and consequently canonized them; the canonization followed by their rehabilitation as victims of political repressions (2008).

The aim of my research is to investigate media representations and subsequent discourses surrounding the execution of the Romanov family and to analyze their role and functions in the con-temporary sociopolitical and cultural contexts. To study this case, I conceptualize it as a question about the mechanisms of collective cultural memory (as proposed by Assmann [2014]). My primary data sources were 10 Russian newspapers: Kommersant, Vedomosti, Ros-siyskaya Gazeta, Komsomolskaya Pravda, Moskovsky Komsomolets, Novaya Gazeta, Argumenty I Fakty, Nezavisimaya Gazeta, RBK. The independent expert organization "Medialogia" has given the highest ratings to all the newspapers listed.
The other criteria for selecting them were:
- language (Russian),
- type of press (central [main] daily Russian newspapers),
- publication date (2013–2015).
The relevant articles were obtained through the use of «Integrum» and «Factiva» databases.
To perform the analysis, a method of critical discourse analysis was chosen.
Three discursive levels were subsequently highlighted:
- the relationships between numerous actors involved in the media discussions;
- the overall discursive field consisted of the references to the epoch of Nicholas II; the statements which trigger interpretative tension were of my particular interest;
- the public reception of the tragic event (i.e., the shooting of the last Romanovs), in which the possibility of constructing the collective memory narratives is comprised.
The analysis of relevant newspaper articles has revealed the division between politicians, church authorities, the descendants of the Royal family and "public". The research underlines the presence of the request for historical (or "national") reconciliation with the past articulated by each of these actors. The answer should be a single historical narrative created by the joint forces that will give an unambiguous assessment of the historical events, but its occurrence is impossible. No one is ready to assume responsibility for the interpretation of history.
The inability to formulate a consolidated reflection about the traumatic influence of the Romanov shooting is one of the main indicators of this situation. A clear delineation of criminals and victims in making opinion about the tragic events of the past is one of the ways of constructing national memory. However, the trial over a "tragic mistake of the past" does not lead to the result. Besides the problem of concealment of the crime society is faced with the problem of avoiding evaluation of the past through oblivion, which leads away from the national reconciliation. According to Assmann [2016], such incompleteness of the mechanisms that construct the national memory causes failure of a critical attitude to the mythologizing of the history.

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Queen Anne's Identity Politics in Parliament

During the reign of Queen Anne Stuart there were two forms of political self-identification in the political environment of England: traditional form of "the court and the country", as well as new, not yet fully reflected party identity of Whigs and Tories. For Queen Anne, a newcomer to politics, Elizabeth and Elizabethan times were an example to follow. When she ascended the throne, she was expecting Parliament to show the type of behavior she thought to be common in the days of Elizabeth. However, faced with the parties, the Queen realized that they represent a direct challenge to her royal prerogative. The political situation didn't meet her expectations, so she had to change it. The only alternative to the new party system was the old comfortable system of "the court and the country", which was already a thing of the past. This presentation is aimed to consider the way in which the crown tried to change the identity of the members of Parliament.

The process of forming the political identity will be studied from the Crown's side, so the first thing to consider are the sources associated with the queen. The royal discourse can be traced on the basis of Queen's speeches to the Parliament and the Privy Council, because the royal addresses remained the main official mean of cooperation between the Parliament and the Crown. It is also planned to study the correspondence of the Queen and her ministers to be able

to distinguish the Queen's views from the views of her ministers. Main attention will be paid to how the Queen would like to change political identity in Parliament; to which examples from the past she addressed; on which arguments she relied in her struggle with the parties.

Queen Anne thought of controlling the kingdom's politics as of her own prerogative, to which parties were an obvious threat. In response, she tried to unite Parliament to make sure that Parliament's loyalty to the Crown stood above party loyalty. To do this, she used a historical example (associating her reign with the reign of Queen Elizabeth) and some actual ones. For instance, Queen Anne often paid more attention to the religious identity of members of Parliament and to the safety of the Church of England, but almost didn't mentioned their ethnic or political identity. Unlike her Cabinet, the Queen sought not simply to ensure steady flow of money - does not matter in what ways; she wanted to secure the loyalty of the Houses of Parliament to be able to pursue an independent policy and to make appointments as she saw fit.

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Abstract title: "Historical basic of modern Ukrainian concept domestic politics and international affairs. Why majority seems it false and rigged (falsified)"

A modernization paradigm and the country`s official political course generally are based on the interpretation of the Ukrainian history. In relation to Russia, it seems initially hostile disposed. The interpretation carried out by official Kiev is based on simple things.

Firstly, it is the political, cultural and economic viability of Ukrainians. It is usually highlights that Ukrainian people had the motivation, resources and skills for building a national independent state.

Secondly, it is the possession of centuries-old political pro-european tradition. It becomes a fundamental thesis because of the EU integration.

Thirdly, it is the inclusion of unequal rights in the Russia`s Imperial project. This aspect is called to explain government's motives.

All three aspects of current politics ties by official propaganda with the history of Ukraine and Ukrainian people. The appeal to the past in this case has allowed Kyiv to build a logical and complete ideology, which is necessary for successful transformation. This is a pragmatic and understandable. I'm interested in another question: how reliably historical basis of the modernization ideology of Ukraine. Are they right those who claim that it is the integral part of anti-Russian rhetoric and attempts to construct a "convenient" history? And here is another important question: could the modern conflict of values between Russia and Ukraine happen under other equal conditions or not?

To answer this question it is necessary to look at the history of the Western borderlands of the Russian Romanov Empire, the Kievan Rus, the Muscovy from different points of view. Special attention should be paid to the description of the socio-economic pattern in the Western borderlands, because it will show whether there was socio-economic identity. The work will contain also a brief analytical overview «post-Horde" society phenomenon, review on the unique social groups: cossacks and gentry (шляхта), the phenomenon of the Great, Minor and White Russia.

The work will be based on the comparative analysis of two societies, divided (during the Mongol invasion) in Western and Eastern Russia. For clarity in analysis and description of events will be applied dialectical, system methods. The use of retrospective (or genetic method) is represented by an advantage of analysis. Its use is necessary to answer the question about the possibility of contemporary conflict.

Thus, the work should demonstrate a multi-faceted problem field of Ukrainian history and show grounds to the following conclusions:

1. Political ideology and political national projects on the territory within the borders of modern Ukraine and Belarus were formed in conditions of uncertainty about the reliability of alliances with neighboring States.

2. The external course of Ukraine is affected by mistrust and fear of the Russian national state, owing to the negative and often oppressive experience of the policy of the Russian (later Soviet) center relative to the Western suburbs, against the Ukrainian people.

3. The possibility of creation of the Ukrainian sovereign state was due to the high level of political culture, economic potential and the strong influence of the Zaporozhe Cossacks.

4.The political perception of most of the Ukrainian people on the everyday level and at the level of a developed political philosophy historically is tied to the tradition of European political groups, catalyzed in Polish, Lithuanian and Austro-Hungarian States.

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Anna Molostova, Victoria Klimova
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Abstract title: «Is it possible to preserve historical memory in historical discourse, which is dictated by the state?» (In the example of Perm-36)

The Perm-36 is the exclusive museum in Russia about history of political repressions, the aim of which is the perpetuation of memory of victim in such process. The appearance of the memorial in the Russian Federation is the revision of views for recent historical and political processes by government. The museum became the symbol of renouncement of the totalitarian methods of governance by Russia. The Perm-36 pretended to a status on UNESCO and list of Auschwitz. However, due to the emergence of the new political reality with cause in power shift in Perm the museum was closed down. In new political reality the existence of museum became impossible. The cause of museum closing is the discontinuation of financing by Ministry of Culture in Perm. The position of government and the position of the museum officials collided in public area. Their positions influenced different groups of the society.

