

## SCIENCE AND SOCIETY: PUBLIC HISTORY IN THE CONTEXT OF HISTORICAL CULTURE OF THE GLOBALIZATION ERA

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### **Rezumat: Știință și societate: Istoria publică în contextul culturii istorice a erei globalizării**

*In secolul al XIX-lea, cunoscut drept „veacul istoriei”, gradul ridicat de încredere față de istorie și de prestigiul social al științei istorice s-a întemeiat pe înrădăcinarea în conștiința publică a ideii de continuitate a dezvoltării istorice a civilizației umane și, respectiv, a oportunităților unice de utilizare a experienței trecutului ca un mijloc de a rezolva problemele din prezent și de a construi un „viitor luminos”. Dar înțelegerea dramatica experienței a secolului al XX-lea a subminat credința în „utilizarea istoriei”, iar această situație a fost mult agravată de intensificarea proceselor de globalizare la granița dintre secolele XX și XXI. Problemele interacțiunii dintre „istoria academică (profesionistă)” și publicul larg și schimbările survenite în relația dintre ele în contextul unor profunde transformări sociale au fost plasate în centrul atenției multor cercetători. Istoria publică depășește, intenționat, alienarea tipică științei istorice a secolului al XX-lea, din perspectiva „neinițiaților”; ea se străduiește să restabilească interesul consumatorului pentru producția istoricilor, să propage standarde profesionale, cunoștințe istorice și înțelegerea corectă a „meșteșugului istoricului” în rândul cercurilor largi ale ne-profesioniștilor.*

**Abstract:** *In the XIX century known as the „historical age”, a high degree of trust to history and social prestige of historical science relied on the entrenched in public consciousness the idea of continuity of historical development of a human civilization and, respectively, of the unique opportunities of the use of the past experience as a means to solve the problems of the present and to build „the bright future”. But the understanding of the dramatic experience of the XX century undermined the belief in the “use of history”, and this situation has been greatly aggravated with intensification of the processes of globalization on the border of XX and XXI centuries. The problems of interaction between “academic (professional) history” and the wide public in the concrete societies and the changes in their relations in the context of deep social transformations proved to take place at the center of many researchers’ attention. Public history is purposefully overcoming the typical for historical science of the XX century alienation from „the uninitiated”; it strives to restore the interest of the consumer to the historians’ production, to propagate professional standards, historical knowledge and proper understanding of the specific character of “historian’s craft” among the wide circles of the non-professionals.*

**Résumé: Science et société: L'Histoire publique dans le contexte de la culture historique de l'ère de la globalisation**

*Le XIX-ème siècle, connu comme "le siècle de l'histoire", le degré élevé de confiance vis-à-vis l'histoire et le prestige social de la science historique se fonda sur l'enracinement dans la conscience publique de l'idée de continuité du développement historique de la civilisation humaine et, respectivement, des opportunités uniques d'utilisation de l'expérience du passé comme moyen de résoudre les problèmes du présent et de construire un „avenir brillant". Mais la compréhension de l'expérience dramatique du XX-ème siècle mina la croyance dans „l'utilisation de l'histoire"; de plus, cette situation fut pleinement aggravée par l'intensification des processus de globalisation à la frontière des XX-ème et XXI-ème siècles. Les problèmes de l'interaction entre „l'histoire académique (professionnelle)" et le grand public et les changements apparues dans leur relation dans le contexte des profondes transformations sociales attirèrent l'attention de plusieurs chercheurs. L'histoire publique dépasse, intentionnellement, l'aliénation typique à la science historique du XX-ème siècle, de la perspective des „non-initiés"; elle s'efforce à rétablir l'intérêt du consommateur pour la production des historiens, à propager les standards professionnels, le savoir historique et la compréhension correcte de „l'art de l'historien" parmi les cercles élargis des non-professionnels.*

**Keywords:** *public history, society, historical culture, science, globalization.*

**Introduction**

In every era with the change of living conditions of the society the nature and possibilities of a person, his relation with the world around, forms and content of social interactions, character of standard and value systems, and main tendencies in cultural development are individually revealed. Constructive 'answers' are formulated to the challenges and crises which are so keenly felt at the turn of the century, including new images of culture and new models of intellectual experience.

