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**POSTMEMORY OF THE YOUTH OF THE COUNTRIES PARTICIPATING IN THE EURASIAN  
INTEGRATION: CURRENT STATE AND THE MECHANISMS OF FORMATION**

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**Abstract**

The article addresses the perception of the Soviet past image by the young generation of citizens of post-Soviet countries. A characteristic of the mechanisms of preservation and transfer of the information on the events of the 20th century and an assessment of the contribution of communication and symbolization to the formation of social memory are provided.

**Keywords**

Social memory – Postmemory – Youth – Eurasian integration

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## Introduction

The social memory of youth is a vital resource for the success of integrational processes in the Eurasian countries. It might contribute to the reproduction of the unity of post-Soviet communities or the separation of the nations of the former Soviet republics, to the formation of a double (national and Eurasian) or a nationalist identity, to the minimization of conflicts between the countries or their aggravation, thus becoming a factor of organization or disorganization of a regional economic association. However, today there is no reliable, empirically confirmed knowledge on the content of social memory and the preservation and understanding of public historical experience by the youth of the Commonwealth of Independent States (CIS). The majority of scientific publications in Russia and other post-Soviet countries are devoted to the theoretical aspect of the study of this phenomenon and the clarification of the conceptual apparatus which might be explained by the scientific discourse lacking a logically exhaustive theory. The difficulty of measurement and assessment of the volume and content of social memory and the ways and results of transmission of mental and social values by older generations to the younger ones block researchers' work. However, the influence that the nature of social memory has on thinking about the present, the formation of a deep foundation of the actual awareness of social reality possessed by the youth, the political resource of memory, as well as the intensification of the struggle for a collective understanding of the images and meanings of the past and the intensification of attempts to create new, synthetic forms of memory based on the possibilities of new technologies and manipulation, form the need for an empirical study on the topic.

The objective of the present study is the identification of specific characteristics present in the community public discourse of the ideas the young citizens of post-Soviet countries have about the Soviet past, their opinions and assessments expressed in everyday life, as well as the clarification of mechanisms of the socialization of the past, information preservation, the establishment of the relation between the attitude towards the past and the attitude towards the integrational processes in Eurasia, of the effect of social memory on the person's position on the matter, and the proposition of the forms and ways of its reconstruction in the interest of expansion of the social interaction between the peoples of post-Soviet countries.

## Methods

The methodology and methods of the research presented in the article are based on the ideas of: M. Halbwachs<sup>1</sup> who argued that social memory and memories can only exist in the structure of individuals' minds in accordance with the existing social arrangements; A. Assmann<sup>2</sup> who introduced two types of social memory – the communicative (oral transmission of individual experience characterized by a high degree of informality) and cultural (embodied in the symbolic means ensuring long-term memory (texts, pictures, and photos) or the repeatability of memory (participation, rituals, and assimilation) and actively used by social institutions); M. Hirsch<sup>3</sup> considering "postmemory" a specific type of memory forming under the impact of the visual representation of an event (pictures, one's own

<sup>1</sup> M. Halbwachs, *Sotsialnye ramki pamiati* (Moscow: Novoe izdatelstvo, 2007).

<sup>2</sup> J. Assmann, *Das kulturelle Gedächtnis. Schrift, Erinnerung und politische Identität in frühen Hochkulturen* (München: C.H. Beck, 1992).

<sup>3</sup> E. Suverina, "Pamiat i kontrapamiat budushchego: konspekt lektsii Marianny Hirsh". *Public History Lab*. 2017. Retrieved from: <http://publichistorylab.ru/archives/424>



imagination); Ia. Zerubavel<sup>4</sup> who introduced the definition of “counter-memory” as an alternative view of history within the marginalized groups; H.-A. Heinrich<sup>5</sup> describing the temporal stability of social memory that ensures long-term preservation of the historic events to which a given society ascribes paramount importance; and P. Norra<sup>6</sup> whose propositions are associated with the understanding of social memory and the identification of the role of places of memory (monuments, cities, events, holidays, festivals, books) in its formation and the preservation of national cultural symbols.