The position of government:

The maim opinion of the power structures is that the Perm-36 belongs to non-profit organizations, which are prohibited in Russia and the financing of museum is realized by American human rights organizations. The power structures assume that the main aim of the establishment such cultural project was promoted non-patriotic historical facts which distort the history of the USSR.

In public area the position of the government was supported by the veterans and nationalistically minded intellectuals.

The construction of the non-patriotic image was carried out with the help of federal and regional mass media, namely through the broadcasting of a documentary about Perm-36 where the image of prisoners were portrayed by the authorities not as random individuals who defended the slogans of freedom and human rights, but the government traitors. Also, the construction of the image was carried out through the publication of articles about the corrupting influence of the museum activity in the local newspapers of the Perm, where the mission of the museum was recognized as a justification for the activities of Banderites and the fascists in the Soviet Union.

The position of the museum officials:

The leadership of the museum aimed at creating an identical museum unit, independent of the government influence. The result of this process should be the demonstration of an independent view on the historical and political process and exposing the criminal actions of Soviet power: the establishment of prison camps, mass deportations and executions, sometimes innocent lives, and sometimes people who disagree with government policy. The modern Russian state has not yet been formed the official point of view on these repressive actions .

The leadership of the museum had a significant impact mainly on the youth through the organization of various cultural and historical festivals, exhibitions, trips and excursions.

The initiative group of youth "Memorial" organized volunteer projects, as well as international programs. One of these projects was the creation of the museum complex through which historians and museum leaders portrayed the political and historical reality from his own point of view that was the opposite of the point formed by the Soviet Union.

The methodologies of the research are discourse analysis and content analysis.

This conflict situation attracted the broad public attention, therefore the problem of confrontation of the government and the museum leadership positions were broadcasted by the federal and

regional mass media. The explanations of numerous interviews with representatives of the each side, the research of materials of the regional media, documentary subjects of the federal channels are included in the framework of content analysis. We were able to reconstruct the chronology of events of the political conflict, to identify the position of each conflicting side and outline the results of this confrontation through this method.

A content analysis of the main sources includes:

1. Interview. Through interviews the positions of each side were determined.

2. Documentary subjects. Documentary subjects on federal channels showed the government's position, moreover, the government influenced on the target audience through this media tool.

3. The content of volunteer projects and international programs. The position of the museum leadership was determined through the content of volunteer projects and international programs. What is more, the museum leadership influenced on the target audience through festivals, thematic exhibitions, and meetings.

Discourse analysis allowed to form a special language of the existing political process through the use of concepts such as political repression, public (government) authorities, political reality and non-profit organizations.

In addition, the use of discourse analysis allowed to determine the differences in the rhetoric of the government and the museum leaders. The terminology and methods of presenting information of each side differ substantially. It is directly linked with the target audience of each side.

Based on data of the methodological research, it is possible to answer the question whether there are conditions for the preservation of historical memory in modern Russia.

In the course of studying the problem of the conflict, based on a different understanding of the methods of preserving the historical memory by the authorities and liberal organizations, the results of the whole process were summarized.

The results of the conflict are:

The government formed its own point of view on the existence of the museum. The government considered that the exhibitions of the museum should be organized under the control of the authorities. As a result, the museum became the state property. Instead of the museum of the victims of political repressions, the new museum with a modified theme will start operating. The museum will be devoted to the memory of the Gulag workers and veterans of the FSIN. These changes can impersonate that the country has a repercussion of the totalitarian regime.

Attempts of the human rights activists and leadership of the museum to preserve the museum complex were not successful, but also were perceived as anti-state activities.

Conclusion:

The Russian Federation is positioning itself as a democratic state, whose basic values are rights and freedoms of every citizen. However, the emergence of such political processes indicates the opposite.

Today, in Russia, the problem of preserving the historical memory remains relevant. Every historical event becomes public only after the state censorship. A certain view of Russians at every historical and political event is formed by the governmental methods. As a result, there are two priority issues. Is the Russian public authority democratic? How to preserve the historical memory in the present Russian conditions?

Tatiana Kolpakova
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Abstract title: "Decrees of 4 June 1947: causes, implementation, consequences"

Decrees of 4 June 1947 were a sharp turn in the Soviet jurisprudence because before their introduction more than ten years appointed only "political". According to the decrees about 1 300 000 persons were convicted, of whom 75% - for five years or more. By 1951 the number of

prisoners convicted under the decrees, was 53% of all the "criminals" of the Gulag, and about 40% of the total prison population [Popov, 1992, p. 27].

The causes of their introduction lie in the socio-economic context of the post-war years, but only the repressive state reaction to the crisis in society has led to excesses, which had claimed the most defenseless populations: widows, war invalids.

Objective: to study the mechanisms of implementation of the decrees of 1947 at the regional level.

The object of research: the state policy of the postwar period.

The subject of research: the dynamics and mechanisms of mass repressive state policy.

We have used the institutional approach and the concept of "institution", we consider a theory according to Giddens. Institute is the most stable features of social life, and repeated in time and space of practice. Giddens defines them as standardized modes of behavior, which play a crucial role in the organization of social systems [Giddens, 1979, p. 83]. In our work, we considered the activities of the prosecutor's office as a social institution in the dynamics.

The time frame of this research is limited to the third quarter of 1947 - the fourth quarter of 1953, the territorial - the city of Molotov. The sources for the research were the prosecutor's fund materials (prosecutorial reports).

These sources contain statistical information on the number of cases handled according to the decrees and persons prosecuted or acquitted. They also have a brief description of cases, which helps in the reconstruction. However the prosecutorial reports can not be completely objective. This can be explained by the desire of prosecutors to place in a good light the effectiveness of their activities to senior management. The interaction of local authorities with the capital, which is reflected in this type of sources, shows a gradual shift of policy from "race for the numbers" to careful consideration of cases.

The local reconstruction is the best way to see the importance of considering the decrees of 1947 and understand how to implement these decrees at the regional level: how the statements changed, how sanctions tightened.

Overall, the review of the decrees at the regional level has shown the importance of the decrees for prosecutors, taking on the responsibility for their execution. Such local reconstruction shows how to build relationships between the province and the center of the post-war period in respect of the offenses.

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Abstract title: "The Transformation of the Japanese Image in Russia before Russo-Japanese War"

The topic of "the Other" is often occurred in the history and humanity studies in the last few decades. The major question of this work is how image and perception of Japan in Russian Empire changed during the second half of XIX century till the beginning of the Russo-Japanese war in 1904. The time frame is limited from 1853 (a year when Japan was opened to the Western world) to 1904. The image of Japan was unstable and often contradictory. In this research I was trying to track what changes occurred and why.
This research was done within the framework of interdisciplinary history. It covers several disciplines: history, anthropology and cultural studies. Moreover, it concerns imagology - scientific discipline that studies the formation and functioning of the image of "the Other". While doing this work, I also paid attention to geopolitics and changing the situation in the international arena.
Perceptions of Japan in Russia in the second half of the XIX century varied depending on several factors: the international situation in a certain period of time, the foreign policy of both countries. The more activity in the Far East they showed and the more strained relations became. In this researched I thoroughly studied what was written about Japan in Russia during the marked period and divided the image into several aspects.

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Abstract title: "Life of theater employees in evacuation"

The aim of this research is studying of theatral employees' daily routine in a country town in a period of evacuation. I am based on tradition of studying the cultural history and ideology of Stalinism that is represented in the concept of D. Brandenberger.