Radical shifts in the world politics and economy for the last decades have changed contemporary social and cultural space. Globalization refers, first of all, to the economic field, but in many respects defines dynamics of all the processes<sup>1</sup>. Mass media and communication technologies do not simply intensify the international contacts but change their nature as well develop rapidly. A set of scholarly publications and popular editions actively discuss the question of what influence globalization and informatization have on a society, what their social consequences are, including such subjects as poverty, growth of violence, crime,

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<sup>1</sup> *On the Edge. Living with Global Capitalism* / Ed. by W. Hutton, A. Giddens, Cambridge, 2000; Э. Гидденс, *Ускользающий мир. Как глобализация меняет нашу жизнь* [Runaway World. How Globalization is Reshaping Our Lives]. Москва, 2004.

drug addiction, terrorism and so on. Environmental changes have become one of the most alarming global problems of the modern era, and attempts to understand this threat led to the deconstruction of traditional dichotomy of culture and the nature, including its historical measurement. The interest to historical transformations of the climate, landscape and other aspects of the interaction between nature and humanity resulted in the formation and noticeable ascension of the so-called 'ecological history'<sup>2</sup>.

Intellectual consequences of globalization and informatization, even for current social sciences and humanities, including historical knowledge, as well as for the future of the historical profession, are less exposed to understanding. Meanwhile these consequences become apparent very distinctly and at very different levels. One of the most noticeable and keen manifestations is the actualization of historical research of the world social problems such as the problem of migrations in a global context or the mobilizing role of ethnic consciousness. It is not by chance that these and the similar literally global problems became the focus of the international congresses of historical sciences and other largest scientific forums, which took place in 1990–2010th.

### **Stimuli and changes in the contemporary historical science**

The last decades of the XX and the beginning of the XXI century were marked by profound changes in the structure and content of social and humanitarian knowledge, in the very methodology of social sciences and humanities. In this general intellectual context there was a radical reorganization of contemporary historical science. Important quality shift in the world historiography was the so-called 'cultural turn' that reflected the increased interest to manifestations of human subjectivity in history, and also the striving for its contextualization on the new theoretical and methodological basis corresponding to the global character of new civilization, the purposes of development of intercultural dialogue and the principle of unity in diversity. Comparison of key aspects of the world pictures, features of valuable systems and the content of cultural ideals of different historical societies and civilizations is one of the main problems of the 21th-century historical science.

Tendencies of contemporary historiography are varied and ambiguous, professional standards are diversified<sup>3</sup>. For the last half-millennia, after the bloom of micro-historical studies, has grown the interest in macro-prospect of

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<sup>2</sup> See, for example: *Historical Ecology. Cultural Knowledge and Changing Landscapes* / Ed. by Carole L. Crumley. 1994; Brian Fay, *Environmental History: Nature at Work*, in "History and Theory". Theme Issue, 2003, Vol. 42, No. 4.

<sup>3</sup> More about it see: Rolf Torstendahl, *The Rise and Propagation of Historical Professionalism*, New York, Routledge, 2015.

the global history directed to the studying of ecological, epidemiological, demographic, cultural and intellectual consequences of development of global interrelations. Actually within the two last decades there has been formed a new discipline – the global history, which was relying on the idea of coherence of the world historical process. However, the modern understanding of global history doesn't at all excludes, but on the contrary implies the presence of a set of local options and trajectories of development and prefers to dissociate from the linear and Eurocentric generalizing schemes in the spirit of Christian universalism and classical modernization theories. The search for a modern view on endless variety of historical experience actualizes comparative historical researches, at the same time increasingly displacing them to interdisciplinary space. In this status, the new strategy of comparative history is not associated with the de-contextualization of similar phenomena within the universalistic, or evolutionary (Eurocentric in essence) paradigms, but with overcoming of Eurocentrism, with emphasis along with discovered analogies, contrasts and differences with a consecutive consideration of the diversity of local contexts and cultural traditions. Due to the process of the so-called 'globalization' extremely urgent and crucial becomes the issue of the dialogue of cultures and civilizations in its historical measurement and the intensification of comparative historical studies on the basis of more theoretically substantiated approaches.

