

The 7th International Research Conference  
**«Mechanisms for formation of cultural  
exclusion and frontier zones - 2020»**

**PROGRAM  
and  
MATERIALS**

**(7-10 october 2020)**

**Herzen State Pedagogical University  
Saint-Petersburg  
2020**



Социологический Институт РАН  
Центр Изучения Зон Культурного  
Отчуждения и Пограничья  
ЦИЗКОП СИ РАН

Russian Academy of Sciences  
Sociological institute  
Research Center for  
Cultural Exclusion and Frontier Zones



Herzen State Pedagogical University of Russia  
Institute of Human Philosophy



Labont (University of Turin)



Europa-Universität Viadrina  
Center B/ORDERS IN MOTION

Журнал фронтирных  
исследований



Journal of frontier  
studies

*There are two sides to the formation of cultural memory. The first one is a memorial zone. The second, a more extensive one, is a zone of oblivion, of that which has been excluded from ordinary cultural practices but still shapes cultural borderlines and defines processes of identification. Such zones of oblivion, of expelled cultural experience have been named Cultural Exclusion and Frontier Zones (suggesting an analogy with technological disaster areas, such as the Chernobyl and Fukushima Exclusion Zones).*

*The main objective of the Conference is to reveal and conceptualize the methods and terminology involved in the study of mechanisms underlying the formation of cultural exclusion and frontier zones. The research team associated with this project, taking into consideration as it does the multi-factor influences on the content of culture, has come to regard the interaction of cultures as involving not only border zones (marginal ones, containing elements of two or more interacting cultures) but also exclusion zones, i.e. zones of cultural exclusion, the relevance of which for interacting cultures is questionable.*

*This year, in addition to the more traditional issues, we also welcome papers written from a specific perspective which may be defined as “Biology of boundaries and a Pandemic of restrictions”. Participants can write on biopolitics, phantom borders (especially with reference to animals and microorganisms), bio-geo-politics (A. Makarychev), anatomy of limits, the boundaries and borders of the (collective) body, cultural isolation, the care of the self (le souci de soi) as the care of the impermeability of borders, anthropology of borders, the virus of memory, a pandemic of the past, memorial immunity, migration, biology of comfort and the limits of comfort, biology of the trans-generational relations.*

### **Time-limit:**

Section reports time - up to 25 minutes

Time of presentation in debate on reports - up to 5 minutes

## Organizing and Program Committees:

- Prof. Dr. Tiziana Andina, PhD (University of Turin, Italy)
- Dr. Borys Bigun (Europa-Universität Viadrina, Frankfurt/Oder, Germany)
- Prof. Dr. Ievgeniia Voloshchuk (Europa-Universität Viadrina, Frankfurt/Oder, Germany)
- Dr. Carolin Leutloff-Grandits (Europa-Universität Viadrina, Frankfurt/Oder, Germany)
- R.T. Aliev, Ph.D. n. (Astrakhan State University, Journal of Frontier Studies)
- O.N. Artemenko, Ph.D. in Philosophy (St. Petersburg State University, Research center for cultural exclusion zones and borderlands, Horizon magazine)
- Prof. A.I. Brodsky, PhD (Saint Petersburg State University, Research center for cultural exclusion zones and borderlands, SI RAS)
- Prof. E.A. Makovetskiy, PhD (Saint Petersburg State University, Research center for cultural exclusion zones and borderlands, SI RAS)
- Prof. A.V. Malinov, Doctor of Philosophy. (St. Petersburg State University, Research center for cultural exclusion zones and borderlands, SI RAS)
- J.V. Nikolaeva, PhD (Saint Petersburg State University, Research center for cultural exclusion zones and borderlands, SI RAS)
- E.A. Ovchinnikova, PhD (Saint Petersburg State University, Research center for cultural exclusion zones and borderlands, SI RAS)
- M.V. Semikolennykh, Candidate of Culturology (Russian Christian Academy for the Humanities, Research center for cultural exclusion zones and borderlands SI RAS)
- A.A. Troitskaya, PhD in art history (St. Petersburg State University, Research center for cultural exclusion zones and borderlands SI RAS)
- S.A. Troitsky, PhD (Herzen State Pedagogical University, St. Petersburg State University, RCCEZB SI RAS) (Chairman)
- A.G. Chertenko, PhD ( RCCEZB SI RAS)
- Prof. L.V. Shipovalova, PhD (Saint Petersburg State University)
- Prof. S.N. Yakushenkov, Doctor of Historical Sciences (Astrakhan State University, Journal of Frontier Studies)

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# **CONFERENCE PROGRAM**

# Day 1 (7 october 2020)

Languages: russian, english

**9-00 – 9-30**

## **Registration of Participants**

For remote participants:

[https://us02web.zoom.us/join/join?pwd=J9Nb\\_2sZ](https://us02web.zoom.us/join/join?pwd=J9Nb_2sZ) Better to register in advance

**9-30 — 10-00**

## **Inauguration of the conference and events within the framework of the conference**

**10-00 — 11-30**

## **Conference Welcome Speeches**

Sofya Tikhonova (Saratov National Research State University named after N.G. Chernyshevsky, Russia)

### **OBLIVION MECHANICS IN THE STRUCTURE OF MEDIA MEMORY**

Andrey Sergeyev (Herzen Russian State Pedagogical University, Russia)

### **EPIDEMIC AND THE BORDERS ISSUE**

Rastam Aliev (Astrakhan State University, Russia)

### **TRANSFORMATION OF DIGITAL ALIEN UNDER CONDITIONS OF COVID-19 PANDEMIC**

**11-30 — 12-00**

## **Coffee break**

**12-00 — 15 -00**

## **Session 1. CULTURAL MEMORY AND DISCURSIVE PRACTICES IN MODERN PERSPECTIVE**

Section Head - Andrey Mikhailovich Sergeev (Herzen Russian State Pedagogical University, Russia)



address: Mariinsky Hall (2nd floor, No. 214) (Russian State Pedagogical University named after A.I. Herzen (building 5), Moika River embankment 48-50 (entrance to the territory from Kazanskaya St.)

For remote participants:

[https://us02web.zoom.us/j/9Nb\\_2sZ](https://us02web.zoom.us/j/9Nb_2sZ) Better to register in advance

Languages: **russian**

Vladimir Oleshko (Ural federal university named after the first president of Russia Boris Eltsin, Russia)

**COMMUNICATION AND CULTURAL MEMORY: ASPECT OF INNOVATIVE STUDIES OF MASS MEDIA CONTENT**

Alexander Chertenko (Justus Liebig University Giessen)

**„A REAL STALINGRAD“. RE-THINKING SOVIET TOPOS IN RUSSIAN LITERATURE AND POLITICAL JOURNALISM AFTER 2014**

Daniil Anikin (Moscow State University named after Mikhail Lomonosov, Russia)

**IN SEARCH OF THE SAFE PAST: THE OLD RUS' AS AN OBJECT OF THE POLITICS OF MEMORY**

Konstantin Kotkin (Murmansk state regional museum, Russia / Centre of Arctic and Siberian studies in Sociological institute of Russian Academy of Sciences, Russia)

**THE EASTERN PART OF THE KOLA PENINSULA: WHO FORGETS, WHAT FORGETS, AND HOW**

Dmitry Kaunov (Institute of ethnology and anthropology named after Miklukho-Maklai of Russian Academy of Sciences, Russia)

**SLAVIC NEOPAGANISM: FACTORS OF CULTURAL ISOLATION (EXAMPLE OF BOROVSKOY DISTRICT AND OBNINSK IN KALUGA REGION)**

Denis Artamonov (Saratov state university, Russia)

**CURSED AND FORGOTTEN: ANTIHEROES IN THE ERA OF PETER THE GREAT IN CULTURAL MEMORY**

**15-00 — 16-00**

**Lunch**

**16-00 — 19-00**

**Section 2. ZONES OF CULTURAL EXCLUSION AND BOUNDARIES DURING THE EPIDEMIC**

Section Head - Rastiam Aliev (Astrakhan State University, Russia)

registration for remote participants:

[https://us02web.zoom.us/join/zoom/register/tZMtc-2gqDMvHtEb7uQxo8MOF\\_TfJ9Nb\\_2](https://us02web.zoom.us/join/zoom/register/tZMtc-2gqDMvHtEb7uQxo8MOF_TfJ9Nb_2)

Z. Better to register in advance

Languages: **russian, english**

Gramatchikova Natalia (Institute of History and Archeology, Ural Branch of the Russian Academy of Sciences, Russia) **CHOLERA IN THE ORENBURG REGION OF THE MID-19TH CENTURY: ROUTES OF ILLNESS AND CURE STRATEGIES**

Ralitsa Savova (Institute for Political Science, Hungarian Academy of Sciences, Hungary) **ECONOMIC AND POLITICAL PROCESSES AND SOCIO-CULTURAL TRANSFORMATIONS DURING THE PANDEMIC 2020**

Voronov Vasily (Murmansk Arctic State University, Russia) **RESTRAINT PRACTICE: PANIC, REJECTION, UNDERSTANDING (COVID-2019 PANDEMIC CASE)**

Martynova Svetlana (Herzen State Pedagogical University, Russia) **БИОВЛАСТЬ: ПЕРЕОСМЫСЛЕНИЕ ПРИЧИН, ДЕЙСТВУЮЩИХ СИЛ И ПОСЛЕДСТВИЙ**