The article uses an original working definition of the category of “the social memory of the youth of countries participating in the Eurasian integration” – relevant social information on the shared past of the peoples formerly part of a single country and the totality of relevant practices formed under the influence of the current reality, the socio-cultural context in the post-Soviet states, and the personal social life of young people who evaluate the past differently and are differently oriented towards the prospects of Eurasian integration.

The social memory of the youth of countries participating in the Eurasian integration was studied on the example of the citizens of Armenia, Belarus, Kazakhstan, Kyrgyzstan, Russia, Moldova, and Tajikistan who lived, studied, or worked in Moscow at the time when the study was conducted, which imposes some restrictions on the interpretation of the acquired results.

A specific feature of the study is its methodological strategy based on the use of qualitative comparative analysis of the results of in-depth interviews of young citizens of the above-mentioned countries of the Eurasian Economic Union (EAEU) and the countries being the candidates for entering the EAEU. 350 informants were recruited for interviewing using a non-random sampling method. 50 informants from each group were selected using the snowball method. The selection parameters included age and the country of citizenship. The representatives of the “millennial” and “post-millennial” generations (Note 2) aged from 18 to 38 years old acted as the empirical object of the study.

Social memory of Generation Y is analyzed as post-memory, since by the time of the collapse of the Union of Soviet Socialist Republics (USSR) the oldest of them were no more than 6 years old and relied on the stories of people close to them (parents and teachers), the forms of visual representation of the events, and their imagination when building a picture of the events that occurred before their birth or during the early childhood. We also derive from the fact that the empirical object of the study, the youth of post-Soviet countries, like any other large group, is not homogeneous and a great number of differentiating factors are present. The perception of the past is always mediated by shared values and life experience. The formed world outlook that changes along with the person growing up is evaluated based on the present social reality and ideas on the upcoming future and constructs the everchanging field of social reality meanings. Therefore, the semantic constructs of the past events may or may not coincide both within the young generations of each studied country and, especially, across different countries. The comparison of their perceptions of history will allow identifying the major tendencies of the similarities and differences of the social memory about the USSR. Based on the ideas of M. Halbwachs<sup>1</sup> on memory being produced

<sup>4</sup> Ia. Zerubavel, “Dinamika kollektivnoi pamiati”. Imperiia i natsiia v zerkale istoricheskoi pamiati. (Moscow: Novoe izdatelstvo. 2011), 10–25.

<sup>5</sup> H.-A. Heinrich, Kollektive Erinnerungen der Deutschen. Theoretische Konzepte und empirische Befunde zum Sozialen Gedächtnis (München: Juventa Verlag Weinheim und München, 2002).

<sup>6</sup> P. Norra, “La Republique”. Les lieux de memoire (Paris, 1984).

specifically within a homogeneous group, it is rational to allocate special sets of Memories inherent to the different groups of the studied countries' youth.

## Results

The assessment of the content of social memory of post-Soviet youth is represented in our study as the emotional attitude towards USSR, the characteristic of frame structures of the Soviet past (Note 3), and a result of the comparison of the historic events mentioned by the informants in their narrative with which they associate the shared past and the separated history of post-Soviet countries after the collapse of the USSR, of the specific features and connotations (Note 4) with the list of significant social events that, from our viewpoint, had an impact on the socio-economic, political, and sociocultural development of the Union and each country separately.

Our study allows allocating the image of the USSR dominating in young people. Regardless of their citizenship, over half of the informants noted their overall attitude towards the Soviet past being positive, a third of the sample noted it being neutral, and only every tenth informant had a negative attitude. These results are supported by the findings of our colleagues indicating that a positive image of the USSR is clearly articulated in the mass consciousness<sup>7</sup>.