Efforts on historical understanding of current globalization processes lead to the emergence of new research and educational programs such as the Cambridge program „Globalization in Historical Prospect” including among the others, issues on history of the idea of globalization and global interrelations, on „reversibility of globalization”, on history of the United Nations and international institutes and on the so-called 'international history' understood as history of the relations between individuals and cultures including the individuals who are at the same time belonging to several cultures or changing identity, communication language, country of residence and nationality. On the materials of the colloquium „Globalization in World history” carried out within the above mentioned program was published a book of the same name<sup>4</sup>. Noteworthy is the topic of the main report and the introductory article „History of Globalization and Globalization of History”. It is interesting that in the new context the content of such habitual concepts as 'world history' and 'European history' is revised. And it is not only in the definitions which have become so vague but in the image of Europe that is changing and becoming complicated, and besides, the relations of Europe with the „rest of the world” are changing in the era of globalization<sup>5</sup>.

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<sup>4</sup> *Globalisation in World History* / Ed. by A. G. Hopkins, Cambridge, 2002.

<sup>5</sup> See, for example: A. Giddens, *Europe in the Global Age*. Cambridge, 2007.

Urgent problems of contemporary mankind require resolute refusal of the dominating models which still reconstruct historical processes and events of the remote and recent past in Eurocentric prospect, and the appeals to the world history as a really general one that surely assumes the development of new methods of the analysis capable not only to reveal the general and the special, but also to give an idea of the history of mankind in its integrity and coherence. This task is incredibly difficult. And its real difficulties consist in the need to comprehend, understand and, as far as it is possible, to master the outlooks of other people, to acquire necessary knowledge so that to face this appeal having overcome the Eurocentrism. The problem is about creation of new world in which the historian, using the allotted tools will make possible the dialogue of people with various cultures both in the past and in the present.

In this regard, an expert in the field of history of thought could not but pay attention to semantic transformation and national embodiments of the European idea of universal history, which passed a big way throughout the Modern age. In the Russian intellectual tradition the dynamics of changes of the concept of 'general history' doesn't accidentally coincide with key phases in the long and faltering process of the Russian modernization: in the first half of the XIX century, at the end of XIX – the beginning of the XX century, in the late nineties – the beginning of the XXI century. Noteworthy is the fact that at these historical moments the idea of general history was significant not only for professional historians, but also for a more wide range of Russian intellectuals who were taking part in public ideological and political debates on the prospects of national history<sup>6</sup>.

### **Interdisciplinarity, place, tasks and status of history**

The globalization inseparably linked with communicative processes, including communication of ideas, put on the agenda the new issues for those who is engaged in studying of similar processes in historical dimension as well. As a result, brisk discussions on the place and tasks of the history of ideas during the globalization era were developed. It is in the conditions of radical acceleration of communications and an obvious divergence between economic and technological processes and ideas, which move people, defining their outlook and behavior, that it becomes necessary to rethink the theoretical, critical and axiological bases of the historical discipline. Formation of new valuable reference points is not only reflected in the initial prerequisites of the historian and scientific problems set by him, but also in many respects defines the results of his cognitive and cre-

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<sup>6</sup> About it see: Л. П. Репина, *Всеобщая история в российской интеллектуальной традиции* [World History in the Russian intellectual tradition], in *Диалог со временем*, Вып. 17, Москва, 2006, с. 5-11.

ative activity. According to the apt remark of Antoine Prost, „...eventually the historian creates that kind of history which the society demands; otherwise it turns away from him ... But on the other hand, there is no such collective public project which would be possible without historical education of its participants and without historical analysis of the problems”<sup>7</sup>.

