



PHILOSOPHICAL DIMENSIONS OF THE MODERN WORLD

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LIPIN Mykola, Candidate of philosophical sciences, associate professor
of Philosophic and Humane Sciences department of KNUTE

CULTURE-HISTORICAL RETENTION WHILE MEANS OF SARX DEMONSTRATING

It is described community and individual dialectic in phenomenon of culture-historical retention. Considered the nature of culture-historical retention while practice of designation universal, patronymic sarx and its distortion, that makes "privatization" of historical heritage. The research of modern retention discourse lets draw conclusion about its ideologization.

Keywords: culture, ideology, information, history, personality, retention.

Липин Н. Культурно-историческая память как способ воспроизводства человеческой сущности. Очерчена диалектика общественного и индивидуального в феномене культурно-исторической памяти. Рассмотрена природа культурно-исторической памяти как практики воспроизводства всеобщей, родовой сущности человека и его искаженных форм, обуславливающих "приватизацию" исторического наследия. Исследование современного дискурса памяти позволяет сделать вывод о его идеологизации.

Ключевые слова: культура, идеология, информация, история, личность, память.

Problem Statement. All human history can be considered like process of creative retention about personal destiny. Past does not dismiss in human development, it is retained nowadays, and through similar continuum in present day it is a co-creator of future. Though, past becomes similar to present day only through active humanity retention. When this past begins to talk about person certain something that is not capable to express a dim present due to various reasons. Retention of this kind constantly follows European culture development. Every time, when foremost prosperity of creative energy happened, it is followed by effort of past revival in present day. And if not elsewhere in the past the person tries to find the answers on

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nowadays challenges. Culture-historical retention is similar to freedom. In freedom perspective the retention returns to the person with an eye to recall about real mission. "The past comes laden with concealed index, thanks to which it implies on release" [1, c. 289]. Retention flashing yield to silence periods. However even during the collective amnesia the retention work continues in self-contained individuals. Thanks to retention the humanity carries itself through the centuries. Nevertheless, like any phenomenon of human activity, the retention in real social conditions can acquire distortion. In this case still being considered of retention phenomenon in the context of human state transformation in the world.

A Review of Recent Research and Papers. There is a variety of approaches to retention interpretation. Some works of notionists are dedicated to this research. They are Platon, Plotin, Avgustin, A. Bergson, M. Berdyaev, Z. Frejd, M. Gajdegger, P. Riker [2], Zh. Le Goff, F. Jejts, Ju. Lotman [3; 4] etc. The problems of historical and cultural retention are considered in works P. Nora [5], Ya. Assman, M. Halbvaks, P. Hatton, O. Rutkevich, L. Repina. In the context of required subject there are some important researches of interconnections problems in history, time and retention. They are described in scientific researches of K. Marks, F. Unger [6], P. Gajdenko, M. Shkep, B. Mezhuev. Among national research workers of retention phenomenon define T. Bilenko, V. Movchan, V. Limonchenko [7], S. Voznyak, S. Proleev, L. Nagorna, Uj. Zernii [8].

The aim of the article is the research of culture-historical retention while means of sarx demonstrating and its distortion, that makes "privatization" of historical heritage.

Information and Tools. It is used a wide range of general scientific and special methods of the humanities for the research of culture-historical retention phenomenon.

Research Results. It is impossible to save retention similar to accumulation gigabytes of some information on different medium. Culture-historical retention sets aside of information. Information preservation is the most primitive form of retention. Retention cultural forms are not so informative over their autobiographical nature. They can not be anonymous, because that the culture continues itself like individual anonymity. Thus, the situation arises in the context of which it is impossible to protect the culture like alive creative process, in spite of this somebody tries to save it in areas specially designed for the purpose. That is why the culture retention seems to us external and distant one. Cultural heritage conservation provides such allocation of its not-self, which allows conservatory preservation and at the same time goes beyond endurance the creation development. Anonymity of cultural phenomenon is crucially irregular to museumification and inventory. The culture exists like creativity, like self-development of human person. If the inventory deals with "cultural mummy", with something that seems dead, ungepothed, dogmatic, while culture-historical retention, conversely,

is the defection of value imperative for continuation of alive creative element. Put the way the retention by its content has not the information and facts about the past, but ideal forms of cross-functional method of human existence, in other words cross functional form of humanity. We preserve ourselves in memory, however not just a fractional individual with its rule of thumb, but like human representatives.