Gavriova Irina S. Candidate of philosophical sciences (Volgograd State Medical University, Russia) **TO THE QUESTION OF BIOSOCIAL PROCESSES TRANSFORMATION**

**Day 2 (8 october 2020)**

	<p><b>9-30 – 11-30</b></p> <p><b>Section 3. <u>THE PROBLEM OF BORDERS IN THE AGE OF DIGITALIZATION</u></b></p> <p>Section Head - Vasily Voronov (Murmansk Arctic State University, Russia)</p>
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9-30 — 18-00  
Online workshop  
“BETWEEN THE  
NATURE, FOREIGN  
LAND AND DIASPORA:  
THE  
SELF-POSITIONING  
EXPERIENCE OF  
(POST)MIGRANTS IN  
MODERN LITERATURE

Language: **german**

адрес проведения: Мариинский зал (2 этаж, № 214) (Российский государственный педагогический университет им. А.И.Герцена (корпус 5), наб. реки Мойки 48-50 (вход на территорию с ул. Казанская)

регистрация для дистанционных участников:  
[https://us02web.zoom.us/join/register/tZMtc-2qqD\\_MvHtEb7uQxo8MOF\\_TfJ9Nb\\_2sZ](https://us02web.zoom.us/join/register/tZMtc-2qqD_MvHtEb7uQxo8MOF_TfJ9Nb_2sZ) . Лучше зарегистрироваться заранее

Language: **russian**

Sholomova Tatiana V. (Herzen State Pedagogical University of Russia) **NATURAL AND ARTIFICIAL: SOCIAL BOUNDARIES IN THE DIGITAL AGE**

Ksenia Sergeevna Navolotskaya (ITMO University, Russia) **MUSEUM BOUNDARIES DURING A PANDEMIC: STRATEGIES AND TOOLS FOR ORGANIZING A NEW VIRTUAL ENVIRONMENT**

Kuzina Natalia (Center for Security Studies RAS, Russia) **INFORMATION SECURITY IN A PANDEMIC: METHODS TO STABILIZE THE EMOTIONAL STATE OF SOCIETY AND COUNTER SOCIAL AND CULTURAL EXCLUSION IN A PANDEMIC IN DIGITAL MEDIA**

Bartashevich Tatyana Y. (Saint Petersburg State University, Russia) **THE PROBLEM OF BOUNDARIES IN THE ETHICAL REGULATION OF THE PROFESSIONAL ACTIVITIES OF SPECIALISTS IN ELECTRONICS, ELECTRICAL ENGINEERING, AND HARDWARE OF COMPUTER SYSTEMS AND NETWORKS**

**11-30 — 12-00**  
**Coffee break**

**12-00 – 14-00**

**Section 4. MEMORY OF THE SOVIET PAST  
AS A SOURCE OF THE IMAGE OF  
MODERNITY**

Section Head - Sergey Troitsky (Herzen University / Saint Petersburg State University / Research center for cultural exclusion zones and borderlands SI RAS)

адрес проведения: Мариинский зал (2 этаж, № 214) (Российский государственный педагогический университет им. А.И.Герцена (корпус 5), наб. реки Мойки 48-50 (вход на территорию с ул. Казанская)

registration for remote participants:

[https://us02web.zoom.us/meeting/register/tZMtc-2gqD MvHtEb7uQxo8MOF\\_TfJ9Nb\\_2sZ](https://us02web.zoom.us/join/zoom/register/tZMtc-2gqD MvHtEb7uQxo8MOF_TfJ9Nb_2sZ). Better to register in advance

Language: **russian**

Oksana Dovgoplova (Odessa National University, Ukraine) **THE SOVIET PAST AS A ZONE OF EXCLUSION: CURATORIAL PRACTICES IN UKRAINE IN THE ERA OF DECOMMUNIZATION**

Zevako Julia (Institute of History and Archeology, Ural Branch of RAS, Russia)

**REPRESENTATIONS OF POLITICAL REPRESSION OF THE 1930-1950S. (MONITORING THE IMPLEMENTATION OF THE PROJECT "KEEP SILENCE NOT SPEAK: PRACTICES IN MEMORY OF THE ERA OF POLITICAL REPRESSION")**

Lidia Zhirnova ( MGIMO University, Russia)  
**RUSSIA IN LATVIAN CARICATURES:  
ALIENATION AND A NEW MENTAL  
FRONTIER**

Kuznetsova Svetlana (Lobachevsky State  
University of Nizhny Novgorod)  
**THE SPACE OF MEMORY : NATIONALISM IN  
THE BALKANS AND "YUGONOSTALGIA"**

**14-00 – 15-00**

**Break**

**15-00 – 16-00**

**Section 5. FRONTIER CULTURES IN  
PERSPECTIVE OF THE CONTEMPORARITY**

Section head – Oksana Dovgopolova (Odessa  
National University, Ukraine)

адрес проведения: Мариинский зал (2 этаж, №  
214) (Российский государственный педагогический  
университет им. А.И.Герцена (корпус 5), наб. реки  
Мойки 48-50 (вход на территорию с ул. Казанская)

registration for remote participants:

[https://us02web.zoom.us/join/register/tZMtc-2gqD  
MvHtEb7uQxo8MOF\\_TfJ9Nb\\_2sZ](https://us02web.zoom.us/join/register/tZMtc-2gqD MvHtEb7uQxo8MOF_TfJ9Nb_2sZ). Better to register  
in advance

Language: **russian**

Natalia Poznyak (Collegium Polonicum Slubice,  
Poland) „**NO NIL'ZIA PA ZAKONU, PA  
ZAKONU NIL'ZIA**”. **TRASIANKA AS A WAR  
OF DISCOURSES AND A STRATEGY OF  
SURVIVAL IN CONTEMPORARY  
BELARUSIAN CULTURE.**

Vitaly Zotov (Kursk Academy of State and  
Municipal Service, Russia) **MONOETHNIC  
BORDER REGION: BORDERLINE, THE**

**FRONTIER OF CIVILIZATION, OR “MELTING POT”?**

**16-00 — 16-30**

**Coffee break**

**16-30 – 18-00**

**Section 6. CULTURES OF FRONTIER IN HISTORICAL PERSPECTIVE**

Chair – Zevako Julia (Institute of History and Archeology, Ural Branch of RAS, Russia)

*адрес проведения:* **Мариинский зал (2 этаж, № 214)** (Российский государственный педагогический университет им. А.И.Герцена (корпус 5), наб. реки Мойки 48-50 (вход на территорию с ул. Казанская)

*registration for remote participants:*

[https://us02web.zoom.us/meeting/register/tZMtc-2gqD MvHtEb7uQxo8MOF\\_TfJ9Nb\\_2sZ](https://us02web.zoom.us/meeting/register/tZMtc-2gqD MvHtEb7uQxo8MOF_TfJ9Nb_2sZ).

*Better to register in advance*

Language: **russian, english**

Borbala Obrusanszky (Mongolian Studies Karoli Gaspar University, Hungary) **XIONGNU CULTURE ALONG THE TRADE ROUTES OF THE ALTAI MOUNTAINS**

Maxim Vasiliev (Pskov State University, Russia) **A SMALL WINDOW TO EUROPE - THE PSKOV BORDER IN THE EARLY 1990S**

**Day 3 (9 october 2020)**

**10-00 – 13-00**

**Section 7. AREAS OF CULTURAL EXCLUSION IN THE EASTERN EUROPE**

Chair - Ralitsa Savova (Institute for Political Science, Hungarian Academy of Sciences, Hungary)

registration for remote participants:

[https://us02web.zoom.us/meeting/register/tZMtc-2gqDMvHtEb7uQxo8MOF\\_TfJ9Nb\\_2sZ](https://us02web.zoom.us/meeting/register/tZMtc-2gqDMvHtEb7uQxo8MOF_TfJ9Nb_2sZ).

Better to register in advance

Language: **english**

Bódi Ferenc (Centre for Social Sciences, Hungarian Academy of Sciences, Budapest) **FERRY-COUNTRIES IN EUROPE - DURING A TRANSITION PERIOD - ON THE BORDER OF EAST AND WEST**

Péter Balogh (Eötvös Loránd University, Hungary) **CULTURAL EXCLUSION ZONE OR BORDERSCAPE? THE CASE OF HUNGARY**

Gordana Jovanovic (University of Belgrade, Serbia) **CULTURAL EXCLUSION AND CULTURAL INTRUSION – THE CASE OF FORMER YUGOSLAVIA**

Laszlo Kulcsar (University of Sopron, Hungary) **RECONSTRUCTION OF SOCIAL AND ECONOMIC RELATIONS AFTER JOINING THE EUROPEAN UNION: A HUNGARIAN – SLOVAKIAN BORDER STUDY OF TWO KIN MICRO REGIONS ALONG THE IPOLY RIVER**

**13-00 – 13-30**

**Coffee break**

**13-30 – 14-30**

**Section 8. FRONTIER AS A BOUNDARY IN SOCIAL, CULTURAL AND ARTISTIC PERSPECTIVE. Part 1.**

Chair - Alexander Chertenko (Justus Liebig University Giessen)

registration for remote participants:

[https://us02web.zoom.us/meeting/register/tZMtc-2gqDMvHtEb7uQxo8MOF\\_TfJ9Nb\\_2sZ](https://us02web.zoom.us/meeting/register/tZMtc-2gqDMvHtEb7uQxo8MOF_TfJ9Nb_2sZ). Better to register in advance