The characteristics most often mentioned in the discourse on the Soviet past in a positive way include: justice and equality; confidence in the future; high level of social solidarity, friendship, interpersonal, intergroup, and institutional trust (an atmosphere of unity, mutual assistance, and kindness); guaranteed employment in the country of citizenship; a higher level of social security; accessibility and high quality of free healthcare and education. It was repeatedly noted – “The USSR was a great, independent, and strong country. A citizen of the USSR could never feel flawed”.

The dominance of the totalitarian regime, lack of choice and freedoms, the shortage of goods, long lines, and repressions were listed among the negative characteristics of the Soviet years.

The basis of national consciousness and civic identity is presented by the interpretation of the event. The memory of the event is much more important for the future than the event itself. The majority of respondents identified those historic events in the series of events of the Soviet past that were critically important for them personally and to which the society of the country of citizenship attributes paramount importance. The meaning or importance of the event for an individual was determined by us based on the frequency of mentions and judgment intensity. The leading place among the most important events is taken by the Victory of the USSR in World War II. This event is preserved in the memory of every society and was mentioned by two-thirds of the informants. In the interviewees' narration, World War II is often woven into the context of family history and the role of the USSR and each of its republics into the victory over fascism is estimated highly.

The memory of the generation of Millennials preserves events like the launch of the first satellite, Iu. Gagarin's flight to space, the Chernobyl accident, the Afghanistan War, the

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<sup>7</sup> A. A. Fokin, “Relikty i simuliakry sovetского v sovremennom rossiiskom mediaprostranstve”, *Labirint Zhurnal sotsialno-gumanitarnykh issledovaniy* num 1/2 (2016).

collapse of the USSR, which is associated with the emergence of new opportunities and challenges for the former Soviet republics.

In addition to the shared events, the informants identified special events reflected in the fates of the peoples of their countries. The citizens of Armenia mentioned the Spitak earthquake and the cooperation of the entire country in helping liquidate its consequences, the Karabakh conflict, the Velvet Revolution of 2018. Belarussian citizens highlighted the accident at the Chernobyl nuclear power plant and Belarussia gaining independence. Informants from Kazakhstan identified the construction of Baikonur, the implementation of the space program, the industrialization of the country, and the Virgin Land Campaign. Russian citizens mentioned the Soviet scientific achievements, the annexation of Crimea and the election of V.V. Putin as the president. The citizens of Kyrgyzstan listed the adoption of the Declaration of State Independence of the Republic of Kyrgyzstan and perestroika. The citizens of Moldova highlighted the election of I.N. Dodon as the president and the conflict in Transnistria. The citizens of Tajikistan mentioned mass riots and the Afghanistan War. Thus, the informants remembered practically all of the key events that changed the united country and affected their post-Soviet present. Events like some of the color revolutions, putsches (for example, the Constitutional crisis in the RSFSR and the shooting of the Russian parliament in October 1993), and the creation of the EAEU fell outside of the focus of informants' attention. It can be assumed that these events did not concern the respondents, were not personally important and significant for them, and the societies did not ascribe primary or at least high significance to them.

According to the estimates of the informants, the main contribution to the construction of their memory of the past was made by their family, which does not support the conclusions of several experts on the limited set of tools for family influence on the social memory of youth<sup>8</sup>. 8 out of 10 interviewees from Belarus, Moldova, and Russia and 7 out of 10 interviewees from Armenia, Kyrgyzstan, and Tajikistan received and continue to receive information on the Soviet period in the history of their country from parents and grandparents. Social memory of the shared past is, therefore, based on the oral transmission of individual experience characterized by a high degree of informality and has primarily communicative roots.