Culture-historical retention can not be *mechanistic*, alike it can not be individualist, so it is not the retention of individual or group ego. The retention reflects duration of the past in the performance of community time, whereas mechanistic history reflection allocates its elements along the only chronological line behind any internal connection between discrete particles. More truly, the only method to combine separate particles of discrete history in the integration it is their abstract connection in-sequence. However, alike positivistic time capture does not set us to its manlike operations. Charged retention by its time proves bladdery axiological, that is the consequence not the inhuman history, but the extension of nihilism today. In this case measure of present development imposed on the past. If nowadays temporal changes of human existence gives place to spatial ones, the past perceives as mechanical part of discrete value. "Keeping watch over mechanical action over a distance with a clock in hand, the scientist does not even suspect that he inherently measures not a time, but expansion. ... Any time working, fixed with the help of meter, e.g. clock, is not the time, but expansion and its separate pieces" [9, c. 449]. However the expense of human existence is split and pull to pieces, taken as a result of mechanic measure, becomes as immediacy rid of man-power forces, dehumanized expansion.

Such-like dehumanized expansion and time of man-power existence is indifferent toward to actualization of man-power sense. F. Junger said that split and pull to similar classified pieces, space and time becomes dead. "Warder time – is dead time, that is *tempus mortuum*, when a second makes a long arm for the second in identical repetition. Dead time clock watch measurable potters near human lifetime, stepping back from his twists and turns – but any second in lifetime is unlike on another one" [6, c. 72]. History repletes with a such indifferent time to human dimension of existence. It becomes mechanic that is rid of qualitative content, in other words like a dead process, that is in a quality manner not as good as evolution. Dominating of dead time in space of human activity shows a break of generic human memory, that becomes possible ensuing remake of individual in the workforce. Generate human being to workforce function *позбавлена* has no free time for the self-development. The contention of his memory has a limit that helps to function efficiently like the workforce. In its turn a limitation and dependence of our existence from the dead time opens unseen before possibilities for control and manipulating behavior by general population. "Disciplinary rule", like any other type of rule, manifests in favour of lifetime takeover and freedom it from immanent

sense. Precisely this time "can be foremost accurately measured and suballocated, its quantity can be calculated with the help of the most accurate measuring methods, that is why lifetime is yielded to mechanic control and entered to new institutional framework", – F. Junger wrote on that subject [6, c. 77].

Thus, culture-historical retention does not reflect dead time, vice versa, in the space of dead time dominating memory requirement is absent. Because the retention like the facility to reflect general human sense is possible only in case, when the history becomes a basis of individual development, in other words starts comprehensively in oneness of human existence, when the human being in the retention capable to be present now.

If sense of any thing, phenomenon or process possible to find only in their core interrelationship with the environment, than the historical events have a sense, when their master occurs in a horizon of unity difference. Without this dynamic interrelationship they have no own content and are perceived like total combination of senseless data. But such escaped internal connections differentiated history it is possible to manipulate according to rule necessities. Another deal that in this case history logics *is changed on logics of the rule battle*.

History manipulation becomes possible in loss situation of culture-historical retention, because it appeals to attach importance to historical events. History utilization transforms the retention according to private needs of individuals, nation and class. In similar situation the retention becomes ideological and selective [2, c. 118–122]. The history and culture then become means of consolidation union, and the separate individual is let 3a with the help of ideological retention to master ready structure of identity.

Significantly, that the development period of modern ideologies is provided by renewal of some interest to past, which was directly entered into the process of legitimacy nation development. In this context return of the past to life occurs owing to expansion of *tool-making* reference to its. But for the transformation into the material, from which the national myth is built, it should lose sense and logic of personal development, split on electrical set of different facts. Such attitude to the past, зі слів Дж. Олік, dominates among predominant majority of historiography and popular forms of historical consciousness in the period, which usually is called "era of historicism". Utilized history with the readiness begins to serve for the nation development necessities. "On the whole from the literature, that is devoted to the nationalization theory, it is possible to find out first of all tool-making understanding of the collective retention: what is its role in the development of similarity" [10, c. 42].

Because of the retention importance for the construction of corresponding structures of similarity interference measure of different governmental institutions at mnemonic practices is constantly growing. The authority tries to outlines borders and ways, with the help of which the individual becomes capable to memorize. As a result of such interference is the retention

unilaterality, that is transforming into functional instrument of authority. In this case past assimilation occurs, in spite of its immanent sense because of authority's interests. Functionalisation of retention causes, that it becomes situational and limited character, because of this it loses an ability to be in cultural measurement. In other words the retention loses the possibility to recall sociability and connectedness any historical event with all others in the past and in the present.