This research covers a problem of difficult war reality for artists. It is important to reconstruct the way of living of theater employees and understand how they survived in that hard time. We need to know what happened in the theatre in the context of social severity and how normal life of artists changed in war time. The problem of contacts between theater workers and the governance also is actual. The question about how the authority helped workers, patronized and provided all necessary things is studied.

The research of theater workers' life based on concept of daily routine of Alfred Schutz which is supplemented by P. L. Berger and T. Luckmann in their research «The Social Construction of Reality». O. Leibovitch offered the adaptation of this concept for studying soviet society. The main problem of his research «The house of three floors or how to study a routine of late Stalin period» is a complicated structure of urban daily routine in Stalin period; also it is important to understand how people orientated in this epoch. Leibovitch noted the multilevel character of daily routine in that time using a metaphor «about house of three floors». Archival documents were investigated and the information from different historical sources was correlated critically: memoirs, diaries. Memoirs helped us to look at period of evacuation with personal views of employees. Also newspapers of that period were used, were we can find articles about more significant events and reviews of spectators. As a result the live reality that full of emotions was reconstructed.

Theatre faced with some difficult challenges in a period of World War II: evacuation, loss of audience and estrangement of native region. Theater employees have to use different strategies to overcome these problems. The primary strategy was close contact with governance. Administration of Molotov controlled supply of foodstuffs and housing. Organization of creative activity depended on their decision. The collectivity of theatre had an opportunity to convert a status in form of cooperation with the governance. And it helped them not only to survive, but to continue their creative activity. Probably persons of higher rank understood that they could improve the status of Molotov and their status too with help of evacuated troupe. So they tried to provide maximally favorable conditions to artistes.

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Abstract title: "Thoughts on the usable past of Estonian Pagans"

In 2015 my Master's thesis written at the University of Glasgow dealt with the role of religious communities in Estonian national identity formation in the past decade. The central research question of the current paper asks whether it is possible to trace a general tendency within Estonian, but also Russian Pagan individuals' identity as shifting from national to sub-national (local) level? In this context the paper aims to contribute to the study of present-day identity politics and the debate on how certain social groups attempt to take part in the nationalization of the past.
I analysed a wide-range of primary sources, such as governmental and clerical censuses (population censuses, Eurobarometer surveys), online media content (religious organisations' websites, Estonian Public Broadcasting website), a self-made multiple-choice question and rating scale survey involving nearly 500 participants, and 3 semi-structured interviews conducted with prominent members of religious organisations (Estonian Evangelical Lutheran Church, Estonian Apostolic Orthodox Church, Maavalla Koda). The backbone of my argumentation is based on the interviews and the statistical correlations of responses within the survey compiled by myself.
Results show that neither the Lutheran Church, nor the organisation for modern pagans, Maavalla Koda has a lasting role as the nurturer or maintainer of national sentiments within Estonian society. In fact, the vast majority of followers of the native faith movement feel more attachment to their regional or local area than to Estonia as a country. Similarly, when asked about their ethnic identity, they tended to categorise themselves primarily as members of their respective ethnographic group (Setu, Võru, etc.) living within Estonia. Estonian national identity was not of utmost importance for many of them.

This observation is especially interesting in the light of numerous scholars previously highlighting the strong nationalistic overtone of modern Pagan movements emerging after the collapse of the Soviet Union (e.g. Victor Shnirelman). On the other hand, an increasing number of researchers also observe this shift from the nation-centred mindset of native faith believers to the more localised, sub-national collective identity. Roman Shizhensky has done field work among Rodnovers, and when asking about what the concept of motherland means to them, surprisingly a substantial part of them replied "an area around which you can walk in one day".

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Abstract title: "The Relations between the Principality of Tver and the Grand Duchy of Lithuania in the early 14th century – in the late 15th century"

In Russian history the period from fourteenth century to fifteenth century is the most significant because of the struggle of the Tver and Moscow Principalities of North-Eastern Russia and the Grand Duchy of Lithuania, Samogitian and Russian of South-Western Russia for the accession of Russian lands to each territory.

Object of the study: written sources which have preserved information about the relations of the Principality of Tver and the Grand Duchy of Lithuania.

The subject of the study: information about the Principality of Tver and the Grand Duchy of Lithuania, which is relevant to the early fourteenth century until to the end of the fifteenth century in the old Russian Chronicles and negotiated letters of Tver, Moscow and the Lithuanian princes.

The research problem of the study: the relations between the Principality of Tver and the Grand Duchy of Lithuania in early of the fourteenth century - in the late fifteenth century.

The purpose is to examine how changed the nature of relations between the Principality of Tver and the Grand Duchy of Lithuania since the early of fourteenth century to the end of the fifteenth century.

The basis of the study consists of two groups of historical sources. The first group includes Chronicles collection, which called Tver chronicle, and the Moscow chronicle of the end of the fifteenth century. The second group of sources includes negotiated letters of the great princes of

the fourteenth and fifteenth centuries.

The chronological scope of the study (1300 -1485) was chosen due to the fact that in the early of fourteenth century Tver Prince Mikhail Yaroslavich got the label on the Great reign of Vladimir, after that in the North-East of Russia has strengthened the Principality of Tver in political sense. The upper boundary of the study is 1485 - the last year of the existence of the Principality of Tver, which then became the part of Moscow Principality.

The territorial scope of the study is limited to the lands of North - Eastern Russia and South-Western Russia. Under the North-Eastern Russia the author considers the territory of the Great Principality of Vladimir and his successors: Tver, Moscow and Suzdal-Nizhny Novgorod Principality. Under the South-Western Russia the author considers the Grand Duchy of Lithuania and depended territories.

The author elaborated two methodological approaches to the study of Russian and foreign historiography, which the author knows: on one hand, the chronological order of the sources (scholars and studies); on the other hand, the study of a substantial part of the historiographical sources which are connected with the relations of the principalities of North – Eastern Russia and South – Western Russia from the early fourteenth century to fifteenth century.

For convenience, the studies of Russian historians were divided into the following periods by the author: pre-revolutionary historiography, Soviet historiography and post-Soviet historiography. This approach is connected with target orientation of historical studies and their meaningful parts in different periods of Russian history.

The analysis of historiography which is dedicated to the relations between the Principality of Tver and the Grand Duchy of Lithuania has revealed a small amount of special studies about the relations between the Principality of Tver and the Grand Duchy of Lithuania in the early of fourteenth century – in the late fifteenth century.

Relations between the Principality of Tver and the Grand Duchy of Lithuania was examined in the studies of scholars, mainly in the analysis of the relations of Moscow Principality and the Grand Duchy of Lithuania. Russian historiographical tradition of studying the relations of the principalities of North – Eastern Russia (the Tver Principality and the Duchy of Moscow) was founded in the eighteenth – nineteenth centuries due to the perception of the history of these principalities with the history of the Russian state. It should be noted that the history of the Grand Duchy of Lithuania is also connected with the history of Russia.

In the early fourteenth century to the mid fifteenth century dynastic marriages between the Moscow Principality and the Duchy of Tver, the Moscow Principality and the Grand Duchy of Lithuania, the Principality of Tver and the Grand Duchy of Lithuania was an integral part of the foreign policy of each Principality. Dynastic marriages were concluded for military and political reasons, the allied Principalities was obliged to support each other help in case of a military attack and limited the circle of common allies and opponents.

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Abstract title: "Commercialization of Nostalgia: How do Soviet Goods conquer Post-Soviet Markets?"