The informants also noted the important role of school (8 out of 10 interviewed citizens of Belarus and Russia, 6 out of 10 participants from Kyrgyzstan and Kazakhstan, and 5 out of 10 respondents from Armenia and Tajikistan), books (4 out of 10 respondents from Armenia and Russia, 3 out of 10 citizens of Belarus, Kyrgyzstan, Kazakhstan, and Tajikistan), and films (3 out of 10 citizens of Armenia, Belarus, Kyrgyzstan, and Kazakhstan and 2 out of 10 respondents from Moldova, Russia, and Tajikistan), and a surprisingly small role of the media (2 out of 10 participants from Armenia, Kyrgyzstan, Kazakhstan, and Russia, 1 out of 15 participants from Belarus, Moldova, and Tajikistan), especially Internet (3 out of 10 Armenian citizens, 2 out of 10 respondents from Moldova and no one from Belarus, Kyrgyzstan, Kazakhstan, Russia, and Tajikistan), although the Internet presents a wide array of information about the Soviet past. The Russian segment of the Internet has a great number of sources aimed at the representation of both positive and negative images of the USSR. It is, therefore, evident that other information products and networks attract young people on the World Wide Web.

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<sup>8</sup> M. Hirsch, *The Generation of Postmemory: Writing and Visual Culture After the Holocaust* (New York: Columbia University Press, 2012).

Researchers addressing the problems of social memory constantly highlight the great role of museification, installations, and exhibitions. Our study, however, does not support this conclusion – museums and exhibitions were not mentioned by the survey participants as a source of information about the past.

The social memory of post-Soviet youth is supported by the commemorative practices of common Soviet holidays both at the personal and state levels. For instance, March, 8 – International Women's Day, May, 1 – Holiday of Spring and Labor, and May, 9 – Victory Day maintain state status in all countries, and February, 23 – Defender of the Fatherland Day is celebrated in Belarus, Kyrgyzstan, Russia, and Tajikistan. With the help of these commemorative events, people get involved in the process of remembering, the memory of the past is fixed, preserved, and transmitted in societies, accompanied by the “linear representation of historical time with the rhythms of its cyclic movement”<sup>9</sup>.

Christian holidays especially revered in each studied country are Christmas and Easter, and the most admired Islamic holidays include Nowruz, Kurban Ait, Nauryz meirams, Uraza-bairam, and Kurban-bairam.

According to the informants, national holidays present important new holidays for them. For the citizens of Armenia, the list includes: January, 28 – the Day of the Army; April, 24 – Armenian Genocide Remembrance Day; September, 21 – Independence Day. The citizens of Belarus highlight July, 3 – Independence Day. Kazakhs listed: May, 7 – Defender of the Fatherland Day; June, 6 – the Day of the capital (Nursultan); December, 1 – the Day of the First President; December, 16 – the Independence Day. Kyrgyzstan citizens mentioned: April, 7 – the Day of the People's Revolution; August, 31 – Independence Day. Informants from Moldova highlighted: August, 27 – the Independence Day; March, 1 – Martisor. Russian study participants mentioned: June, 12 – the Day of Russia; November, 4 – the Day of National Unity. Finally, study participants from Tajikistan listed September, 9 – Independence Day. The above-mentioned holidays affect people forming and altering their perception of the past and perform a variety of functions depending on their specifics, contribute to the formation of the national identity and sovereignty.

Based on the assessment of the overall contribution to the formation of long-term memory of the shared past and the attitudes towards the future provided by the social-political (government, power, political parties) and sociocultural institutes (education, culture) and embodied in symbolic means, we must consider it quite significant.

Conclusions on the content of social memory of youth can be made based on the assessment of their attitudes towards the integration processes in the post-Soviet space since it acts as a factor of designing the future. According to the survey data, integrational processes (with varying degrees of integration depth) are supported by 5 out of 10 informants. Significant differences found between the groups of the country of citizenship should also be noted. The support of integration was most often found in the responses of young citizens of Armenia and Kazakhstan. In Belarus, Russia, and Tajikistan the number of respondents who spoke for and against integration was approximately equal (Table 1). It can be concluded that no majority opinion was found in the post-Soviet country citizens on the topic of integration, a split in judgment and position is observed.