On the other hand, "the retention loss" is necessary indicator of the development ideology-driven identity. Ju. Lotman thought that information transformation inside "the structure without retention" provides a high level of similarity. "If we imagine somebody who transmits, and somebody who engages with the same codes and fully escaped from the retention, then mutual understanding between them will be ideal, but the information value, which is transmitted, will be minimal, and the information will be too limited", – the scientist explained [3, c. 13].

It is possible to assume, that all ideological constructions are such "structures without retention". In this context it is appropriate to recall the reflection of R. Barthes concerning bourgeois ideology and mythology. One of the main myth function is naturalization from the point of view French thinker: in borders of mythology occurs pushing out of a thing beyond the historical process. "As semiology shows, the task of myth is transformation of historical intention in nature, transient – into eternal one" [11, c. 304]. Similar transformation is peculiar to the myth and ideology: their prescription is in realization of transformation "anti-natural" to "pseudo-natural". The core of mentioned transformation is in that in borders of ideology the processes and phenomenon lose *features of proper origin*. They stop to exist as elements of historical reality, that is, always a result of human activity, instead of myth gives them "*natural form*" [11, c. 305]. However the retention is not the natural ability of individuals, vice versa, it is by social and culture method of presence in this world. If only the culture-historical retention is lost, the things are perceived beyond their historicity, then it is possible to confirm, that our reality catalepsy is determined by ideology. Thus, from the point of view R. Barthes, "the myth appears in the process of historicity loss by thing. The things in its lose the retention about their creation" [11, c. 305]. In the context of this research this myth and ideology characteristic opens the constitutional mechanism, e.g., "national identity" as a process, that actually appeals to escaped culture-historical characteristics *of the retention*. It follows, that the constitutional aim of "the historical retention" and "national identity" arises not the recalling of the past achievements, but the aspiration to formalize the existent or desirable social and political system. As part of the similar by "mastering of the past" [8, c. 110] the retention is used as means of mastering one people above the others in present.

One of the clear pattern native of the retention ideology is native social and humanitarian conversation. Anyhow, prevailing of its majority turns inside the horizon of "countrycreation", that is the same with "formation of nation". It is interesting, that naturalization principle described by R. Bart wears here smoothly. Existing convention nonreflexive is perceived like the only possible, that is given from the nature as if for making happy of the human being (the nation representative). The loss of historicity by the ideologic retention occurs as transformation of *historical heritage in information totality about the past*. In a such informative view the retention does not recall the past, but only at best, preserves its. Ju. Lotman offers delimitation of "informative" and "creative" retention. The first one is tentative to results keeping of certain activity, that is it does not contain memoirs about origin of these results. "The informative retention" has an unilinear character and is subordinated to the rule chronology [4, c. 200].

The informative retention by its the logic of facts can assist more better to forgetfulness, than traditional censorship. Nowadays situation arises as a bright example of mentioned thoughts, when availability of species progress in the Internet at the same time is provided with the development of total culture crisis. Another example is the heritage transformation of native artists in the legally effective instruments of governmental institutions legitimacy. Paradoxically, those who in their time in creation thought anonymity of freedom under the official retention are become the basis of authority of the day.

Described situation presents the phenomenon "the retention traps", when the recollection *seizes* by whom, who or what is remembered. A collision is concealed by persevering appeals to form "the historical retention". The collision contains a danger for human existence: "the retention is capable to become appropriation those, who is recalled, such a power over them, that removes their existence and does a fantom" [7, c. 26]. Thus, in the retention, that pretends to be completed knowledge about the past, the development stops at those who is embraced by its. Under such recollection the person or thing is deprived of possibility development in present day and turns into dogmatized idol. In other words, herein limits the person or a thing are seized as dead ones. This means the retention, which by its appropriation kills them, arises as *dead retention*.

In the context of mentioned thoughts it is worth to recall the famous proverb written by P. Nor: "there are many talks about the retention only because of its absence" [5, c. 17]. So called "the retention boom" [12, c. 197] is nothing more than an attempt of escape from the past, that is caused by the dehumanization of present day and future unpredictability. To the recollections are appealed in the situations, when the retention is no more present. That is a sign of loss "times connection". It is no doubt that the person escapes from time, in which his or her end is proclaimed. But similar temporal "migration" has a sense only if it is appealed to find lost time connection, recall to mind,

collect it as active retention. Instead of the past mainly is used for concealing and decorating vanity of present day. In this case the future sinks in the ocean of universal dead retention. Under a mentioned "boom" the retention becomes not a creative, but informative aspect, i.e. it does not become the active retention, that is realized not in an ideological outlook, but in a real action.