Language: **russian**

Timofeeva Ekaterina (Ural Federal University, Russia)  
**ON SOME METHODS OF STUDYING THE MECHANISMS OF THE  
FORMATION OF ZONES OF CULTURAL ALIENATION AND  
BORDERLANDS IN HISTORY AND AT THE PRESENT STAGE**

Elena Kalinina (Herzen Russian State Pedagogical University, Russia)  
**LEGAL STATUS OF MARGINALIZED AND BORDERLINE GROUPS IN  
MEDIEVAL SPAIN**

**14-30 – 15-30**  
**Lunch break**

**15-30 – 18-00**

**Section 8. FRONTIER AS A BOUNDARY IN SOCIAL, CULTURAL AND  
ARTISTIC PERSPECTIVE. Part 2.**

Chair - Alexander Chertenko (Justus Liebig University Giessen)

Address: **Room 101** (Institute of Human Philosophy of the Russian State Pedagogical University named after A.I. Herzen, Malaya Posadskaya, 26)

registration for remote participants:

[https://us02web.zoom.us/meeting/register/tZMtc-2gqDMvHtEb7uQxo8MOF\\_TfJ9Nb\\_2sZ](https://us02web.zoom.us/join/zoom/register/tZMtc-2gqDMvHtEb7uQxo8MOF_TfJ9Nb_2sZ). Better to register in advance

Language: **russian**

Shcherbova Svetlana (Herzen Russian State Pedagogical University, Russia)  
**BOUNDARY SYSTEM AND BOUNDARY MEANINGS OF HISTORICAL  
WORKS OF VASILY SURIKOV**

Sinyavina Natalia (Moscow State Institute of Culture, Russia)  
**REASONS FOR EXPANDING THE BOUNDARIES OF ARTISTIC SPACE IN  
CONTEMPORARY ART**

Yaroslav Bigun (Kiel University named after Christian-Albrecht, Germany / St. Petersburg State University, Russia)



**IN THE "ZONE OF CULTURAL EXCLUSION": GUNTHER GRASS IN  
SOVIET LITERARY SCIENCE AND CRITICISM**

Ovchinnikova Elena (Saint Petersburg State University, Russia)  
**"THE BOUNDARIES OF MORALITY" IN MODERN CULTURE.**

# Day 4 (10 october 2020)

10-00 — 17-00

## SCIENTIFIC COLLOQUIUM "Narrative modes of trauma: who speaks?"

Address: **Room 101** (Institute of Human Philosophy of the Russian State Pedagogical University named after A.I. Herzen, Malaya Posadskaya, 26)

*registration for remote participants:*

<https://us02web.zoom.us/j/8446121263>

*Better to register in advance*

Language: **russian**

12-00 – 18-30

## ROUND TABLE "City Space: Identity and Philosophy"

Address: **Room 105** (Institute of Human Philosophy of the Russian State Pedagogical University named after A.I. Herzen, Malaya Posadskaya, 26)

*registration for remote participants:*

<https://us02web.zoom.us/j/9191121263>

*. Better to register in advance*

Language:: **russian, english**

18-30 — 19-00

## Conference closing. Summarizing

# **SPECIAL EVENTS WITHIN THE CONFERENCE**

# Online workshop “BETWEEN HOME, FOREIGNERS AND DIASPORA: EXPERIENCES OF THE SELF-POSITIONING BY (POST) MIGRANTS IN CONTEMPORARY LITERATURE”

8 october 2020

10-00 – 18-00

ZOOM-room

Language: **german**

*The current migration movement is one of the most pressing topics of contemporary public and academic discussions. A significant contribution to migration discourse is made by modern literature, which is reflecting the ambivalent nature of migration experience - on the one hand, its impact on cultural exchange, cultural neighborhood or intercultural communication, and, on the other, its potential for conflict, generated by cultural differences and stereotypes. The workshop raises the question of how this ambivalence manifests itself in the process of self-positioning of migrants and their descendants (postmigrants), described by modern authors, between their homeland, foreign land and the diaspora. An example of this is the dual model of the attitude of (post) migrants to the diaspora: they see in it a part of their homeland in a foreign land and a community of culturally close compatriots, but at the same time, it is often perceived as an alien environment from which they seek to delimitate. Based on the texts written after the 1989/1991 censorship, the workshop should explore the transformations, interactions and functions of the constructs of homeland, foreign land and diaspora in the context of the (post) migrants identity seeking . In the course of the scientific exchange, both the aesthetic forms of (post) migrant self-positioning and the cultural codes with which these constructs are supplied will be discussed.*

## Organizers:

PhD, prof. Evgeniya Voloshchuk (European University Viadrina, Frankfurt an der Oder)

PhD, prof. Andrey Achkasov (Herzen State Pedagogical University of Russia)

Dr. Kirsten Müller (European University Viadrina Frankfurt an der Oder)

Dr. habil. Gabriella Pelloni (University of Verona)

PhD. Sergey Troitsky (Herzen State Pedagogical University of Russia / Center for Research on Cultural Exclusion Zones and Borderlands at the Sociological Institute of the Russian Academy of Sciences (St. Petersburg)

Dr. Boris Begun (European University Viadrina, Frankfurt an der Oder)

## PROGRAM

**10.00–10.20** *Greetings*

**PhD, prof. Vladimir Vyacheslavovich Kozlovsky**, Director Sociological Institute RAS / Branch of the Federal Research Sociological Center of the Russian Academy of Sciences (St. Petersburg)

**Dr. Sergey Troitsky**, Head of the Center for Research of Zones and cultural alienation and borderlands at the Sociological Institute of the Russian Academy of Sciences (St. Petersburg)

**PhD, prof. Evgeniya Voloshchuk**, academic employee of the department German-Jewish History and Culture, Emigration and Migration Foundation. Axel Springer European University Viadrina (Frankfurt an der Oder)

**10.20–11.40** **Session 1. Actual Eastern European migration from a sociological perspective**

*Moderation: Ph.D. Zhanna Nikolaeva*

**10.20–11.00**

**Dr. Ferenc Bodi** (Center for Social Sciences of the Hungarian Academy of Sciences, Budapest)  
Hungary at the crossroads between Western and Eastern Europe.

**11.00–11.40** **Dr. Ralitsa Savova** (Sopron University)  
Costs of Bulgarian Labor Migration and Labor Mobility: Challenges and Prospects

**11.40–12.00** *Pause*

**12.00–13.20** **Ways and routes of migrants from the former Soviet Union in the works of modern German-speaking writers with migration stories**

*Moderation: PhD prof. Annegret Pelz*

- 12.00–12.40 **Dr. Gabriella Pelloni** (University of Verona)  
Transitions in the novel "Zwischenstationen" by Vladimir Vertlib
- 12.40–13.20 **Assoc., PhD. Alexander Belobratov**  
(St. Petersburg State University)  
  
Happiness awaits us in another land": about the mechanisms of formation the destruction / destruction of zones of cultural exclusion (on the material of the German-language literature of migrants from the former USSR)
- 13.20–14.40 **Lunch**
- 14.40–17.00 **Eastern European experience of migration and literary representations of European history (culture) in XX-XXI c.**
- 14.40–15.20 *Moderation: Dr. Gabriella Pelloni*  
**PhD, prof. Evgeniya Voloshchuk**  
(European University Viadrina, Frankfurt an der Oder)  
  
The construct of a "person from Eastern Europe" and "white spots" of family history in modern German literature
- 15.20–16.00 **Prof. Dr. Annegret Pelz** (University of Vienna / Scientific colleagues Greifswald)  
West-east album. Migratory way of writing Dubravka Ugheshich
- 16.00–16.40 **Dr. Boris Begun** (European University Viadrina, Frankfurt (Oder)  
Wanderings and maps: the image of Venice in the prose of Yuri Andrukhovich
- 16.40–17.00 **Final discussion**

# Online-Workshop

## Zwischen Heimat, Fremde und Diaspora: Erfahrungen der Selbstpositionierung von (Post)Migrantinnen in der Gegenwartsliteratur

8. Oktober 2020  
Zoom-Raum

*Der Workshop findet im Rahmen der 7. Internationalen Tagung „Mechanisms for Formation of Cultural Exclusion and Frontier Zones – 2020“ (Russische Staatliche Pädagogische Alexander Herzen-Universität Sankt Petersburg) statt.*

*Aktuelle Migrationsbewegungen gehören zu den umstrittensten Themen der öffentlichen und wissenschaftlichen Diskussionen der Gegenwart. Einen maßgeblichen Beitrag zum Migrationsdiskurs leistet die Gegenwartsliteratur, die den ambivalenten Charakter der Migrationserfahrungen reflektiert: zum einen ihre Einflüsse auf den kulturellen Austausch, die Entwicklung des Miteinanders oder die interkulturelle Kommunikation und zum anderen ihr konfliktreiches Potenzial, das durch kulturelle Differenzen und Stereotype hervorgerufen wird. Im Rahmen des Workshops stellt sich die Frage danach, wie sich solche Ambivalenzen in dem von Gegenwartsautor\*innen dargestellten Prozess der Selbstverortung von Migrant\*innen und ihren Nachkommen (Postmigrant\*innen) zwischen Heimat, Fremde und Diaspora zeigen. Als Beispiel dafür kann ein duales Modell der (post)migrantischen Verhältnisse zur Diaspora dienen – einerseits sieht man darin einen Teil der Heimat inmitten der Fremde und eine kulturell verwandte Gemeinschaft, andererseits wird sie aber nicht selten als ein fremdes Milieu wahrgenommen, von dem man sich abgrenzt. An den Texten, die nach der Zäsur 1989/1991 verfasst wurden, sollen im Workshop Transformationen, Zusammenwirkungen und Funktionen der Konstrukte von Heimat, Fremde und Diaspora im Kontext der Identitätssuche von (Post)Migranten untersucht werden. Im Rahmen des wissenschaftlichen Austausches werden sowohl ästhetische Formen der (post)migrantischen Selbstpositionierung als auch kulturelle Codes, mit denen die erwähnten Konstrukte versehen werden.*