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<sup>9</sup> L. Milorati y L. Mori, “Ten klassicheskogo nasledii i ee preodolenie. Pamiat o dvizhenii soprotivleniia i konfliktnost pamiatnykh meropriatii”, SOCIS num 1 (2014): 10115.

	Armenia	Belarus	Kazakhstan	Kyrgyzstan	Moldova	Russia	Tajikistan
Yes	34 of 50	27 of 57	28 of 50	24 of 50	26 of 50	17 of 50	24 of 54
No	7 of 50	24 of 57	15 of 50	19 of 50	18 of 50	17 of 50	22 of 54

Table 1

Would you like the history of Russia and the history of your country to be connected in the future, or should they differ and each country have its own way of development?

Favorable statements often did not imply deeper integration and followed the manner currently implemented within the EAEU framework. The following statement is typical of the provided answers:

There is no way without it (the integration). Anyway, I believe that Kazakhstan is sort of under Russia's wing. They are neighbors, former members of the USSR. And all kinds of cooperation always take place. Therefore, their cooperation is inevitable. But the integration of Russia and Kazakhstan is hardly possible. I think that since it so happened that Kazakhstan gained independence in 1991 and existed independently and stably for a long time, of course, independence should be preserved. (Kazakhstan, Aigul, 24 years old)

We can, therefore, conclude on the presence of inconsistency of the content of social memory in the young citizens of post-Soviet countries (between its communicative and cultural components). The image of the past was described by the majority of informants with positive connotations and was associated with important features worthy of revival. However, the level of support of integration does not appear to match these estimations, calling for interpretation.

It is possible that this effect was found due to the parallel and sometimes contradictory unfolding of the narrative in the formation of the social memory of youth at two levels: the level of memory of the family that builds its own special interpretation of history, its own myths, and the official memory dictating a specific interpretation of future events focused on the tactical goals of the leaders of countries in the integration processes in the post-Soviet space.

We witnessed a new stage in the history of the newly independent states when in the 1990s, political elites actively modified the history and the past to match the context of current political challenges (which is supported by the emphasis post-Soviet countries put on the national holidays noted by the informants as the main ones after the collapse of the USSR and cultivating independence and sovereignty). In post-Soviet countries, textbooks were rewritten, the state symbols were changed, and the media broadcasted a new ideology that could not go unnoticed and could not fail to affect the attitudes of the youth. As an example, we cite the article "Armenia: how history textbooks are written", since this is typical for all post-Soviet countries. "After the collapse of the Soviet Union, schoolchildren began to study courses on 'world history' and 'the history of Armenians'". However both courses are Armenian centric, that is, they are structured in a way that makes the history of Armenians the main topic that is written, as it appears to be, against the general background of world history. "It can be said that the new textbooks are more nationalized", – says Artur Zargarian, a history teacher from Yerevan. The evaluation of historical facts and personalities have also changed compared to Soviet textbooks. In Soviet textbooks, the XI Red Army entering the territory of the young republic of Armenia that led to the establishment of Soviet power in Armenia and ended the two years of independence of 1918-1920 was portrayed as an event vitally important for the liberation of Armenian people. As explained by the Dean of the Faculty of History of Yerevan State University, Edik Minasian, in modern textbooks, the

Bolshevization of Armenia is presented as a necessary step determined by the “unfavorable international situation, the Turkish attack in September 1920, without the declaration of war”<sup>10</sup>.