Our retention has not a fact-based character, but a sense bearing one. Culture-historical development of recollection saves historical senses, that may seem, have already passed. Though, it is capable to save them not as dead, hold parts, but of the first water in the context of alive process of conclusion. It is possible to keep senses only if they are reproduced on a side of certain personality as personal senses. Hence, the senses are continued in a human time-space if they are developing, their new reproduction, if they are actual not only in times when they appeared, but also for our days. All these saved sense constructions then actually are become cultural, when they are *human abilities*, i.e. the ways of individual *existence*. To become it is possible, the individual existence should discover the content of historical material, reproduce some development logic in its activity. It is possible to assume, that the culture-historical retention is an attribute of individual existence method. It is to the point to speak about the retention presence in case, if the content of culture-historical senses is becoming the basis for individual action.

Study Findings. Under the culture-historical retention the personality recalls to mind not the anonymous, faceless past. And the personality reproduces himself as the representative of humanity. It is essential in this context to remember Platon theory of anamnesus, positing which the recalling in mind is "finding out of the knowledge". Thus, the retention through the collecting of human soul from the atomizing state in a certain wholeness returns his own essence to the person. In his time G. Hegel, commenting Platon theory, said, that "recalling in the mind" has two meanings at antique thinker: empiric and actually philosophical. The first one refers to a sphere of mythological ideas, instead of the second word "the recalling" has actually deep sense and sends us to the process of "insiding", dipping in the personality. "In this sense, no doubt, possible to say, – G. Hegel wrote, – that perception of universal is nothing more than the recalling, dipping in the personality. That is from the very beginning shows us itself outside and is determined as a variety. Then we do by something inside one, universal because of dipping in ourselves and that is why we understand something that is inside ours" [13, c. 142]. Thus, because of the work retention builds the connection between universal content of general human experience. That is the retention is the background, in which there is mastering of universal content of general human culture alongside personality. That is why the content of the culture-historical retention can not be artificially build because the retention is a method of our presence in the

world, but not something remote from our core. The person does not own by retention, does not create it. Instead of the human being is in the retention and uses it for the creation of different things. The retention devising on the assumption of the best motive will be nothing more than attitude to its as to the resource, that is subject for utilization.

Without a certain skill to recall in mind or rationally watch to the concept events, things and processes, we doom to feel an affection towards instant of variegated variety of some facts. Without "the retention art" the human being could not raise over evident. The creative output in metaphysical genesis investigations could not be possible for the person. The freedom experience is still hidden for the humanity. The retention like super substantial practice is one of the main freedom ones. V. Benjamin confirmed, "the only free humanity has its past. ... only for the free humanity its past is cited in every moment" [1, с. 290]. That means the retention is not only emancipation method, but the humanity way in freedom.

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Ліній М. Культурно-історична пам'ять як спосіб відтворення людської сутності.

Постановка проблеми. Усю історію людського роду можна розглядати як процес творчого утримання пам'яті про власне призначення. В людському розвитку минуле не відкидається, а зберігається у теперішньому, і через подібну присутність у сучасності воно є співтворцем майбутнього. Завдяки пам'яті людство несе себе крізь віки. Проте, як і будь-який феномен людської життєдіяльності, пам'ять у реальних соціальних умовах може набувати викривлених форм існування. В такому випадку набуває актуальності розгляд феномену пам'яті в контексті трансформації становища людини у світі.

Метою статті є дослідження культурно-історичної пам'яті як практики відтворення всезагальної, родової сутності людини та її викривлених форм, що обумовлюють "приватизацію" історичної спадщини.

Матеріали та методи. Для дослідження феномену культурно-історичної пам'яті використано широкий спектр загальнонаукових та спеціальних методів гуманітарних наук.

Результати дослідження. Окреслено діалектику суспільного та індивідуального у феномені культурно-історичної пам'яті. Розглянуто природу культурно-історичної пам'яті як практики відтворення всезагальної, родової сутності людини та її викривлених форм, що обумовлюють "приватизацію" історичної спадщини. Дослідження сучасного дискурсу пам'яті дозволяє зробити висновок про його ідеологізацію.

Висновки. Без здібності культурно пригадувати, або скажімо, поза здібністю розумним поглядом споглядати ідеї явищ, речей і процесів, ми приречені бути прикутими до миттєвості строкатого розмаїття окремих фактів.

Ключові слова: культура, ідеологія, інформація, історія, особистість, пам'ять.

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