Социологический Институт РАН  
Центр Изучения Зон Культурного  
Отчуждения и Пограничья  
ЦИЗКОП СИ РАН



EUROPA-UNIVERSITÄT  
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UNIVERSITÀ  
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Dipartimento  
di LINGUE  
E LETTERATURE STRANIERE

*Dipartimento di Lingue e Letterature Straniere*



Axel Springer-Lehrstuhl  
für deutsch-jüdische Literatur- und  
Kulturgeschichte, Exil und Migration



### Organisation:

Prof. Dr. Ievgeniia Voloshchuk (Europa-Universität Viadrina Frankfurt (Oder))

Prof. Dr. Andrey Achkasov (Russische Staatliche Pädagogische Alexander Herzen-Universität Sankt Petersburg)

Dr. Kirsten Möller (Europa-Universität Viadrina Frankfurt (Oder))

Dr. habil. Gabriella Pelloni (Universität Verona)

Dr. Sergey Troitskiy (Russische Staatliche Pädagogische Alexander Herzen-Universität Sankt Petersburg)

Dr. Borys Bigun (Europa-Universität Viadrina Frankfurt (Oder))

Arbeitssprache: Deutsch

### Kontakt:

Prof. Dr. Ievgeniia Voloshchuk [voloshchuk@europa-uni.de](mailto:voloshchuk@europa-uni.de)



# PROGRAMM

**8. Oktober 2020, Do**

**Beginn: um 9.00 (Berliner Zeit/de)**  
**um 10.00 (Moskauer Zeit/ru)**

**9.00-9.30/de**  
**10.00-10.30/ru**

## **Begrüßung & Einführung**

**Dr. Sergey Troitskiy** (Russische Staatliche Pädagogische Herzen-Universität Sankt Petersburg / Leiter des Zentrums zur Erforschung von Räumen kultureller Entfremdung und Abgrenzung am Soziologischen Institut der Russischen Akademie der Wissenschaften (Sankt Petersburg)

**Prof. Dr. Vladimir Kozlovskiy** Direktor des Soziologischen Instituts der Russischen Akademie der Wissenschaften, die Russischen Akademie der Wissenschaften (Sankt Petersburg)

**Prof. Dr. Ievgeniia Voloshchuk** (Axel Springer-Lehrstuhl für deutsch-jüdische Literatur- und Kulturgeschichte, Exil und Migration der Europa-Universität Viadrina (Frankfurt/Oder)

**Dr. Kirsten Möller** (Chiellino-Forschungsstelle für Literatur und Migration, Axel Springer -Lehrstuhl für deutsch-jüdische Literatur- und Kulturgeschichte, Exil und Migration der Europa-Universität Viadrina Frankfurt/Oder)

**Dr. habil. Gabriella Pelloni** (Universität Verona)

## **Panel I.**

*Moderation: Prof. Dr. Ievgeniia Voloshchuk*

**9.30-10.00 /de**  
**10.30-11.00/ru**

**Dr. habil. Gabriella Pelloni** (Universität Verona).  
„Odyssee Europa“. Heimat und Fremde in Emine Sevgi Özdamars Theaterstück *Perikizi. Ein Traumspiel*

**10.00-10.30/de**  
**11.00-11.30/ru**

**Prof. Dr. Alexey Volskiy** (Staatliche Pädagogisch Herzen-Universität Sankt Petersburg)  
„In der Sprache meines fremden Vaterlandes“: über einen „unbekannten Brief“ von J.M.R. Lenz

**10.30-10.50/de**  
**11.30-11.50/ru**

*Diskussion*

**10.50-11.10/de**  
**11.50-12.10/ru**

**Pause**

## **Panel II**

*Moderation: Dr. habil. Gabriella Pelloni*

11.10-11.40/de  
12.10-12.40/ru

**Prof. Dr. Ievgeniia Voloshchuk** (Europa-Universität Viadrina Frankfurt/Oder)  
„...ein Fremdling wie alle meine Väter“: interkulturelles Narrativ über Heimat(losigkeit) in den deutschsprachigen Familiengeschichten von Gegenwart

11.40-12.10/de  
12.40-13.10/ru

**Dr. Kirsten Möller** (Europa-Universität Viadrina Frankfurt/Oder)  
Deutsch-polnische Begegnungen in Berlin. Erfahrungen von Migration, Diaspora und Zugehörigkeit in literarischen Texten der Gegenwart

12.10-12.30/de  
13.10-13.30/ru

*Diskussion*

12.30-13.30/de  
13.30-14.30/ru

**Mittagspause**

## **Panel III**

*Moderation: Dr. Kirsten Möller*

13.30-14.00/de  
14.30-15.00/ru

**Dr. Veronika Jičínská** (Jan-Evangelista-Purkyně-Universität Ústí nad Labem)  
“Brief an einen sich im Ausland befindenden Jugendfreund“:  
Franz Kafkas Bild von Russland als die Anti-Heimat

14.00-14.30/de  
15.00-15.30/ru

**Lea Laura Heim, M. A.** (Europa-Universität Viadrina Frankfurt/Oder)  
Deutsch-türkische Transformationen des Bildungsromans.  
Literarische Positionierungsstrategien im nationalen Kanon

14.30-14.50/de  
15.30-15.50/ru

*Diskussion*

14.50-15.10/de  
15.50-16.10/ru

**Pause**

## **Panel IV.**

*Moderation: Dr. Veronika Jičínská*

15.10-15.40/de  
16.10-16.40/ru

**Gabriela Šilhavá, M. A.** (Jan-Evangelista-Purkyně-Universität nad Labem).

Zwischen Heimat, Fremde und Diaspora: Erfahrungen der Selbstpositionierung von (Post)Migrant\*innen in der Gegenwartsliteratur

15.40-16.10/de  
16.40-17.10/ru

**Annabelle Jänchen, M. A.** (Jan-Evangelista-Purkyně-Universität Ústí nad Labem)  
Selbstverortung von Figuren mit Migrationshintergrund bei Wladimir Kaminer, Olga Grjasnowa und Dmitrij Kapitelman

16.10-16.30/de  
17.10-17.30/ru

***Diskussion***

16.30-17.00/de  
17.30-18.00/ru

***Abschlussdiskussion***

# The Interdisciplinary Round Table

## «The Problem of Identity in Cultural Exclusion Zones of the Urban Environment – 3»

10 october 2020

12-00 — 18-30

(Herzen State Pedagogical University, Institute of Human Philosophy of the Russian State Pedagogical University named after Herzen, Malaya Posadskaya 26, room 105)

*registration for remote participants:*

[https://us02web.zoom.us/j/9Nb\\_2sZ](https://us02web.zoom.us/j/9Nb_2sZ)

*Better to register in advance*

Working languages: **english, russian**

The round table is held within the framework of the research project of the Russian Foundation for Basic Research 18-011-00552 A "The problem of identity in the zones of cultural exclusion of the urban environment"

*At the round table, it is proposed to discuss how (including in relation to the situation of total slowdown and alienation in the new reality of 2021) isolated urban spaces, ethnic and social ghettos, marginalized areas, closed access areas such as special institutions, zones marked geographically, topographically and metaphysically, which manifest themselves in relation to the city as a whole and create new identities under the influence of urban boundaries and archetypally established spaces.*

*The main thematic and methodological directions of the round table this year: philosophical and cultural reflection on the problems of mutual recognition and mutual alienation; urban environment as a space of communication between antagonists; power of place; man and topography; awareness of oneself and one's bodily expansion in the space of the city; post-covenant discoveries of the prospects and disadvantages of the urban environment in the context of a changing identity; socio-cultural codes of citizens' identity; rights and freedoms: territorial principle.*

**Website at:**

<https://cult-exclusion.ru/konferenczii/tekushhie/sedmaya-nauchnaya-konferenciya>

**Organizers:**

Nikolaeva Zhanna [z.nikolaeva@spbu.ru](mailto:z.nikolaeva@spbu.ru); [zh.v.nikolaeva@gmail.com](mailto:zh.v.nikolaeva@gmail.com);

Troitskiy Sergey [sergtroy@yandex.ru](mailto:sergtroy@yandex.ru)

Zakuraeva Elizaveta [elizabeth.zakuraeva@gmail.com](mailto:elizabeth.zakuraeva@gmail.com)

## **Program**

**12-00 — 12-20**

### **INVISIBLE BORDERS IN THE CITY**

SIDDIY Nicola

(University of Turin, Department of Philosophy, Turin, Italy;

[nicola.siddi@unito.it](mailto:nicola.siddi@unito.it))

**12-20 — 12-40**

### **CITY AS A SPACE OF COMMUNICATION**

SEREGINA Tatiana Nikolaevna

(Ph.D., Associate Professor of the Department of Sociology, History and Philosophy of the Financial University under the Government of the Russian Federation; [TNSeregina@fa.ru](mailto:TNSeregina@fa.ru))