In the integrational processes in the modern post-Soviet space, along with the statement of certain achievements of the EAEU in the short period of its functioning, experts note the emergence of serious challenges for its development and even existence<sup>11</sup>. In this situation, the social memory of youth of the countries participating in the processes of Eurasian integration, while continuing to be a potential power, can under certain conditions and in the presence of organized power spontaneously manifest itself in public life or be deliberately included in the social and political discourse fulfilling a creative or a destructive function in the process of integration. If the strategy of each of the studied post-Soviet countries is oriented on participating in the creation of the strong regional integrational union, it should first admit that the communicative component of social memory is losing its potential, since the generations transferring the information on the events of the shared past are passing away. Second, it should admit the need for the political leaders and the government to ensure the social responsibility of the media and creative intellectuals for the preservation and transfer of the historic truth, maintaining a unified social fabric creating the conditions for Eurasian integration. Understandably, this measure is not easy to implement in the conditions of new global trends of society transformation – the emergence of new political thinking characterized by increased nationalism, the influence of religious teachings, the development of nativism and populism, an increase in the number of new actors – non-profit organizations and religious organizations that can communicate with the public directly, as well as the change in the general trends of human interaction – increased individualism, bureaucracy, a decrease in trust in each other and other groups, and lower confidence in the authorities. The effectiveness of integrational processes will depend on the extent of communication between the governments of post-Soviet countries and with the international organizations, the leading countries of the world, and the new actors in the social and political transformations in the issues of formation of social memory and the double civic identity of peoples, on whether the governments will be able to account not only for the national interests but also for the interests of other integration process participants and to contribute to their economic and social development.

## Discussion

It should be noted that our study was preceded by several works on similar issues. The analysis of historical policy executed on the territories of countries being the former members of a single union was of particular interest to us. In particular, in I.O. Dementev's article entitled “‘Shared History’: the study of historical politics in the lands of the former East Prussia in the light of modern discussions” examines the similarities and differences of the approaches to historical and memory policies were examined and assesses the productivity of using the concepts of “memory places” and “memory conflicts” in the countries of the Baltic region based on historiographic analysis<sup>12</sup>.

<sup>10</sup> A. Manvelyan, Armenia: kak pishut uchebniki istorii. BBC News. Russia. 2013. Retrieved from: [https://www.bbc.com/russian/international/2013/11/131030\\_history\\_textbook\\_armenia](https://www.bbc.com/russian/international/2013/11/131030_history_textbook_armenia)

<sup>11</sup> B. A. Heifets, Kak modernizirovat Evraziiskii ekonomicheskii soiuz: Nauchnyi doklad (Moscow: The Institute of Economics of the Russian Academy of Sciences, 2019).

<sup>12</sup> I. O. Dementev, “«Razdelennaia istoriia»: izuchenie istoricheskoi politiki na zemliakh byvshei Vostochnoi Prussii v svete sovremennykh diskussii”, Baltic region num 4 (2015): 105-120.



Several analyzed publications were devoted to the Great Patriotic War and its interpretation from the point of studies of the past. Based on the results of sociological surveys, L. Gudkov considered the Great Patriotic War a fundamental symbol in the history of Russia<sup>13</sup>. The thesis that preserving the historical memory of the Great Patriotic War is the prerogative of not only the state but also other social institutions, for example, the Russian Orthodox Church, also appeared important to us<sup>14</sup>.

It should also be noted that individual studies of social memory were also conducted in the countries participating in the Eurasian integration. In Kazakhstan, the research interest is focused on understanding the Soviet past, as well as on the politics of memory in modern Kazakhstan<sup>15</sup> and the participation of Kazakh SSR in World War II<sup>16</sup> including the commemorative practices and sociocultural memory in post-Soviet Kazakhstan<sup>17</sup> and the role of Kazakh national military forces during World War II<sup>18</sup>.

A special conference devoted to the historical memory of Belarus as a factor of the consolidation of society and the institutional mechanisms for its formation and preservation in digital society conditions was held by the National Academy of Sciences in Belarus in 2019<sup>19</sup>.

## Conclusion

The study provides evidence of a certain inconsistency of the social memory content in the representatives of the millennial generation of post-Soviet countries participating in the processes of Eurasian integration who live, study, or work in Moscow. On the one hand, in most study participants, social memory was characterized by a positive image of the shared past that was positively described by the majority and associated with important features worthy of revival. The memory of two-thirds of the participants preserved the victory of the USSR in World War II often implemented in the context of family history. The contribution of each republic of the USSR to the victory over fascism was highly estimated. On the other hand, there was no opinion shared by the majority on the topic of Eurasian integration, a split in judgment and position as observed.