The presented paper focuses on the phenomena of commercialization of nostalgia which is defined as the use of Soviet attributes, symbols and artefacts in promotion and branding of contemporary market goods. What is evident for observers and was repeatedly highlighted by post-soviet scholars is that «Soviet» stylistics gain popularity within contemporary gastronomy [Abramov, 2014; Goralik, 2007; Kushkova, 2009; Kaspe, 2008; Todorova, Gille, 2010]. There is a significant amount of applied research on «nostalgic consumption» and how does so-called «nostalgia proneness» emerges [Holak, Havlena, 2006; Holak, 2007; Holbrook, Schindler, 2003]. Gastronomy transfer basic cultural attitudes, and it becomes commemorable within post-soviet context [Vignolles, Pichon, 2014].

Process of consumption is socially constructed and could not be reduced to individual acts of purchase, since individual choice depends on institutional context. Interdisciplinarity of social sciences allows us to operationalize concepts of memory, past and nostalgia. In our theoretical framework, we consider memory as a social construct [Halbwachs, 1992]. Nostalgia and memory are strongly tied, and apart from concept of nostalgic consumption it is important to understand how collective and other types of memory are constructed and interact between each other [Assman, 2014].

Our main research question is why do consumers tend to return to the Soviet heritage and how does "nostalgia proneness" emerges? Related to the general purpose, the main tasks to be accomplished could be confined to:

- reestablish the process of construction of the «Soviet». How do consumers identify a particular product as a "soviet".
- determine the motives of nostalgic consumption
- determine the underlying senses of nostalgic practices for contrary age groups.

- determine the channels of nostalgia transmission among the younger generation
Qualitative strategy of conducting a sociological research was selected. Sample was represented by the target group of consumers of "sovietized production" within contrast age groups: seniors, who spent the most of life under the Soviet rule (aged 55 or more) and young adults who've never lived in the Soviet era (aged 18-25). All in all, 25 interviews were conducted and analyzed.

Methods applied include in-depth interview and Grounded theory method of data analysis. Grounded theory method of data analysis enables us to develop a theory which serves as an explanation of the main concern of the study within the population observed [Strauss, Corbin, 1997]. This research tool also enables us to seek patterns of particular behavior. It involves step-by-step procedures of working with text (interview transcripts), including: 1) Making codes (marking similarities in answers) 2) Dividing codes into subcategories (parts of particular behavior) 3) Combining subcategories into categories (behavior pattern) [Strauss, Corbin, 1997] Associations with past are formed by commonly shared perceptions of what is "soviet" play a significant role in construction of the soviet product. They associate "Soviet" goods with common myths about its nice taste, natural ingredients and quality, prescribed by GOST standards. Motives of nostalgic consumption include: a) confidence in quality of Sovietized goods; b) practice of buying goods familiar for ages and tend to transmit these practices to the younger customers; c) attractiveness of appearance d) personal nostalgic sentiments.
Memory is the source of nostalgic consumption. Apart from personal memories of gastronomic goods, there are social memories are embedded in fellowships. Common feature of this kind of memory is its connection to certain social experience that was shared with either unique family generation or within a single generation of "soviet citizens". It is significant to highlight that social memories contribute to the phenomena of age demarcation of nostalgic consumption. Family stories related to the personal experience of everyday life in USSR affect youngsters' perceived sense of nostalgia.
Collective memory is based on so-called cultural canon which can be transmitted between generations and elderly as well as younger generations by motivating them to choose nostalgic production among other goods. Its narratives are free of negative experience, they illustrate sustainable list of commonly shared myths about quality of grocery and stable, confident life.

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Conceptions of "Historical Right" on "Recovered Territories" in Post-War Polish Public Space (1945 – 1948)

Research question: It was principally a new situation for Polish society in the postwar period. The new geographical image of the Polish state was created without real participation of polish politics. Leaders of victorious powers decided on the Potsdam Conference to delegate under ruling by Polish administration some former East German territories, which were occupied by Red Army. The industrialized regions were a very attractive variant of war-damage's compensation for Poland. Moreover, it was considered on the international level and in Polish society like, in a sense, "a payment" for "integration" in the Soviet Union of the East-Polish territories in 1939. "Recovered Territories", like it was called in Polish journalism and official propaganda, were settled by refugees from Western Ukraine and Belarus. German citizens were departed by force on the German territory. Conceptions of "historical right" on "Recovered Territories" became the most popular variant of Polish ruling legitimization in the region. There will be considered mechanisms of this "historical right"- narrative creation in the paper.
Methodology: The author used History of Ideas and Intellectual history approaches in the paper. I strove to examine specific features of the "historical right" idea creation by considering of a culture, social and political context.
Sources: I am using press publications of the period in my paper. There were both press by different parties, and publications by formally apolitical groups of intellectuals.
List of the most impotent periodical press:
1. Dziennik Polski 1945 – 1948 rr.
2. Dziś i Jutro 1945 – 1948 rr.
3. Gazeta Ludowa 1945 – 1948 rr.
4. Głos Ludu 1945 – 1948 rr.
5. Kurier Codzienny 1945 – 1948 rr.
6. Kuźnica 1945 – 1948 rr.
7. Slowo Powszechne 1947 – 1948 rr.
8. Tygodnik Powszechny 1945 – 1948 rr.
9. Tygodnik Warszawski 1945 – 1948 rr.
Also, for understanding of contextual framework of an official discourse creation, I was using the next archive materials:
1. Российский Государственный Архив Социально-Политической Истории (РГАСПИ) Фонд 17. Центральный комитет КПСС
Опись 128. Отдел международной информации (отдел внешней политики, отдел внешних

сношений, внешнеполитическая комиссия)

2. Государственный Архив Российской Федерации (ГА РФ)

Фонд Р6646 Всеславянский комитет

Фонд Р5283 Всесоюзное общество культурных связей с заграницей

3. Archiwum Akt Nowych,

Fundusz Ministerstwo spraw zagranicznych,

Fundusz Zakład Stosunków Kulturalnych PZPRu

Fundusz Ministerstwo Ziem Odzyskanych

Expected Outcomes: I expect to show, as a construction of "historical background" became the most impotent aspect of a new identity of the region creation. As I think, it was necessary for logically sequenced of the new conception to represent some arguments from "the past". The idea of a "historical right" became also a very good instrument for unification of a "public opinion". In a speculation on the question were involved many groups of intellectuals with different political positions. And all of them had risked to be excluded from the public space, if would have been their position different from the magisterial line.

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Enlightment and the French Revolution: The Role of Intellectuals

My research is focused on the discussion about the background of the French revolution. Modern historiography divides into two opposite groups while conceptualizing this phenomenon: the first group considers the Revolution an aftermath of the Enlightenment's influence and the second one

claims that Enlightenment is an invention of the French Revolution. In the research this discussion is presented by two well-known historians of different academic traditions, R. Darnton and R. Chartier.

The main idea of the research is to define epistemological differences in research perspectives of those conceptions.

The study covers fields of political history, culturology and the history of concepts.

The research is based on the comparison of two different approaches to the same question: what is the connection between the French Enlightenment and the French Revolution?

Mainly I am interested in the sources both, Darnton and Chartier, use and the way they interpret them in the context of social and intellectual history. Despite the fact that the most of my research is devoted to modern historiography, there are many references to historical works of the second part of 19th century dedicated to the topic of the French Revolution and the Enlightenment.

The main conclusion made of this work is that social, political and humane sciences of nowadays should rethink the problem of the French Revolution: this historical event is full of stereotypes and romantization. Moreover, in the final part of the research I suggest the most crucial thesises that should be given attention in order to explore new questions, which might lead researchers to the new findings.

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Abstract title: "FINANCIAL DOCUMENTS OF THE INNER CHANCERY: EXPERIENCE OF COMPILING A DATABASE OF HISTORICAL SOURCES"

Peter epoch covers a considerable period of time, rich in historical events and reforms, and the Inner Chancery played a central place in the state administration (especially in the financial and grocery sectors) throughout the 1700s and 1710s.