**12-40 — 13-00**

### **SOCIO-CULTURAL IDENTITY CODES IN A MEDIEVAL CITY OF WESTERN EUROPE**

ZAKURAEVA Elizaveta Dmitrievna

(student of IF SPSU, [elizabeth.zakuraeva@gmail.com](mailto:elizabeth.zakuraeva@gmail.com))

**13-00 — 13-20**

### **BACK TO HETEROTOPIES**

NIKOLAEVA Zhanna Viktorovna

(Ph.D., Associate Professor, St. Petersburg State University)

**13-20 — 13-40**

**BREAK**

**13-40 — 14-00**

**NAME**

TSAREV Alexey Olegovich  
(Postgraduate student, St. Petersburg State University;  
ilovenewwave@mail.ru)

**14-00 — 14-20**

**MARKING A PLACE: THE ROLE OF URBAN EMPLOYMENT IN THE  
FORMATION OF URBAN IDENTITY**

TROITSKAYA Anna Alekseevna  
(Researcher, Institute of Philosophy, St. Petersburg State University,  
annatroitckaya@gmail.com)

**14-20 — 14-40**

**FROM THE STEPPERS TO THE SEVEN HILLS: HOW THE KAZAKH  
EXPATS LIVE IN ROME. LOCKDOWN AND BEYOND**

TAVI Leila  
(Researcher, University of Roma-3, Rome, Italy; tavi@uniroma3.it)

**14-40 — 15-00**

**GARBAGE AS A BASIS OF URBAN IDENTITY**

TROITSKY Sergey Alexandrovich  
(Ph.D., Senior Lecturer, Herzen Russian State Pedagogical University, St.  
Petersburg State University; serhtroy@yandex.ru)

**15-00 — 15-20**

**PHENOMENA OF MEMORY AND OBLIVION IN THE URBAN SPACE**

Alexey NOSKOV  
(Master of Philosophy, lecturer at SPbGUPTD; alexei.yoyo@gmail.com)

**15-20 — 15-40**

**WHILE EVERYONE IS AT HOME. M. HEIDEGGER AND RESIDENTIAL  
DASEIN.**

KOLESNIKOVA Daria Alekseevna

(research laboratory assistant at the Center for Media Philosophy, St. Petersburg State University, doctoral student at the Bauhaus Faculty of Media, University of Weimar; [daria.ko@gmail.com](mailto:daria.ko@gmail.com))

**15-40 — 16-00**

**EXCLUSION ZONES IN PANDEMIC TIME: AN INTERGENERATIONAL PERSPECTIVE**

PIRNI Alberto

(Research Fellow and Adjunct Professor of Ethics, Sant'Anna School of Advanced Studies, Institute for Law, Policy and Development, Pisa, Italy; [alberto.pirni@santannapisa.it](mailto:alberto.pirni@santannapisa.it))

**16-00 — 16-20**

**FENCE ENCLOSURE, FENCE INTIMIDATION, SELF-ISOLATION**

SAVCHUK Valery Vladimirovich

(Professor, Doctor of Philosophy, St. Petersburg State University; [savcuk.valeri@gmail.com](mailto:savcuk.valeri@gmail.com))

**16-20 — 16-40**

**NEW IDENTITY AS A RESULT OF TRANSFORMATION OF THE STRUCTURE OF THE POST-INDUSTRIAL SOCIETY AND ITS INFLUENCE ON THE MARGINALIZATION OF PUBLIC SPACES OF ESTONIAN CITIES**

VAYNGORT Vladimir Leontievich

(Doctor of Economics, Member of the Board of the Baltic Institute of Housing Economics and Policy (Tallinn), [kardis@kardis.ee](mailto:kardis@kardis.ee))

**16-40**

Final discussion

# SCIENTIFIC COLLOQUIUM "Narrative modes of trauma: who speaks?"

**Address: Room 101** (Institute of Human Philosophy, Herzen State Pedagogical University, Malaya Posadskaya street, 26)

registration for remote participants:

<https://us02web.zoom.us/join/joinMeeting/register/tZlodu6vqDwsGdxBqKqDvUkiJsSTsk6sxvuV>

Better to register in advance

Working languages: **russian**

**10 october 2020,  
10-00 — 17-00**

The colloquium is held within the framework of the research project of the Russian Foundation for Basic Research 18-011-00570 A "THEORY OF CULTURAL TRAUMA: INDIVIDUAL TRAUMATIC EXPERIENCE AND EXPERIENCE OF HISTORICAL DISASTERS"

**Organizing Committee:** Chairman - Candidate of Philosophy, Associate Professor N.A. Artemenko, PhD. in Philosophy S.A. Troitsky (co-chairman), Doctor of Philosophy, prof. A.I. Brodsky, Ph.D. in Philosophy, Associate Professor A.M. Sidorov.

## **Program**

10-00 – 11-30

*Alexander Brodsky (St. Petersburg State University, Russia / Research center for cultural exclusion zones and borderlands, SI RAS, Russia)* **Social mythology and its therapeutic tasks**

*Sergey Troitsky (Herzen State Pedagogical University / St. Petersburg State University, Russia / Research center for cultural exclusion zones and borderlands, SI RAS, Russia)* **"Forward to the bright past!"**



*Alexander Ovchinnikov (National Research Tomsk State University, Russia)*  
**Urbanization and the Constructs of Ethno-National Stories: Aspect of "Frontier Trauma"**

11-30 – 12-00 Break

12-00 – 13-30

*Natalia Artemenko (St. Petersburg State University, Russia / Research center for cultural exclusion zones and borderlands, SI RAS, Russia)* **Memory and oblivion: narrative rifts**

*Ksenia Kapelchuk (ITMO University, Russia / Sociological Institute RAS, Russia)*  
**Historical trauma in the context of biopolitics**

*Alexey Smirnov (St. Petersburg State University, Russia)* **Borderlands of Cultural Memory: Dissociative Narratives.**

13-30 – 14-30 Break

14-30 – 16-30

*Alexey Smirnov (St. Petersburg State University, Russia)* **Cultural trauma in cinematic narrative**

*Valeria Dudinets (St. Petersburg State University, Russia)* **"Who has the right?" - a clash of generations in the interpretation of German cultural trauma**

*Svetlana Nikonova (Saint-Petersburg University of Humanities and Social Sciences, Russia)* **"Nothing with Consequences": Traumatic Narrative and Deconstruction**

*Anna Novikova (St. Petersburg State University, Russia)* **Music as a traumatic narrative of a subject's deployment in the modern era: being through nothingness**

16-30 – 17-00 General discussion

# **SUMMARIES**

## **Aliev Rastam**

(Astrakhan State University, Russia)

### **TRANSFORMATION OF "DIGITAL ALIEN" CATEGORY IN COVID-19 PANDEMIC CONDITIONS**

RFBR grant "Digital generation in the context of the COVID-19 pandemic: political, psychological, cultural and societal challenges (on the example of the youth of the Northern Caspian region)", No. 20-011-31479

## **Anikin Daniil A.**

(Moscow State University, Russia)

### **IN SEARCH OF THE SAFE PAST: THE OLD RUS' AS AN OBJECT OF THE POLITICS OF MEMORY**

According to Pierre Bourdieu, the past is a symbolic resource subjected to the general logic of the functioning of capital. In particular, this means that the value of any resource is defined, first of all, by the possibility of using it in the pursuit of one's own goals as well as by the rarity of this resource, the impossibility to use it, or appropriation by other actors. At the same time, M. Rotberg notes that in the modern world we are dealing with multidirectional memory: that is why not only historical images can cause the search for analogies in other historical epochs and cultures, but the problematization of a particular image itself becomes the result of an implicit set of commemorative practices implemented in a specific society.

Exhaustion of the symbolic resource of the Great Patriotic War leads to the need to expand the set of the images of the past used for the legitimization of social order and political system. In search of such images, two main tendencies are essential: on the one hand, the constructed collective memory should create the effect of consolidation, which is especially effective if there is an image of a common enemy, and on the other hand, this memory should be sufficiently safe so as not to create additional internal or external political conflicts. Given these conditions, the Old Rus' becomes an actual source of images used in the politics of memory. The presentation considers those narratives from the Old Russian history which are actualized in political rhetoric, as well as some "historical gaps": the problematic themes avoided by Russian political actors building a historical agenda. The study also compares the regional strategies for addressing the Old Russian heritage and concordances/discordances of the regional and federal agendas. RFBR project № 18-011-00658 "Traumas of historical memory in a networked society: Media representations, social risks, and strategies for detraumatization".

## **Denis Artamonov**

(Saratov Chernyshevsky State University, Russia)

### **CURSED AND FORGOTTEN: ANTIHEROES IN THE ERA OF PETER THE GREAT IN CULTURAL MEMORY**

RFBR, № 20-09-42063 "Peter I in the historical memory of modern Russia: representation of the image in the media environment"

## **Péter Balogh**

(Eötvös Loránd University, Hungary)

### **CULTURAL EXCLUSION ZONE OR BORDERSCAPE? THE CASE OF HUNGARY**

Hungary has historically often found itself on the edges of empires, mostly as a western periphery of 'the East' or an eastern periphery of 'the West'. It is now deeply integrated into – but also highly dependent on – the western core economically (e.g. four fifths of Hungary's trade are with other EU-countries, mostly Germany) as well as politically (see e.g. continuous political criticism – although in some cases justifiable – exercised by western EU-countries).