The contradiction between the communicative and cultural component of the social memory of youth is explained by the parallel and sometimes contradictory narrative in the

<sup>13</sup> L. Gudkov, "Pobeda v voine: k sotsiologii odnogo natsionalnogo simvola", Monitoring num 5 (1997): 12-19.

<sup>14</sup> D. A. Buiukli, "Sokhranenie istoricheskoi pamiati o vklade Russkoi pravoslavnoi tserkvi v pobedu v Velikoi Otechestvennoi voine", Tomsk State University Bulletin num 180 (2019): 179-185.

<sup>15</sup> A. A. Galiev, "Otrazhenie sovetsskoi istorii v politike pamiati sovremennogo Kazakhstana", Mir Bolshogo Altaia Vol: 2 num 3.1 (2016): 430-440.

<sup>16</sup> A. S. Zhanbosinova, "Kulturnaia pamiat i memorializatsiia Velikoi Otechestvennoi voiny na sovremennom etape, Mir Bolshogo Altaia Vol: 1 num 2 (2015): 122-130.

<sup>17</sup> R. S. Zharkynbaeva, "Velikaia Otechestvennaia voona: sotsiokulturnaya pamiat i kommemorativnye praktiki v postsovetsskom Kazakhstane (gendernyi aspekt)", Zhenshchina v rossiiskom obshchestve Vol: 1 num 82 (2017): 103-116.

<sup>18</sup> S. A. Asanova. "Ob osnovnykh faktorakh povedencheskoi motivatsii voinov kazakhskikh natsionalnykh voiskovykh formirovaniu v gody voiny (1941-1945)", Mir Bolshogo Altaia Vol: 5 num 2 (2019): 280-295.

<sup>19</sup> G. P. Korshunova, Istoricheskaiia pamyat o Belarusi kak faktor konsolidatsii obshchestva, Minsk, September 26-27, 2019. Belarus National Academy of Sciences, the Institute of Sociology (Minsk: «SUGART» LLC, 2019).

formation of social memory of youth at two levels: the level of memory of the family that builds its own special interpretation of history, its own myths, and the official memory dictating a specific interpretation of certain future events focused on the tactical goals of the leaders of countries in the integration processes in the post-Soviet space.

The strategy of post-Soviet countries that are oriented on the creation of a strong regional integrational union might be successful if the socio-political discourse includes social memory that performs a constructive function in this process. This requires the increased social responsibility of the media and creative intellectuals for the preservation and transfer of the historic truth, maintaining a unified social fabric, creating conditions for Eurasian integration, the effective interaction between the governments of post-Soviet countries and with the international organizations, the leading countries of the world, and the new actors in the social and political transformations in the formation of social memory and the double civic identity of peoples.

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### Notes

**Note 1.** Mobilization – a set of measures aimed at bringing the armed forces and state infrastructure in accordance with martial law due to the extraordinary circumstances in the country or worldwide.

**Note 2.** The Millennial Generation, or Generation Y, is a generation of people born in 1980-1999 who entered the new millennium at a young age characterized primarily by their deep involvement in digital technology.

**Note 3.** Frame – a concept used in the social and human sciences (such as sociology, psychology, communication, cybernetics, linguistics, etc.) that generally refers to the semantic framework used by a person to understand something and to act in accordance with this understanding, the integrity in the framework of which people comprehend themselves in the world. In other words, a frame is a stable structure, a cognitive formation (knowledge and expectations), and a scheme of understanding. The frame is a metacommunicative definition of a situation based on the principles of organization and involvement in the events that govern it.

**Note 4.** A connotation is a concept of logical and philosophical discourse that covers the relation between meaning (connotate) and the language unit expressing it.

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