The relevance of the study conditioned by rather weak, superficial study of functions of the Inner Chancery, made by modern historians; most thorough and coherent studies have been made in the late XIX - early XX century in conditions of a dispersion of archival materials and, as a consequence, the impossibility of a holistic analysis of historical sources.

The aim of this study was to identify, organize and analyze the Inner Chancery archive sources. To achieve this aim, the following tasks were:

1. To identify the Inner Chancery archival documents of the array of RGADA* documents and to reconstruct list of archival documents of this institution.

2. To investigate the informational potential of various types of Inner Chancery archival sources.

 * Rossiiskii gosudarstvennyi arkhiv drevnikh aktov (RGADA). [Russian State Archive of Early Acts]

Basic methods of research were:

• creation of a database in relation to historical sources (one of the methods of historical science, an interdisciplinary research at the crossroads of history and computer science)

• typologization.

In general, research methodology was based on principles of source criticism.

The study's analysis showed the presence of extensive amount of RGADA poorly studied documents and allowed to systematize the complex of RGADA archival documents and to make their initial division into groups. As a result of this work, about 300 documents concerning Inner Chancery were found.

In our view, the work done during data collection for this study and final result in the form of a "draft" database are able to give a general idea of this institution and to systematize materials, available in the scientific discourse and at the stage of archival materials. We hope that this database of archival documents will be updated, becoming a sort of "base" for new studies.

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Language of Informal Culture: Group of Rescue of Monuments in the Context of Late Soviet Society

In many countries youth subculture began to emerge in the process of alienation of youth from the lifestyle of the older generations, who to that moment had gained social status that reflected in the period 1970-80 in the USSR. Young people refused to accept the "official ideas of the Brezhnev time and social relations that were imposed since kindergarten" and up to graduation. Rejection of traditional cultural values and way of life organization "was treated as a waiver of any culture at all, as rejection of the very existence of culture as a system of regulation and organization of behavior". The rejection of the dominant cultural model was perceived as opposition to the culture, because the Soviet society "did not see" any other culture. Therefore, youth culture was placed beyond the visible world, hence these typical definitions of youth movements as "underground" or "subterranean culture" emerged. Such definitions carry the meaning of confrontation. Basing on the works of T. B. Schepanskaya and A. Yurchak this research analyzes the informal organization Group of Rescue of monuments, which emerged in Leningrad in 1986. This group used semantic and linguistic categories peculiar to the late Soviet culture of underground.

Methodological base of my research is a concept of Alexei Yurchak, which he suggests in his book «Everything Was Forever, Until It Was No More: The Last Soviet Generation». In this book he offers a concept of so called «performative shift». This concept represents an idea of typical paradox of the late Soviet culture. For instance, a person could sit at a Komsomol meeting, meanwhile reading under the table the book "The GULAG Archipelago" of Solzhenitsyn and vote on all proposed barbaric measures. This, according to Yurchak, demonstrates the essence of «performative shift», typical for the late Soviet culture. By the end of the 1970s, the rhetoric of authorities has become completely formal, and political loyalty had been reduced to ritual gestures. Meanwhile, the real social and cultural life of the intelligentsia flowed parallel to the officialdom.

Group of Rescue of monuments is an example of informal social organization that emerged in Leningrad in 1986, whose members identified themselves with the jargon term "tusovka". The term originated in the late Soviet period to "refer social environments that had not been executed in the state of institutional and professional forms, but were organized on the principle of relative community of interest". This slang term of a social group referred to another discourse, which existed in a relationship of unengagement to authoritative discourse. The relationships within the "tusovka" were built on the principle of simultaneous existence "within the discursive and ritual forms of the system and beyond its literal meanings". Group of Rescue, existing in the context of the late-Soviet public discourse, determined the borders of linguistic and semantic categories, corresponding to the informal movements of the perestroika period, being actually in a state of unengagement.

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Abstract title: "Peaceful co-existence and the 6th World Festival of Youth and Students in Moscow in 1957"

In 1956 Soviet leader Nikita Khrushchev claimed about peaceful-coexistence as the main principle of new Soviet foreign politics which meant ideological competition between two blocs without usage of weapons. However, it was two-fold. Not ending the Cold War as a potentially military conflict, it officially extended the competition to economics, culture, and non-military technology. Ideologically driven, the Soviet leadership tended to use the concept as an illustration of peace-loving policy, competing with the USA at the same time. In addition, it tried to take leadership in sharing "modernity" in the Third World (David-Fox, 2015). International cultural events served as a platform for ideological propaganda. Similarly to exhibitions, they also hid an intention to compete for the presence in post-colonial countries. In particular, the 6th World Festival of Youth and Students held in Moscow in 1957 was one of the most illustrative events. Recent historiography has not yet thoroughly examined images of new Soviet politics as exposed to the international audience. The current literature examines 'peaceful co-existence' in political and economic context, not paying too much attention to its cultural meanings (Chubaryan, 1976). My paper fills this gap, explaining meanings of 'peaceful co-existence' through the Festival.
The source data of research is wide and comprise a lot of archival documents as well as newspapers, interviews and memoirs, produced by an official discourse. The research is based on new archival documents from State Archive of the Russian Federation (GARF) and Russian State Archive of Socio-Political History (RGASPI) which include reports from telecommunications agencies of preparation for the Festival, correspondence of the Council of Ministers of RSFSR, for the Organizing Committee of the Festival and records of Soviet

broadcasts on the organization of the Festival. Through the lens of cultural history these sources help to examine the meanings that were exposed at the Festival for promotion of 'peaceful co-existence' among the Soviet and international audience. I also use speeches of Khrushchev, memoirs of Festival participants and printed media such as "The Festival", a special edition devoted to the Festival), central newspapers "Izvestia", "Moskovsky Komsomolets", "Literaturnaya gazeta", among others. These sources produced various meanings of the Festival, also constructing an image of the "other". Letters and memoirs of the Festival's participants provide more informal opinions about the USSR and its relations with the West and enable us to trace changes in the Soviet society during and after this event. In my paper I would like to examine the interplay between macro- and micro-levels: how the government and the printed media presented the "peaceful co-existence" and how the ordinary Soviet people and foreigners saw it.

My hypothesis says that 'peaceful co-existence' was visible at the Moscow Festival through four images which explained both Soviet foreign politics and Soviet vision of modernity. First, printed media promoted an image of successful socialism in its way to modernity. Newspapers mentioned that all the enterprises in the prepared for the Festival and young workers tried to get a chance to go to Moscow. Second, they relied on Soviet recent success in space exploration and demonstrated Soviet superiority over Western countries, saying that the Soviet Union achieved great success in space exploration and development of technologies. Third, newspapers said of lot about the USSR aspiration to nuclear disarmament and elimination of the Cold War. It was demonstrated in speeches of Khrushchev about the importance of peaceful co-existence. Forth, they tried to show that there were changes in the Soviet Union connected with de-Stalinization campaign, demonstrating the USSR as open country, which friendly welcomed guests from abroad. These images explained the superiority of the Soviet path to modernity at the same time positioning the USSR as a friendly state. The Festival, thus, served as a tool for promoting ambiguous politics.

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V. Kandinsky in the Russian Academy for the Scientific Study of Art (RAKhN)

Vasily Kandinsky changed the place of living several times of his life. He was born in Russia but went to study art to Germany, the last years was spent him in France. "Munich became a native city for the artist" but the beginning of the Second World War forced him to return to Moscow. That period then Kandinsky lived in his motherland was productive especially in terms of a mental work - the artist worked with different cultural organizations and wrote theoretical articles. The objective of my research is the analysis of an action in the Russian Academy for the scientific study of art, in which Kandinsky led the psychophysical department.