As a result Hungary has recently been trying to rely on cultural-ideational elements to break with its marginalisation, to reconnect with the East and to attempt changing the West from the inside. The former occurs through re-actualising cultural memories (Nikolaeva & Troitskiy 2018) of Eurasianism/Turanism (Balogh 2015) and the latter by stressing the self-image of a Christian bulwark of the West or 'bastion of Europe'.

Theoretically at least, Eurasianist ideas could have the potential to re-define Hungary as a borderscape rather than a periphery or (cultural) exclusion zone (Nikolaeva & Troitskiy 2018). The recently elaborated concept of the 'borderscape' is different from traditional understandings of a dividing borderland, periphery, or exclusion zone. The borderscaping approach investigates spatial imaginaries from the level of geopolitics to that of social practices and cultural production, with its critical potential lying in elaborating alternative imaginations and strategies (Scott et al. 2018, 176), "encouraging new conditions of

possibility for agency" and counter-hegemonic views "providing glimpses of crossing points" (ibid, 177). A practical result of this can be a moving "beyond the binary logic of geopolitical orders" (ibid, 178) and even the creation of 'third' or 'in-between' spaces (Schimanski 2015).

But in Hungary, neo-Eurasianist ideas are promoted simultaneously with the self-image of a Christian bulwark/bastion of Europe; hence, the country remains a periphery of the West rather than a borderscape or bridge linking East and West.

### **Bartashevich Tatyana Y.**

(Saint Petersburg State University, Russia)

#### **THE PROBLEM OF BOUNDARIES IN THE ETHICAL REGULATION OF THE PROFESSIONAL ACTIVITIES OF SPECIALISTS IN ELECTRONICS, ELECTRICAL ENGINEERING, AND HARDWARE OF COMPUTER SYSTEMS AND NETWORKS**

The paper was prepared with the financial support of the Russian Foundation for Basic Research, № 19-011-00234 A “Moral normativity in professional ethics codes in the formation of digital society”. The paper analyzes the problem of universality/particularity of morality (norms, principles, values) in its codified forms, on the example of ethical codification in the professional activity of specialists in the fields of electronics, electrical engineering, and hardware of computer systems and networks. The empirical basis of the study comprised of the following documents: IEEE Code of Ethics (Institute of Electrical and Electronics Engineers, revised in 1990) - an international non-profit association of technicians; the Global Initiative on Ethical Guidelines for Artificial Intelligence and Autonomous Systems, including Ethically Aligned Design Program (First Edition, 2019). The author also analyzed the values declared in the official documents and statements of IBM and Microsoft Corp. (in particular, “Principles of the Cognitive Era” - recommendations of IBM CEO Ginny Rometty on the ethical development of artificial intelligence, presented at the World Economic Forum, January 17-20, 2017, Davos, Switzerland), and the basic principles and values presented in the Samsung's code of ethics.

These companies were chosen intentionally. All of them are leaders in the areas of technology where the most pressing ethical issues of the digital age arise. IBM and Microsoft Corp. are American companies, typical examples of Western corporate culture with Western values. Despite being also a multinational company, Samsung is a spectacular example of Oriental business culture. Comparison of the value systems of these companies made it possible to illustrate the dichotomy of Western and Eastern values. The author claims that the problem is connected not so much with the difference between Western and Eastern cultures and values as with the fact that

during the codification of moral norms at the level of international declarations and agreements, the Western values dominate: they are promoted while the specifics and “moral achievements” of oriental cultures are not taken into account. Professionals themselves discuss the problem. For example, an entire section of the IEEE Ethical Design Program is devoted to the issue of ethics monopoly on the part of Western ethical traditions. The developers of the program are calling for the provision of intercultural dialogue in the field of ethical regulation of technology, recognition of cultural differences, and the respect of boundaries. Thus, one of the issues that the author covers in the report is whether morality in its codified forms at the professional and corporate levels should take into account national/cultural specifics - and is it taken? The second issue is related to the topic of boundaries in the field of AI. Is the problem of the border between artificial and natural intelligence reflected in various normative ethical documents? If so, how is this border interpreted - as alienation or as some kind of symbiosis? Is it necessary and possible to take cultural boundaries into account while discussing the problem of artificial intelligence?

### **Yaroslav Bigun**

(Kiel University named after Christian-Albrecht, Germany / St. Petersburg State University, Russia)

#### **IN THE "ZONE OF CULTURAL EXCLUSION": GUNTHER GRASS IN SOVIET LITERARY SCIENCE AND CRITICISM**

Gunther Grass, one of the most famous German writers of the second half of the twentieth century, laureate of numerous prizes, including the Nobel Prize (1999), has never been one of the "convenient" authors whose views would serve this or that political system. Based on the traditions of European humanism, Grass was critical of both Western capitalism and Soviet socialism, as a result of which in his homeland he often became the object of not only negative reviews, but also outright discrediting. In the USSR, his work was hushed up for a long time (his most famous novel "Tin Drum", published in Germany in 1959, was released only after the collapse of the USSR in 1995), and the first published texts were censored and appeared in a halo of "revelatory" articles ... To describe this situation, the report uses the term "zone of cultural exclusion" (Sergei Troitsky). Subsequently, Gunther Grass became one of the most widely read, published and studied German authors in the former USSR, and his "critics" of the Soviet period devoted numerous articles and studies to him, free from ideological clichés. Therefore, the situation around the writer in the USSR will be analyzed in the report in the

context of his time and the prospect of further reception of Gunther Grass in Russia.

### **Bódi Ferenc**

(Centre for Social Sciences, Hungarian Academy of Sciences, Budapest)

#### **FERRY-COUNTRIES IN EUROPE - DURING A TRANSITION PERIOD - ON THE BORDER OF EAST AND WEST**

Liminality and Independency dilemma between connection of V4 countries and EU countries during the migration crisis - and COVID 19 period (a social-anthropology approach and answer to a geopolitical challenge)" -

One of the basic questions of geography is where the borders between West Europe and East Europe are located. Although this is a simple geographical issue - the answer cannot be given in geographical way since the countries, which were located between Eastern Europe and Western Europe are typical "ferry" countries. Namely, if it is necessary to define what the Western and Eastern features are, there are no clear patterns that can characterize the Central European, the Baltic or the Balkan countries.

This paper wants to introduce some special geopolitical features typical to the present and recent period of time in the V4 countries considering to the migration crisis (2015- ) and the pandemic of COVID-19, which reflect to the differences among East, West and the transition countries, so called "ferry" countries. This discussion material relies on the interpretation of the historical experiences that help to understand the events of the present. Using Herodotus principle can help to understand the present time stream.

### **Maxim Vasiliev**

(Pskov State University, Russia)

#### **A SMALL WINDOW TO EUROPE - THE PSKOV BORDER IN THE EARLY 1990S**

The paper describes the complex process of the formation of the national border in the North-West of Russia and the establishment of the Pskov border area. The author demonstrates that in the 1990s the Pskov border was the subject of interests for the diplomats and law enforcement agencies, Moscow thieves in law and Pskov paratroopers, the Cossacks and separatist general Dudaev.

## **Voronov Vasily**

(Murmansk Arctic State University, Russia)

### **RESTRAINT PRACTICE: PANIC, REJECTION, UNDERSTANDING (COVID-2019 PANDEMIC CASE)**

Understanding is what allows a person to interact with the world, master a certain territory (culture, technology) in it, and respond to the challenges of an undeveloped environment (nature). Understanding allows you to build strategies for action in specific conditions. It is important that understanding in this case is not purely personal, but is determined by the existing intersubjective patterns: attitudes, language games, standards of rationality, etc. The stability of such patterns is determined by the degree of trust and the prevailing mood. The mood in this case cannot be identified with a psychoemotional reaction, but rather can be understood as a kind of preparation. The relevance of understanding increases when it is necessary to act in changed conditions, when the usual order, based on accepted mental constructions, is crumpled or at least shaken. One of the options for acting in a situation of "unexpected" invasion is the introduction of various kinds of restrictions that frame the unexpected, making it more or less helpful and controllable. Limiting practices create short or long term social boundaries. So, in the case of quarantine bans - this is the "closure" of state borders, restriction of movements, the closure of certain territories within countries, etc. It is also important that seemingly different conceptual options for understanding what is happening can determine similar strategies of action. For example, the accepted modern microbiological concept of the nature of diseases is far enough from the concept of an imbalance of fluids in the body or harmful miasms, however, modern measures are in many ways similar to the historical experience of quarantine. On the contrary, a different attitude to quarantine restrictions often does not mean a difference in the general understanding of the nature of the disease.

This difference is due to the difference in moods that in a certain sense lead a person. The attitude towards the practice of restrictive measures in the situation of the current coronavirus pandemic (COVID-2019) is indicative. In the standard opinions associated with this case, three conditional "pure" types of mood can be distinguished, expressing an attitude to what is happening. In this case, we can talk about: 1) panic; 2) refusal (denial); 3) acceptance.

## **Gavriova Irina S.**

(Volgograd State Medical University, Russia)

### **TO THE QUESTION OF BIOSOCIAL PROCESSES TRANSFORMATION**



At the present moment, there is a persistent human desire to adapt (preferably on time and competently) to the peculiarities of modern society: a) changes in the biological nature of a person and his social identity; b) qualitative shifts in the nature of human society and c) transformations in the nature of social and biosocial processes. The popularization of this knowledge, primarily in medical universities, helps to reduce the risks of dehumanization and social tension in modern society.