Both redefinition of inter disciplinary hierarchy and the change of configuration of interdisciplinary fields in the nomenclature and in the relations of historical sub-disciplines with each other and in vectors of cooperation of history with the other areas of knowledge take place in this context. It is not accidental that current tasks of intellectual history are quite often directly associated with the comprehension of the problems of interdisciplinary communication. It is interdisciplinarity that is seen „one of the saving lines of history of ideas” which „doesn't allow it to become numb in the orthodoxy of one particular discipline”<sup>8</sup>. This, fair in many respects remark, can be attributed to the other areas of historiography. At the beginning of the XXI century when the history makes its next “cultural turn” in the framework of social and cultural approach a new task is set. And that is to reveal the cultural mechanism of social interaction. In the current research situation, the transfer of the meaning from the academic disciplines to the problems, which are formulated in fact as transdisciplinary is more clearly comprehended: these are problems which can't be put in the constituted disciplinary borders, and the latter in a new informative situation gradually lose the former relevance. In this regard, it is possible to speak about the blurring of disciplinary borders, and about the prospect of formation of new, over-disciplinary areas of social and humanitarian knowledge. Anyway it is obvious that many distinguished sub-disciplines have common theoretical, methodological and conceptual arsenal, show the general direction of development, and differ only in special subject domain that actually creates prerequisites not only for effective cooperation between different interdisciplinary specializations, but also for their subsequent reintegration.

At the same time, the problem of interaction-dialogue of historical science and society, formation of the general zone of understanding between scholarly and public discourses is more clearly put in the forefront. Formation of history as a science, the process of professionalization of historical knowledge gradually led to isolation of historical researches, their closure in the academic and university space. Development of interdisciplinary communication doesn't remove the problem of external communication of research community that in many respects influences the formation of the image of the modern professional histori-

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<sup>7</sup> Прост А., *Двенадцать уроков по истории* [Twelve lessons on history], Москва, 2000, с. 318.

<sup>8</sup> А. Мегилл, *Глобализация и история идей* [Globalization and the history of ideas], in *Диалог со временем*, Вып. 14, Москва, 2005, с. 17.

an in mass consciousness and the demand and success of historical research. The processes of interdisciplinary intellectual integration which have already become reality have to continue in the integration of historical science and society.

In contemporary historiography, one can notice the changes which happen in the field of social and historical consciousness, historical epistemology and reflexive (scientific, philosophical, sociological, etc.) reconceptualization of historical knowledge, in the assessment of cognitive potential of historical science. In fact, it is a matter of formation of new historical consciousness capable to adequately comprehend the changes happening in the world, to critically overcome Eurocentric prospect and of the creation in this light of new historical culture and a new image of historical science.

Quite naturally, the issue of public potential and a role of historical science in the last decades have become one of major in the world historiography, in public discussions and journalism. This issue addresses not only many aspects of the most historical science, but reflects the requirements of the general audience, giving public character to scientific discussion about social functions, „use and abuse of history” and responsibility of the historian. What role the historical science is capable to play in this process? Historians wonder how the image of historical science changes in a current situation of „the rapidly arriving future” – both in the opinion of the professional community, and in the society in general. How does the status of history in the system of scientific disciplines change, what place it takes in the hierarchy of the values of contemporary culture? What is happening to the functions of historical knowledge in the conditions of accelerated social transformations? How the processes of globalization and new information technologies affect the structure of historical knowledge and forms of its presentation? And the related issues are on the place of professional historians and their work tasks. What is the role of history in solving the urgent problems of people's existence in this small and hazardous world? How does it „teach to live” today? How can it generally teach the life to contemporaries relying on the principle of historicity of constantly changing reality (and precipitancy of these changes is growing all the time that accelerates the process of alienation of the recent past and makes its experience irrelevant)? And how then professional study of history can be „justified” in the public eye (from the point of view of practical use)?

These pressing problems are realized by the leading historians adhering to different methodological paradigms except for, perhaps, those radical postmodernists who in general deny the concept of scientific history of any kind and its role in society, urging „to forget about history” and „to do without historical consciousness”. However, representatives of the historical profession don't agree with such postulates<sup>9</sup>.