The basis of a metrology of my research is a multidisciplinary approach, which allows uniting methods of culturology, history and philosophy. First of all, it is necessary to mark a biographical method because my work is connected with human person. A diachronic method helps to consider the changes in Kandinsky's theory. A hermeneutics is used for correct understanding of the artist because sometimes his terminology can differ from universal. For example, "spiritual" for Kandinsky doesn't have a religious context; it is an equivalent to "affective". In addition, there is an emotional element in artist's articles that is why a physiological method is used for my work too. And the end, a comparative approach helps to juxtapose different written sources.

In the research was used the monograph "Kandinsky in Russia" which was written by V.S. Turchin. Unfortunately, this book analyzes artist's painting more than his theory so datas about a work in RAKhN was gotten from some articles – "V. Kandinsky about the Perception and the Impact of an Artistic Expression" by S.O. Han-Magomedov, "V.V. Kandinsky and GAKhN" by T.M. Pertseva, "Kandinsky as the Artist and the Psychologist" by V.G. Stepanova. Scientific magazines such as "Logos" and "Questions of Art Studies" also can be included in a literature list. Different articles, abstracts of papers, programs and questionnaires which were created by Kandinsky for working in cultural organizations were chosen as a source of research. They were published in the two-volume edition "Selected Works on the History of Art". "The Personal File of Kandinsky Vasily Vasilievich" from The Russian State Archive of Literature and Arts was used for the study too.

Kandinsky made significant contributions to development of the cultural life in Moscow. The work in scientific organizations gave him the opportunity to test his theoretical ideas in practice. The structure of the Academy allowed the artist to analyze every type of art in the philosophical, sociological and physiological contexts. Kandinsky wrote about this multiscientific approach in the program of GAKhN because he understood that there were many factors which could impact to the culture. The Academy was an important step for Kandinsky – he completed ideas from German and created the new ones.

Moreover, the artist developed his theory what is important for his heritage and general history of art.
1. The Academy was created for testing ideas of the Russian avant-guard in a lab.
2. The idea of "monumental art" which consisted of different arts is important for Kandinsky.
3. The artist chose languages of painting, music and dance for creating the "monumental artwork".
4. Kandinsky tried to explore all basic elements of different arts for creating an accessible cultural language.
5. A point, a line and a plane were main elements for painting.

6. All art's components were researched from the point of view their physical and psychological influence to the human.

7. The artist was fond of relationship between mind and his sense of art's forms before his working in RAKhN.

8. Kandinsky thought that the Academy should include artists and scientists for creating the real "science about art".

9. The dictionary of art terms was created to functioning "science about art".

10. Kandinsky compiled the questionnaire which researched human perception of different shapes, for example, similarity between sense of a lime and triangle.

11. The artists went to Germany to make cultural communication between countries.

12. Psychologists (for example, S.N. Belaeva- Ekzemplyarskya) continued Kandinsky's experiments with colors and shapes in RAKhN.

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Abstract title: "The concept of human brain anatomy by John Actuarius in the context of medical traditions"

John Actuarius was a Byzantine court physician in the thirteenth-fourteenth centuries. He wrote a series of medical treatises, one of which was "De spiritu animali" or "The energies and diseases of psychic pneuma". Its main idea concerns the problem of human being's cognition. The author described the brain structure and significance of its elements. At first sight, we could say that it was rather primitive understanding of human brain construction, but this point of view has a lot to do with some interesting facts about our perception of the past.

Actuarius described the anatomy of the head in one of the 20 chapters in the first part of his treatise. And thanks to this piece of the work we can learn more about the representation of the human brain, the correlation between tradition and innovation and the circular motion of knowledge in the Middle Ages (Byzantine, Latin and Oriental traditions).

To distinguish the traditional ideas of Actuatius' treatise from its original parts it is necessary to research a huge amount of texts of his predecessors such as Galen, Nemesius the Bishop of Emesa, Philopon, Avicenna, Albert the Great and Constantine the African. Obviously, John Actuarius followed the established concepts that dated back to Galen and his treatise "De usu partium" and Nemesy Emesscy "De natura hominis", but sometimes he lacked accuracy in his attempts to reproduce the traditional schemes. The reasons for his choice in the borrowing of previous tradition are not always clear. This is why I have decided to study more medical treatises of other traditions and to study some miniatures of different manuscripts. I compare this information with Actuarius' perspective and I make some fresh observations and conclusions. In any case, his treatise systematically describes both the anatomy of the brain and the evolution of anatomical knowledge.

In my paper I shall try to answer the following questions. What was new and old in his model? Why did he compile the treatise? What was his main source of information? And was there an error in his own conception or a new approach? What do we think now about his theory from the medical point of view? Why is this model important today? In my presentation I want to use not only facts from medical treatises but also visual proofs.

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Abstract title: "Approaches to the Past in Constructing the Identity of Rostov Region in the Mass-Media of 1985 – 1993"

The report deals with the period of intense changes in various spheres of Soviet and Russian society. The regional communities had to reconsider not only their relations with the central government but their identities in general. The policy of glasnost caused the de-tabooing of several historical issues and views. As soon as the uncustomary images of past became available, they were exploited actively in the mass-media. A wide range of social groups and political forces sought instruments for their public discussions within the national and the peripheral history. The objective of the study is to reveal and classify the types of reproduction and interpretation of historical events in the mass-media. However, not mentioning, "forgetting" some of them is also noted as a specific approach to the past. The study innovatively focuses not on the entire Rostov regional identity but rather on the particular mechanisms involved in its construction. During the research it was tried to deal any assumptions of the mass-media authors critically. Instead of sticking to the texts themselves only, the possible perception of the readers and the speech pragmatics of the writers were considered. The work is based on several disciplines including memory studies, media theory etc.
The source base consists of the printed media of different levels. They include national, regional, and local ones. Newspapers and magazines of organizations, Cossack institutions, and local branches of political parties are also analyzed. Such a variety is necessary for several reasons. A mass-medium read by a small community is more likely to present places of memory accessible mainly by people to live nearby. It also displays which of the nationally known events were so prominent for the people that the information related to them appeared on the local level as well.

Apart from this, "identity" in our context means not only the way the community deemed itself within itself. It is related to its outer image constructed for the entire nation as well.

The method performed was selectable looking through the editions or electronic search with the use of the key words. In order to reach better representation, it was tried to cover whole years of edition for every mass-media title. However, some there are some rare examples which are preserved only in particular editions. As far as it was rational, attention was paid to the structure of an edition. For instance, an article written by the editor-in-chief, in the beginning of the first edition of a newspaper, must have drawn special attention.

The conclusion should point out which approaches to the past were more popular during the period. Direct links between the past and the present can be discovered. They picture historical issues as a proof for current demands and expectations held by different social and political actors. Latent links can have the shape of evaluating matters of the past without any far-going conclusions but placed amongst time-sensitive topics. Their high frequency should lead the researcher to the issue of the established discourses. The readers were likely expected to have learnt the usual connections between the past and the present before. A few particular topics may be treated as sacred, so any alternative opinion has to be voiced very cautiously. Regarding the forgetting, any example of it should be included into one of the types according to P. Connerton. It could help overcome mourning or cement together a group etc. Sometimes the forgetting is admitted plainly but more often it is not.

Moreover, an effort is made to link the approaches used by different forces and their success in shaping the ultimate regional identity by 1993. It can help to reveal the popularity of different treating the past among the public.

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Abstract title: "Now something began, you can't even imagine." The battle of Stalingrad in memory and percipience.