### **Gramatchikova Natalia**

(Institute of History and Archeology, Ural Branch of the Russian Academy of Sciences, Russia)

#### **CHOLERA IN THE ORENBURG REGION OF THE MID-19TH CENTURY: ROUTES OF ILLNESS AND CURE STRATEGIES**

The report was prepared within the framework of the RFBR project No. 19-012-00553A

### **Lidia Zhirnova**

( MGIMO University, Russia)

#### **RUSSIA IN LATVIAN CARICATURES: ALIENATION AND A NEW MENTAL FRONTIER**

The report “Russia in Latvian caricatures: alienation and a new mental frontier” presents the study of the cultural alienation of Russia in the Latvian social consciousness at the present time.

After the collapse of the Soviet Union independent Latvia needed to define its spatial positioning in a fast-changing world. Latvian establishment set for a steady Euro-Atlantic course and the separation from the former Soviet republics. Given close economic ties and a considerable share of Russian-speaking population, thirty years later Latvia still cannot completely shut itself off from Russia, but the Latvian social consciousness and media often picture the eastern neighbour negatively, which is an integral element of forging a new mental frontier.

Since the main Latvian national newspapers with various target audiences have a long-standing tradition of regularly publishing caricatures, the latter represent a wide and condensed research material. The study contributes to enhancing the methodology of caricature analysis in political science.

The research is based on three Latvian national newspapers that publish caricatures in every issue.

In order to moderate the fluctuations of the news agenda, the study includes the caricatures gathered over one year in the newspapers of various orientation.

Discourse analysis of Latvian caricatures allows to form a map of narratives linked to the image of Russia and reveal a controversial relationship with it. A crucial element of this controversy is a notion that the Russian-speaking minority is an alien element linked to the neighbour state, “the historical Motherland”, much more than to Latvia.

Visual images allow to bring out not only obvious and deliberate messages, but also zones of cultural alienation, repressed associations appealing to the common social experience including that, which the society is trying to forget. The report sums up the characteristic narratives of the image of Russia in Latvian caricatures and identifies the mechanisms of forging a new mental frontier.

### **Zevako Julia**

(Institute of History and Archeology, Ural Branch of RAS, Russia)

### **REPRESENTATIONS OF POLITICAL REPRESSION OF THE 1930-1950S. (MONITORING THE IMPLEMENTATION OF THE PROJECT "KEEP SILENCE NOT SPEAK: PRACTICES IN MEMORY OF THE ERA OF POLITICAL REPRESSION")**

This report will present the results of monitoring the educational project "Keep silence not speak: Practices in Memory of the Era of Political Repressions", implemented by the Museum of the History of Yekaterinburg. The project was dedicated to the search for new forms of work and languages of speaking about such a traumatic plot of our history as the era of political repression, in particular, the Great Terror of the 1930-1950s. - with teenagers-high school students 14-19 years old. Each participant had the opportunity to go through a number of educational events (bus audio tour "Route of Memory", immersive performance "The Case of Philip Zagursky", archival lesson "Political Repressions in the Urals" in the State Archive of Administrative Bodies of the Sverdlovsk Region investigative case of the repressed in GAOSO) and then create, under the guidance of an expert-curator, his own creative product in one of the laboratories (research, journalism, media, theater and art).

Conceived as an experiment, the project was accompanied by measuring the degree of influence of various memory practices on adolescents, as well as filling out the “input” and “output” questionnaires by the participants, which included, among other things, questions on determining their attitude to judgments about the era of political repression, expressing their own opinions

on judgments, measuring the emotional profile regarding a given topic using K. Izard's "scale of differential emotions", assigning associations to such concepts as "State", "USSR", "Russia", "Motherland", "patriotism", "Stalin", "Repression" and "power" in their relationship, etc.

As a result of the study, it was possible to deduce and explain the basic emotional profile of adolescents in relation to the era of political repression ("interest", "surprise", "sadness", "fear"), fix the image of an ideal citizen ("positive passive type"), identify the growing tension between "Statist" and "humanistic" concepts in the information and educational space, etc.

### **Vitaly Zotov**

(Kursk Academy of State and Municipal Service, Russia)

#### **MONOETHNIC BORDER REGION: BORDERLINE, THE FRONTIER OF CIVILIZATION, OR "MELTING POT"?**

The border regions which, due to their geopolitical and geo-economical position, occupy an important place in the national security system of Russia are most vulnerable and liable to the destabilizing socio-economic and socio-political factors. In a significant part of the border regions of the Russian Federation, the Russians comprise more than 90% of the population, which makes it possible to call regions monoethnic. In these regions, the influx of migrants, differing from each other not only in social and material status but also in national and confessional affiliation, is superimposed on the growth of internal disintegrating factors (low incomes and bad financial situation of the citizens, high prices for community facilities and essential goods, a significant level of unemployment and the fear of most of the employed population of losing their jobs, poor health and difficulties with medical treatment, transportation problems, poor housing and the inability to improve the living conditions). All these can become a threat to the Russian state. It seems that the solution lies in the development of the regional ethno-confessional space of public communication, where all interested parties can enter the dialogue and partnership to solve the problems in interethnic relations. Such a space can function based on a system of shared values. In the current situation, we need to understand what role the main stakeholders assign to the monoethnic border region in the national security system of Russian society: Is it a borderline, a frontier of civilization, or a "melting pot"?

If the public perceives the region as a borderline, its role is to divide two worlds - "our" and "alien". The frontier, on the other hand, is a zone knocking together and uniting various communities of the territory. It serves as a mediator between the inhabitants of the borderland and defines a zone of mutual influence of different ethnic communities. In the case of

the “melting pot”, we are talking about the development of a socio-cultural mechanism for the consolidation of the regional community, shaping the regional and Russian identity through the adaptation of representatives of non-titular ethnic groups to the norms of the dominant society.

The presentation was prepared with the financial support of the RFBR, project № 19-011-00835 “Formation of a public communications space as a condition for reducing the risks of interethnic and ethno-confessional conflicts in border regions”.

### **Gordana Jovanovic**

(University of Belgrade, Serbia)

#### **CULTURAL EXCLUSION AND CULTURAL INTRUSION – THE CASE OF FORMER YUGOSLAVIA**

The aim of this paper is to reflect on cultural exclusion and cultural intrusion as mechanisms which have shaped dominant narratives on Yugoslavia. It will be argued that those mechanisms, their semantic content and pragmatic function were related to changes in broader geo-political frameworks. The very idea of “yugoslavism” (idea of liberation from foreign rule and union of South-Slavic nations: yug means south) intended to discursively exclude differences among the South- Slavic nations and focus on commonalities, whose important generator were very similar languages. That idea, originally adopted by cultural elites, acquired a political bearer when at the end of WW1, in 1918 the first common state of South Slavic nations was built, which united nations previously belonging to different states with a long history of conflicts, including opposed positions during the war. The second Yugoslavia, built anew already during the WW2 repeated the same pattern – exclusion of radical differences generated during the WW2 among nations and promotion of brotherhood and unity, which was the official ideology of socialist Yugoslavia. The destruction of the second Yugoslavia in 1990s showed a “return of the repressed”, i.e. of the excluded, which now excluded commonalities and imposed differences as the only formative norm.

### **Elena Kalinina**

(Herzen State Pedagogical University, Russia)

#### **LEGAL STATUS OF MARGINALIZED AND BORDERLINE GROUPS IN MEDIEVAL SPAIN**

The concept of borders has traditionally been understood in jurisprudence as a physical-geographical phenomenon, meaning the limits of the spread of state-legal jurisdiction (state border) or private law (for example, the border between plots of land). This is one of the most important phenomena, since the

territory is one of the key features of the state. Even in this kind of understanding, the border, in addition to the physical and geographical, has two most important characteristics. Social groups, located within the political and legal space around the state-forming nucleus in terms of remoteness, fell into the zone of state ideology or, as they moved away, into the zone of everyday collective consciousness, where the establishment of power was perceived less and less intensively as the distance from the nucleus proceeded. The most remote areas are home to marginal and border crops. They can be distinguished, for example, by the voluntariness of leaving the space officially approved and encouraged by the authorities. In the Middle Ages, there are a lot of such social groups. It is curious that among these groups there are those who differ in negative state and legal attitudes and deviant behavior, up to criminal (beggars, vagabonds, swindlers, robbers), and others are more or less law-abiding (vagrant artists, pilgrims, students). They are pushed to the periphery of the state and legal culture. The law is usually not on their side. Another thing is the people of the borderlands, who belong simultaneously to different groups. The peculiarity of their legal status lies in the fact that in the medieval state social norms were not uniform for all, and therefore people belonging to different social communities are in a peculiar position. The most striking example is people who were born in intercultural marriages. The question of the position of such groups is proposed for consideration on the example of medieval Spain.