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<sup>9</sup> I have already partly discussed these problems in my book: Л. П. Репина, *«Новая ис-*

Certainly, the study of history helps to understand people, human experience and the origin of changes in society, gives ground for reflections concerning morals and gives aesthetic pleasure, creates conditions for self-identification and turns inhabitants into citizens, develops ability to analyze and think critically, estimate different certificates and their various interpretations, expands knowledge and horizons. And still, with all undoubted arguments of rather public advantage of historical science, its huge potential can remain unclaimed if lost in the XX century of the aesthetic appeal, direct contact and common language with public are not regained. Without these qualities, the restoration of interest of the wide consumer to the scientific production of professional historians is absolutely unreal. Studying of innovations in research practices of historians, on the one hand, and the analysis of the gained successful experience of integrating similar practices into educational programs (of different levels) of public history at universities (there are a lot of them today) on the other hand, could give important reference points for implementation of public potential of historical knowledge.

To the additional reflection induces the fact that the historiography was exported to cultures, which originally had not it, but absolutely unlike the modern natural sciences<sup>10</sup>. Today already recognized is both the historicity of the concept of science, and the fact of simultaneous „peaceful co-existence” of various concepts of scientificity. For many participants of these discussions it becomes more and more obvious that keeping the worthy public status for a historian is impossible without comprehending of all the consequences of the methodological turns passed by the social sciences and humanities, without creation of new theoretical models and restoration of the synthesizing potential of historical knowledge at the new level.

If in the XIX century known as the „historical age”, a high degree of trust to history and social prestige of historical science relied on the entrenched in public consciousness the idea of continuity of historical development of a human civilization and, respectively, of the unique opportunities of the use of the past experience as a means to solve the problems of the present and to build „the bright future”, then the understanding of the dramatic experience of the XX century undermined the belief in the advantages of history and the established relations of „a tutor” and „a diligent pupil” between historical science and society. However the fact that the historical explanation doesn't correspond to rigid criteria of scientificity in its traditional understanding, which is going back to the second half of the XIX century, doesn't make the historical knowledge less strict in compliance to high professional standards and, moreover, doesn't leave it unclaimed. The paradigm shift,

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*торическая наука» и социальная история* [“The new historical science” and social history], Москва, 1998 (2 изд., испр. и доп. – 2010).

<sup>10</sup> See, for example: *Интервью с Хейденом Уайтом* [Interview with Hayden White], in *Диалог со временем*. Вып. 14, Москва, 2005 с. 345-346.



which is accurately designated at the beginning of the new millennium, is capable to return history to its main place in the culture of any era.

### **Functions and strategies of communication. Public History**

One cannot but recognize both the value and fairness of such a definition as „History is the richest in knowledge and information, the most alive and, perhaps, the most cluttered area of our memory, but at the same time is the basis giving to any living-being a short-lived light of its existence”<sup>11</sup>. The latter represents the main social function of history. The historical explanation in a broad sense remains a public necessity, being an essential component of not only cognitive processes, but also orientations of people in the world around, an implementation of valuable choice, any procedure of decision-making and elaboration of strategy of behavior, including in everyday life as we constantly address the past when we carry out our choice for the future.

Thus, it is not about satisfaction of curiosity but about the existential interest<sup>12</sup>. And in such context the phrase on „the urgent necessity of history” which the Canadian historian Ged Martin took as a subtitle for his book about „future projections of the past” is not a strained argument<sup>13</sup>. The need to give a historical support to human existence becomes particularly urgent in our super-speedy, self-accelerated time when extraordinary rate of changes instantly turns the future into the present, and the present into the past<sup>14</sup>.

In the second half of the last century the historical science was enriched with new objects and methods of research, the enormous massive of new sources was involved in the scientific turn, a number of essentially new approaches to the analysis of traditional sources developed, there appear new effective ways of information processing. But the changes concerned not only cognitive means. Many social functions of historiography such as identification, education and entertainment were effectively mastered by mass media in the conditions of unprecedented growth of a gap between professional and ordinary historical consciousness. The situation was aggravated by the spread in quasi-professional historical culture of a postmodern slogan „everyone is his own his-

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<sup>11</sup> М. Фуко, *Слова и вещи: Археология гуманитарных наук* [Words and things Archaeology of the humanities], Санкт Петербург, 1994, с. 244.