In 2016, the novel Breakthrough at Stalingrad written by the former German soldier Heinrich Gerlach was published. Within the year 2016, there had already been three reprints of this book until March. The popularity of Gerlach's novel shows the interest of German historical memory concerning this battle. Also in Russia the Battle of Stalingrad is one of the most important parts in historical memory of the Second World War. In 2013, the German historian Jochen Hellbeck was the first one to discover the records of the historical committee – lead by Isaak Mints – working in Stalingrad in 1942 and 1943. These records revealed a whole new perspective – soldiers reported of the happenings of war. Regarding to German publications, which commonly aim at the soldiers view on Second World War, I therefore asked for the impressions of Soviet soldiers', especially concerning one of the most important battles of the Second World War and how they contribute to the Soviet-Russian historical memory.

Working with personal documents from war and particular with documents coming from the Soviet Union in the Stalin-era has to be especially careful regarding to possible ideological influences. This work aims to evaluate different documents such as records from the historical committee in Stalingrad, personal letters or belatedly published types of remembrance. Concerning the Soviet Union, it is now getting relevant to contrast soldiers' and inhabitants' views to the official Soviet- Russian narrative, which has to be developed out of secondary literature, for example with Platonov's book Vtoraia mirovaia voina 1939-1945, and practical work with Soviet historical literature on Second World War. The Soviet historiography never asked for personal impressions or experiences and if it did so, just generals or "great" personalities were of interest. Furthermore glorification and heroizing of battles and happenings became an integral part of Soviet history policy. The question is, whether soldiers' experiences differ extremely compared to the official Soviet-Russian narrative and if soldiers, just like Antony Beevor and Catherine Merridale stated out, got under huge pressure by the ruling system on the one hand or if their views and percipience could support the official Soviet-Russian historiography on the other hand. In fact, may Soviet soldier's perspective even support the following heroizing of the "Great Patriotic War" and especially the battle of Stalingrad? German and Russian perspectives on the Second World War are still defective and motivated by official or stereotypical themes. This is exemplified in the movies Stalingrad 3D by Fedor Bondarchuk, which was published in 2013, but also by the German movie Stalingrad by Joseph Vilsmaier in 1993. Both are highly affected with heroic and unreflected actions by soldiers fighting for their home country and they are generally aiming to evoke viewers' emotions. Another aspect is the missing interest in Soviet soldiers in German historiography and the predominant view on history as determined by "great" personalities. Of course, there could be expected a dissenting picture and percipience of the battle given by the fighting soldiers compared to the official historiography, but having a look at soldiers' perspectives shows, that they never thought totally different. Indeed, repressions were inverted and soldiers usually adjusted with all types of them. Therefore, it can be stated, that soldiers' perception of the battle of Stalingrad promoted and maintained the official Soviet-Russian historiography and that they even supported heroizing in the following history policy.

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Abstract title: "Historical aspects of regionalization of Central Asia"

Central Asia (as we now perceive and use this term) remains an interesting object of historical analysis. The region and the processes which occur inside and on the boarders of the region are analyzed from different theoretical approaches: from post-colonial/ post-imperial perspectives to simple nationalistic positions. Such diversification of the point of view on the regionalization processes and their development certainly can help us to clarify modern 'state of art' in Central Asia and to understand the specific of this piece of the world. This research tries also to present some aspects of how complex the process of regionalization in Central Asia is.

A research question of my work can be described as ontological one: What is Central Asia? To make it more specific, I try to answer following question: Does modern construct of the Central Asian region which consists of five post-Soviet countries approach to linear historicism, when the development on previous stages predetermines the following stages? Put it in other words – if we really can speak about evolution of Central Asia as a region.

The main method of my research is archaeological method of Michele Foucault. Archaeology is used to find and determine different notions which were used during different periods to define the region of modern Central Asia. The region had been constructed by using exactly some set of notions, which I try to define. Consequently, we can determine different configurations of the region and explain conditions which had influenced on these configurations. In different historical periods this geographical space – Central Asia – had various names, was constructed in different ways by different actors. Change of actors and conditions was followed by change in the way how the region and its elements were perceived and understood. Archaeology, therefore, is a work with documents. Foremost, in order to answer to the research question I analyze different documents: from official documents from Russian Empire and Soviet Union periods to reports and letters of military officers, explorers of the region etc.

I claim that there can be identified three different historical periods or if we put it in Foucault terms three different epistemes ('Episteme is a sum of rules and relations which form the conditions of possibility for knowledge in a given time and place.' See Foucault, M. (1994). The order of things: An archaeology of the human sciences).

1) Colonial episteme (Central Asia as a part of Russian Empire: second half of XIX – 1917/1922);

2) Modernist episteme (Central Asia during Soviet period: 1922-1991);

3) Independent-nationalistic episteme (from 1991).

First of all, there is no regional narrative or discourse. It is hardly possible to speak about history of Central Asia; we can only speak about histories of Central Asia.

Secondly, Central Asia in different historical periods was described from outside. There is lack of sources of Central Asian authors.

Thirdly, nowadays historical studies in Central Asia postulate nationalistic view on history of Central Asian states and region. This leads to the politicization of history, which is really problematic factor for scientific and objective researches.

Fourthly, in historiography of Central Asia prevail linear narratives and a projection of modern ideologies on historical past takes place, so that researchers formulate beforehand sought theses. The main conclusion I try to make is, that modern term 'Central Asia', which can be considered as a political construct (the term was officially accepted in 1993 by the president of five post-soviet republics) nowadays is being filled by different cultural and historical backgrounds (in order to prove modern state of art). However, modern construct Central Asia has almost nothing in common with previous construct (such as Turan, Middle Asia, Turkestan etc.) and there is a need to reconsider the linear historicism approach to regional development.

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Abstract title: "Imaging Historical Catastrophe Through Grotesque in the Situation of the Collective Trauma, as Exemplified by the 1990s-2010s Movies About the Holocaust"

Research Question:
How the grotesque aesthetics deals with the collective trauma within the framework of memorial culture?
Objective:
The object of this research is imagination of tragedy that I conceptualize with the grotesque aesthetics. I analyze the way of depiction of the historical catastrophe in situation of the collective trauma. The main objective of our research is to explicate and to demonstrate why the grotesque aesthetics can and must represent the tragedy of Holocaust.
The theoretical framework:
In general this research exists in the framework of trauma studies. We imply that the trauma is a social construct (1). This position seems more efficient, since it let us reason about the intermediality of trauma (2), about the trauma's ability to be transmitted to not originally injured people, who accept tragedy empathetically. Nevertheless I don't share the position of "strong program" in cultural sociology towards "the popular trauma theories" (3) as the moment of injury is one of the most important subjects of memorial culture.
Methodology:

One of ways of working with trauma is "working through" (4). Representation of the tragedy of the Holocaust must have at the same time the "traumatizing" character and give reader, viewer or listener resources for overcoming a state of shock. In art for this effect could be achieved by using methods of representation that challenge an Aristotelian idea of mimesis. One of those methods is grotesque; it let "play" an experience of traumatic situations and its reflection because of such psycho-aesthetic property of the grotesque as transmitting strong irrational emotions.
Research instruments:
The base of the analysis is an examination of visual and auditory component of movies. The method of the analysis was formed from the idea of grotesque aesthetics witch were formulated in research works by Wolfgang Kayser, Mikhail Bakhtin, Lee Byron Jennings, Shun-Liang Chao and Noël Carroll.
Data sources:
Data sources are movies that deal with the tragedy of the Holocaust. Movies created by the generation of "postmemory" and by directors who have accepted the collective trauma as a social construct. These are movies released in a period from 1990 to 2010 (5). We've chosen as an example "Train of Life" (1998) by Radu Mihaileanu and the transformed historical narrative represented by "My Führer – The Really Truest Truth about Adolf Hitler" (2007) by Dani Levy and "Inglourious Basterds" (2009) by Quentin Tarantino.
Expected outcomes and Findings:
"Working trough" the trauma is closely related to cathartic effect (6), to the strongest experience

of tragedy and following deliverance from it.

Using the grotesque aesthetics for representing trauma is an intentional method (7). It's possible to distinguish some levels of its representation in texts of memorial culture. Firstly, the grotesque interacts with the plot and could not affect concrete images; it only refers to an absurdity of narrative. Secondly, it notes concrete images that point at redundancy and hypertrophy (nearly all images are constructed with the effect of exaggeration), at paradox of combination good and evil, laugh and fear, beauty and horror etc., at instability of forms, at its incompleteness, at references to non-classical art, at borderline of position between life and death. Besides we pay special attention to transformation of historical narrative intentional falsification of historical facts.

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3. For ex. Katie Caruth, Shoshana Felman, Aleida Assman etc.
4. Dominic LaCapra in his book "Representing the Holocaust: History, Theory, Trauma" describes two ways of working with trauma: 'acting out' and 'working through'.
5. Assman A. name this time as a time of organization of memorial culture of the Holocaust.
6. Such catharsis that is necessary for the collective memory for overcoming the trauma has Aristotelian roots since it deals not with real philological problems but with the representation of trauma.
7. The reality of the primary sources was unintentionally grotesque, memorial culture begins to use the grotesque aesthetics deliberately firstly to convey reality, and secondly to provoke the effect of catharsis.

Joseph Taylor
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Abstract title: "The Secession of the Chukotka Autonomous District from Magadan Oblast: Conflict and Cooperation"

Much work has been done in separately studying the indigenous and incomer populations of the Far North, but these groups and the boundaries between them are not stable. This project examines the moments during the late Soviet period and the moment of transition in the 1990s when the borders between these groups fluctuated. The ways in which conflict as well as cooperation came to define relations between indigenous and settler populations will be studied in order to understand the changing ideas of "traditional" and "indigenous". To accomplish this task, Martin et. al.'s framework which stresses the co-existence of conflict and cooperation, especially as concern natural resource management will be employed to understand the ways in which the indigenous and settler population of Chukotka worked together, but at the same time conflicted, all the while causing ethnic lines to blur, which is why Fotini Christia's framework for assessing the flexibility of ethnic loyalties is also necessary. Martin Nie's idea of looking at natural resource conflict as disputes over values is central to this study, as well as is Katie Stockdale's concept of "collective resentment" which will be used to understand moments of cooperation.

These questions and ideas will be approached through an examination of the regional newspaper "Sovetskaya Chukotka", the magazine "Severnyie Prostory", as well as several supporting archival documents for the years 1985-1992. Studying this time period affords the opportunity to observe Chukotka after sixty years of Soviet rule and understand how ideas of "indigenous" and

"traditional" were understood. "Sovetskaya Chuktka" provides a local view, and gives voice to local actors, both from the settler and indigenous communities. "Sevenyie Prostory" affords a broader view on the state-indigenous relationship across the Soviet Union. Both sources demonstrate the presence of "in-between" actors who did not cleanly fit into the indigenous or settler camp, and therefore became mediators between these groups. Archival documents point to such actors within the regional government of Chukotka and how in the context of the time, the words "indigenous" or "settler" are in fact too simple to be used to describe such actors. Three situations have been selected which best exemplify the moments in which the boundaries between indigenous and settler became blurred and when the values of these groups either came into conflict or served as a source of cooperation: the environment, the August Coup of 1991, and the secession of Chukotka from Magadan oblast'. Discussions concerning these topics can be found in the all the above-mentioned sources, which are then examined for the roles individual actors played, as well as how they identified themselves. Through such an analysis, it is possible to observe the co-existence of conflict and cooperation between the indigenous and settler communities as well as disputes over values connected with natural resource management. While in the process of examining the above-mentioned sources through the proposed conceptual framework, it becomes noticeable that a strict divide between the indigenous and settler communities of Chukotka in the 1980s and early 1990s in terms of values and interests is untenable, as both groups blended and merged during this time. While retaining their individual group interests, there were moments when these interests coincided with those of the other group. Likewise, conflict emerged when values differed. Even in times of conflict, however, members of these two groups did not remain behind the established ethnic lines. Mediators who did not fit perfectly into one group or the other found themselves sharing the interests and values of indigenous peoples as well as settlers. In this case, what does "traditional" or "indigenous" mean after sixty years of Soviet rule? In Chukotka, it seems that we can observe the formation of an "inter-indigenous" category that better describes the situation in the region in the 1980s and 1990s. As indigenous and settler actors in Chukotka worked to preserve the environment, find their path after the August putsch in 1991, and later fought for regional sovereignty, they broke down the barriers between their respective groups.

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Abstract title: "Transformation of the evaluation of the historical role of Stalin through the prism of the conflict over the memorial "Mednoe"

The aim of our study was to determine the correlation between historical and political causes of conflict around the memorial "Mednoe". The original hypothesis of the study was the influence of the political myth of Stalin in the historical memory and the sociology of memory. The concept of political myth was proposed by R. Barthes. Using the terminology of F. de Saussure, he defines myth as the attitude of "meaning" and "referent". Myth, according to Barthes, regresses from meaning to form, the mythological consciousness is characterized by uncertainty. Barthes calls the myth a tool of political demagoguery. In turn, we are combining Barthes' theory on political myth and the canonical formula of Levi-Strauss, making an assumption about the reasons of vitality of the myth of Stalin. Incomplete de-Stalinization under Khrushchev, then Gorbachev, then Medvedev, might have even provided the strengthening of the myth. The remaining "dark spots" referred to by Gorbachev, allow the society to mythologize Stalin era. One of these "dark corners" is the story of the Katyn memorial "Mednoe".
In addition to the analysis of historical documents and periodicals, and archival sources (the archive of The Memorial Society), qualitative sociological methods are used in this work: interviews with the participants of the conflict: activists of movements NOD and "Sut' Vremeni", as well as the Tver branch of The Memorial Society and members of the memorial "Mednoe". Interviews were also conducted with representatives of the city of Tver administration, the clergy of the Orthodox Church, sympathetic to Stalin, representatives of the society "Pamyat'". The method of nonparticipant observation was used as well, along with participation in a round table hosted by The Memorial Society, in the presence of the conflicting parties. Statistical data provided by The Levada Center were also used.
Three hypotheses explaining the reasons for the growth of nationalist rhetorics in the society were put forward and supported: 1) Economic and political crisis. Dissatisfaction with the political course, explicitly manifested in the mid-1990s , the emergence of "migrants phobia" in the early 2000s, the change of the radical nationalists' anti-semitic rhetorics to an anti-immigrant one. 2) The state system built by Stalin, is still in effect and does not allow the democratization of society and social consciousness. The evolution of the "Homo Sovieticus", the mechanism of "merging with the aggressor" and a special characteristic of this mechanism: a specific version of vigilantism. 3) Nationalism as a marker of problems of integration into the world community after the fall of the iron curtain. Isolationist sentiments in the Russian society, an indicator which can serve the public reaction to the imposition of sanctions. The views of the nationalists as to who is buried in the Mednoe were also analyzed. It is important to give examples of the mythologizing of consciousness. It is characteristic that the same person can simultaneously maintain two mutually exclusive points of view: 1) there are no Polish citizens in the graves:

only the Soviet criminals. 2) The graves contain both Polish and Soviet citizens shot by the Nazis. We can assume that both versions are supported for the reason that none of them accuses the Soviet Union. Figures, facts, published documents do not convince our respondents. We cite several interviews in which there is a substitution of concepts and facts.

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