<sup>12</sup> W. J. Bowsma, *A Usable Past: Essays in European Cultural History*, Berkeley, 2004, p. 421.

<sup>13</sup> Ged Martin, *Past Futures. The Impossible Necessity of History*, Toronto, 2004.

<sup>14</sup> See the original elaboration of this theme with detailed comparison of the features of the “fast” and the “super-fast” temporalities: В. А. Шкуратов, *Сверхбыстрое время – новые времена?* [Superfast time - a new era?], in *Образы времени и исторические представления: Россия – Восток – Запад* [Images of the time and the historical representation: Russia - East - West] / Под ред. Л. П. Репиной. Москва, 2010, с. 367-385.

torian". The principle of historical research by means of critical studying of primary sources is nowadays shared by the very few outside the professional environment. And even publications of sources in the Internet, on-line courses and the training programs for fans don't make the situation less problematic. Changes in the very professional historical culture and its systematic expansion into the Web space as well, most likely, are necessary for overcoming the gap and creating of conditions for a new dialogue.

Social and educational function and pragmatics of historical science is particularly found in the area of public consciousness. Its world outlook potential, informative and practical value is realized, mechanisms of its influence on the development of society and its separate groups are involved. To the contrary, the determining impact of social and cultural context on current historical knowledge and prospects of its development are carried out mainly through the situation being developed in public consciousness and public opinion through the perception stereotypes, which are formed in their framework, levels of understanding and trust, criteria of usefulness, ideal images and the horizons of expectations. All these processes need both special researches and analytical development of advisory nature and the practical actions urged to promote open dialogue of professionals with the widest mass audience and increase of the social status of historical knowledge, especially in Russia – the country with “unpredictable past”, and also with rapidly developing processes of regionalization and redefinition of group identities.

The important role in this communicative strategy necessary for community of historians has to belong to the public history focused on public outside the professional community or to the so-called ‘history for all’, capable to overcome alienation from „the uninitiated”, quickly responding to social requests, communicating with the widest audience in the understandable language and using new means of communication.

The need for active participation of historians in such a dialogue is realized in the academic environment. This essential task sometimes (under favorable conditions) is implemented in large educational projects. Thus, in the 1990 and in the first years of the XXI century at the universities of a number of western countries special training programs were launched and were established research councils, centers, institutes, societies, periodicals on public history<sup>15</sup> urged to distribute professional standards, ‘craft of the historian’, historical knowledge and skills of historical thinking in circles of nonprofessionals. It should be noted with regret that in Russia the similar centers and programs still

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<sup>15</sup> For example, National Council for Public History and journal “The Public Historian” in USA, Center for Public History and journal “The Public History Review” in Australia and so on.

didn't gain due development.

In contemporary scientific and pseudo-scientific literature there are numerous and ambiguous and quite often very confusing definitions of public history. Useful work on their comparison, classification and integration was done by Irina Savelyeva<sup>16</sup> who offered the following: the public history represents a set of approaches and practice directed on identification, preservation, interpretation and presentation of historical artifacts, texts, structures and landscapes in interaction of professional historians with general public. I suppose, nevertheless that it would be enough to designate all this ill-matched set of practices resisting to the disciplinary definition as *a complex of means for representation of scientific historical knowledge to general public and for formation of knowledge of the past in ordinary life*.

The Muse of history Clio is quite often represented two-faced like Janus. The image of history in intellectual culture and in public consciousness really splits up into history as science and history as an art (craft), or conventional (critical) history and non-conventional (emphatic) which is called sometimes, by analogy with para-science, 'para-history'. However, 'non-conventionality' is very relative as this form of history also represents the past only indirectly: „both of them submit to both conventions of representation and conventions of the second order defining how to recognize and estimate conventions of the first order”<sup>17</sup>. It is obviously possible for me to designate this characteristic duplicity a little differently: on the one hand, history as academic (analytical, reflexive and critical), conforming to research standards, conventions and values of professional community, and on the other as the applied (popular) history addressed to „Urbi et orbi” (the entire world).

The subject of „consumer” of the product of the historian, his 'target audience' has become relevant at the end of the last century when far-sighted experts began to pay more attention to features of various areas of „public use of history” and practical application of the knowledge got by historians, to reflect on difficult relations of professional historians with their extra-academic audience, or „public”<sup>18</sup>. Among the main problems of „the history open for public” there is an

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<sup>16</sup> Irina Savelyeva, 'Public History' as a Vocation, in *Basic Research Program. Working Papers. Series: Humanities*. WP BRP 34/HUM/2013, 29 p. About "historical roots" of public history see also: A. С. Махов, *Рой Розенцвейг: делаю историю публичной* [Roy Rosenzweig: making the story opened], in *Диалог со временем*, 2013, Вып. 43, с. 180-189.

<sup>17</sup> Brian Fay, *Unconventional History*, in "History and Theory", 2002, Vol. 41, Theme Issue, p. 1-6 (p. 5).

<sup>18</sup> Ludmilla Jordanova, *History in Practice*, London; New York, 2000, Ch. 6.; *Seeing History: Public History in Britain Now* / Ed. by Hilda Kean, Paul Martin and Sally Morgan, London, 2000.

„amateur history” of a family, arrival of the local community, institutional mechanisms of realization of social and educational potential of history, interrelation of historical science and education, possibility of impact of achievements of science on the society through teaching both in secondary and in the higher school. Public history studies the influence of such public institutions as museums, libraries, archives and funds of cultural heritage, and also popular literature and science fiction, the fine arts, theater, cinema and television on the formation of mass historical representations<sup>19</sup>. Its main issue was very precisely formulated in the special project of the Australian Center of Public History (called „Australians and the Past”): „how ordinary people learn about the historical past, estimate it and act according to the knowledge about it”<sup>20</sup>. Researches of this sort naturally rely on sociological polls and special techniques of oral history.

The main issue is the study of the influence of experience of history on politics. Thucydides noted the role of knowledge of the past for elaborating of political actions. Historical arguments had always been actively used in political practice, in public discussions and in social programs. Today there are no doubts concerning the role of historical experience, use of information, knowledge and ideas of the past in the course of making political and other decisions connected with the intention to achieve a definite goal. Public history transfers this axiom to actual educational practice, carrying out special training of historians-consultants for work in government institutions and local governments.

Training programs of the centers of public history assume preparing of skilled historians for the work out of the university environment, outside the area of science and professional education. They aim graduates at implementation of the professional knowledge and skills gained by them in the most different fields of activity as employees of the government organizations, consulting agencies, commerce and industry corporations and law firms, cultural and historical societies, schools, museums, archives and libraries.

In the „history for all” perspective, the contribution of historical science to the general complex of knowledge, value and possibility of effective application of the historical reflection, specific research methods and techniques in the most different layers of cognitive activity and in public practice can be also focused on.

The most important function of historical discipline is its impact on public consciousness, on the ideas of people about the world around and about society in which they live, and also about the remote and recent past. Supporters and developers of the programs of public history (it is also sometimes called „popular” history) make efforts to reveal the mechanisms of such influence, and both

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<sup>19</sup> About it see: *History and Media* / Ed. by D. Cannadine, London, 2004.

<sup>20</sup> Information on new projects see on the site of the Australian Center of Public History: <http://www.communication.uts.edu.au/centres/public-history>.

critical knowledge, and mythological constructions. In general, the subject of myths in the history, the role of the dominating and competing versions of the past which developed spontaneously or skillfully introduced in mass consciousness draws the increasing attention of the world historiography. Historical and cultural memory of the collective past, which is the integral part of group, social and national identities, presents a special concern.

### The social educational potential of history

The new turn led to the intensive development of various aspects of the problem of cultural and historical symbols, „memory places” and „images of the past” (as key symbolic elements of the memory of some community), „historical mythology” to which hundreds of researches are already devoted<sup>21</sup>. Conditions and mechanisms of formation and fixing of ideas of experience of the recent past and long-term historical memory, ways of commemoration, influence of images of the past in social and cultural memory on motivation of behavior of individuals and groups, methods of instrumentalization of historical memory and use of „historical” constructs in the last and current ethnic, confessional and national conflicts become apparent<sup>22</sup>.

Having a worthy public status for the historian is impossible without understanding of the current state of historiography and restoration of the synthesizing potential of historical knowledge. The scientific program of the Center for Intellectual History of Institute of World History of the Russian Academy of Sciences consisting of a number of research projects realized in 2000-2012 was focused on these key problems<sup>23</sup>. The goal of the program is to reveal the public role of histo-

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<sup>21</sup> Л. П. Репина, *Память и знание о прошлом в структуре идентичности* [Memory and the knowledge of the past in the identity structure], in *Диалог со временем*, 2007, 21, Специальный выпуск: *Исторические мифы и этнонациональная идентичность* [Special Issue: Historical Myths and Ethno-National Identity]. С. 5-21.

<sup>22</sup> A detailed analysis of research of this direction see in the book: Л. П. Репина, *Историческая наука на рубеже XX – XXI вв.: социальные теории и историографическая практика* [Historical science at the turn of XX - XXI centuries : the social theories and the historiographical practice], Москва: Кругъ, 2011, Главы 10 и 11.

<sup>23</sup> The results of these projects were published in the following collective works: *Образы прошлого и коллективная идентичность в Европе до начала Нового времени* [Images of the past and collective identity in Europe before modern times]/ Под ред. Л. П. Репиной, Москва, 2003, 408 с.; *История и память: историческая культура Европы до начала Нового времени* [History and memory: the historical culture of Europe before the beginning of the modern times]/ Под ред. Л. П. Репиной, Москва, 2006, 768 с.; *Диалоги со временем: память о прошлом в контексте истории* [Dialogues with the times: the memory of the past in the context of history]/ Под ред. Л. П. Репиной, Москва, 2008, 800 с.; *Образы времени и исторические*

ry, a place of historical knowledge and historical consciousness in the development of society and civilization at different stages of history, and especially at the boundary of the XX and XXI centuries when in the situation of deep social and cultural transformations this problem was put in the forefront again, and intensity of its discussion gained the unprecedented character. The special attention was paid to the detection of features of formation of various historical traditions, institutional mechanisms of realization of social educational potential of history, its general scientific value and richness of interdisciplinary communications, the future prospects and ways of integration of historical science and education, the analysis of social memory, ideas of the past as to the integral making group, social and national identity, value of critical function of historiography, and also problems of historical consciousness defined as a structure-forming part of public consciousness and the most important category of its analysis.

### Conclusions

By all means the discussion of numerous issues set before historical science by the contemporary society has to be continued and not only by historians, but also by the representatives of many other areas of humanitarian, social and natural science knowledge. However, both the discussion, and the solution of these issues is impossible without deep analysis of theoretical bases, methodological aspects and actual research practice of the world historiography. The developed critical analysis of not only the maintenance of public history, but of the whole structure of the relations between professional and popular knowledge, system of forms and methods of public representation of the past, specific processes of transmission of knowledge in mass media is necessary. Within the analysis there have to be not only the social aspects connected with studying of public history as forms of joint social and cultural practice of professional historians and nonprofessionals, its already developed and newly formed institutions (in education and communication: programs of training, magazines, associations, conferences, etc.), but also its essential cognitive aspects, and first of all the problem of the language of the description of the past in which scientific character and availability have to be realized in consistent unity.

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*представления: Россия – Восток – Запад* [Images of the time and the historical representation: Russia - East - West]/ Под ред. Л. П. Репиной, Москва, 2010, 960 с.; *Кризисы переломных эпох в исторической памяти* [The crisis of pivotal eras in the historical memory]/ Под ред. Л. П. Репиной, Москва: ИВИ РАН, 2012, 336 с.; *Идеи и люди: интеллектуальная культура Европы в Новое время* [Ideas and people: intellectual culture of Europe in modern times] / Под ред. Л. П. Репиной, Москва: Акви-лон, 2014, 848 с.