### **Kaunov Dmitry A**

(Miklukho-Maclay Institute of Ethnology and Anthropology RAS, Russia)

#### **SLAVIC NEO-PAGANISM: FACTORS OF CULTURAL ISOLATION (ON THE EXAMPLE OF BOROVSOK DISTRICT AND THE CITY OF OBNINSK, KALUGA REGION)**

Today in the Borovskoy District of the Kaluga Region (the estimated population is about 62 thousand people), Orthodoxy is the most widespread institutionalized confession. More than two dozen parishes operate on the territory of the Borovsk Deanery of the Kaluga Diocese of the Russian Orthodox Church; there is also the Pafnutyev-Borovskoy monastery of the Nativity of the Holy Virgin in the Roshcha microdistrict of Borovsk. The Kaluga diocese actively participates in the life of the region. There is also one parish of the Moscow diocese of the Russian Orthodox Old Believers Church in Borovsk: the heritage of the historical continuity with pre-revolutionary communities of the town. Finally, in the town of Balabanovo there is a small Protestant community of Evangelical Christians-Baptists leaning towards the nearby "first naukograd" Obninsk (with the population

of about 117 thousand people), which has the status of a city of regional subordination and hosts the representatives of the diverse institutionalized confessions.

In the post-Soviet period, the Kaluga region became one of the regions in which the Slavic neo-pagan movement was actively developing, and nowadays there are several Slavic neo-pagan communities openly operating in Kaluga and Obninsk. However, on the territory of the Borovsk district, adjoining the city of Obninsk, this movement has not been institutionalized. It is represented by the individual followers and does not affect the confessional map of the municipality. Using the field materials collected in Borovsky District, Obninsk, Kaluga, and Maloyaroslavetsky District of Kaluga Region, the author of the presentation tries to give a detailed description of Slavic neo-paganism in Borovsky District and Obninsk, highlighting the main differences between the situation in Borovsky District and Obninsk and explaining their reasons. Factors contributing to the cultural isolation of Slavic neo-paganism in these municipalities (the situation rather common for the whole country) is in the focus of attention. Slavic neo-paganism is not an equal player in the “game” on the confessional field, which has its both internal and external reasons.

### **Konstantin Kotkin**

(Murmansk Regional Museum of Local Lore, Russia / Murmansk Arctic State University, Russia / Center for Arctic and Siberian Studies of the Sociological Institute of FNISTS RAS, Russia)

### **THE EASTERN PART OF THE KOLA PENINSULA: WHO FORGETS, WHAT FORGETS, AND HOW**

Memory and oblivion form the key opposition in the theories of memory as a supra-individual process; this opposition was in the focus of attention both through the history of philosophical thoughts (F. Nietzsche, P. Ricoeur) and in modern studies of memory (A. Assman, S. Boym, A. Etkind).

Regional practices of oblivion have specific and common features. The Kola Peninsula is a territory which combines various historical, social, and cultural elements. The Eastern part of the Kola Peninsula is a territory associated with several cases demonstrating the specifics and common features of oblivion: “2 maps of the Kola Peninsula”, “Chalmn-Varre - Ivanovka - Krasnoschelye”, and “Sami football”. They are examples of the specific techniques of oblivion (according to A. Assman) - covering, palimpsest, and neutralization, practiced in different historical periods (the turn of the 20th century, the 1920-30s, the 1980-2010s), by various agents (scientists, ethnic groups, public organizations, media) and in various ways.

The first is a comparison of two maps of the Eastern part of the Kola Peninsula, compiled by geologists and ethnographers. Each researcher selects information relevant to its subject of studies and replaces the information which seems to him irrelevant. The rich “contents” of the territory is described from different points of view - but it seems one-dimensional. The second case is the shift in the name of a settlement associated with ethnic and industrial changes and the modern perception of the area. The third example is the cultural practice of the ball game, adapted to the modern realities of the “ethnic festival” and the region branding. In addition to standard conclusions about the influence of historical, ideological, economical, and ethnic factors, these examples allow us to identify several oppositions characteristic (from the point of view of “memory” and “oblivion”) not only for the regional level: close/distant, active/passive, and material/emphatic.

### **Natalia Kuzina**

(Center for Security Studies RAS, Russia)

#### **INFORMATION SECURITY IN A PANDEMIC: METHODS TO STABILIZE THE EMOTIONAL STATE OF SOCIETY AND COUNTER SOCIAL AND CULTURAL EXCLUSION IN A PANDEMIC IN DIGITAL MEDIA**

Monitoring the information agenda and content of the media in a pandemic (March-April 2020, Russian-language Internet resources) makes it possible to determine media strategies leading to the formation of panic and psycho-emotional disorders, as well as methods and techniques to avoid this effect, and also increase social compliance in relation to medical recommendations, reduce the number of victims of the pandemic and negative social consequences.

Two approaches have been revealed that lead to the formation of psycho-emotional disorders: 1) concealment gives rise to conspiracy theories, an increase in paranoid moods, increases anxiety in connection with the uncertainty of the future;

2) the creation of news leads and sensations in connection with the pandemic - a negative emotional agenda, analytical programs with negative comments, leading to the provocation of induced psychosis.

At the same time, approaches have been identified that allow to reduce the level of panic, namely: 1) video reports of eyewitness bloggers (compatriots living abroad, in the outbreaks of a pandemic, for example, the USA (New York), Italy (Milan, Como, etc.) ,

2) text Internet diaries of eyewitness patients (including in the Russian Federation) experiencing the disease;

- 3) text materials - certificates of doctors (foreign and domestic) about the course of the pandemic and about cases of the disease;
- 4) special video content of the medical community, including answers to questions about the course of the disease and preventive measures, accompanied by targeted psychotherapeutic influence to normalize the psycho-emotional state of the population;
- 5) documentaries about pandemics of the past, allowing a layman to see the process of development and outcome of pandemics.

Preliminary findings:

1. To reduce the level of tension in society in connection with the pandemic, the roles of the Witness and the Expert are relevant. At the same time, both roles should be played not by a representative of the journalistic community (an outside observer) or a scientist, but by a participant in the events in the role of an ordinary doctor or patient (representatives of these roles are more credible, a kind of analogue of lieutenant prose of the Great Patriotic War is being formed). At the same time, an ordinary doctor acts in two roles - as an Expert and an Eyewitness.
2. It can be assumed that analytical programs increase the level of anxiety among the population, as do experts who are not participants in events and have no authority among consumers of video and text content. This information genre cannot cause compliance of society representatives in relation to the recommendations of a doctor or the prescription of government authorities.
3. A tired reader and viewer during a period of panic needs both official qualified medical recommendations (for example, Temporary guidelines for the treatment and prevention of coronavirus of the Ministry of Health of Russia) and humor (including from representatives of the medical community).
4. In the absence of officially disseminated medical recommendations, this gap is occupied in the information space by uninformative everyday recommendations and recipes from the field of "alternative medicine", which significantly reduce the population's compliance with the medical community's attitudes and worsen the epidemiological situation.
5. The reason for the panic is often the low level of medical knowledge of the population, as well as the installation of false authority. This fact causes a lack of compliance with the doctor's recommendations.

**Kuznetsova Svetlana**

(Lobachevsky State University of Nizhny Novgorod)



## **THE SPACE OF MEMORY : NATIONALISM IN THE BALKANS AND "YUGONOSTALGIA"**

The idea of the boundaries of one's own territory, of its unique landscape, is undoubtedly an important means of visualizing the image of the community as a whole, its self-perception and self-representation. The map, according to B. Anderson, serves the "imagination" of the nation. In the case of Yugoslavia (SFRY), spatial descriptions continue to retain their relevance when designating the states that have formed on its wreckage: in relation to Slovenia, Croatia, Serbia, Bosnia and Herzegovina, Macedonia, Montenegro, the social and political vocabulary traditionally uses the well-established concept of "countries of the former Yugoslavia ". This a priori presupposes the attribution to them of some well-established characteristics that indicate the commonality of their historical fate. At the same time, the processes of formation of national identities are under way in these newly independent countries, which seek to dissociate themselves from the Yugoslav heritage. In other words, new state borders create new images. At the same time, the assignment of a certain community to a particular geographic region presupposes its identification with the local culture. Yugoslavia, and now the countries of the former Yugoslavia, occupied on the political map of the world the territory of southeastern Europe and the Balkan Peninsula, regions that have always had a reputation for unstable or dysfunctional, distant from Western and Central Europe, and therefore peripheral and, in a sense, even alien. As a result of the disintegration of the SFRY, the newly formed states not only defined new borders, which was associated with conflicts over the disputed regions, but also rushed to refer themselves to the Western European world, emphasizing their cultural belonging to it. This can be observed, for example, in the case of Slovenia or Croatia. At the same time, the so-called "yugonostalgia" - the nostalgia of the citizens of the countries of the former Yugoslavia for the time of the existence of the union state, has recently come to the attention of researchers of historical memory and the politics of memory in the Balkans. In this regard, it is interesting to trace what is the object of yugonostalgia, to what extent it is characteristic of various subjects of the region, who is its bearer, and how this phenomenon coexists with official national narratives.

The report was prepared within the framework of the RFBR project:  
19-09-00163 "Historical policy in the countries of the former Yugoslavia"

**Laszlo Kulcsar**  
(University of Sopron, Hungary)

## **RECONSTRUCTION OF SOCIAL AND ECONOMIC RELATIONS AFTER JOINING THE EUROPEAN UNION: A HUNGARIAN – SLOVAKIAN BORDER STUDY OF TWO KIN MICRO REGIONS ALONG THE IPOLY RIVER**

After 1920 the Ipoly river became a country border between Hungary and Slovakia. Villages that were organically linked to each other cut off the social and economic connections for almost a hundred years. The study explains how the human, social, and economic relationships were reconstructed on both sides of the Ipoly river between the two villages (Ipolyhídvég and Drégelypalánk) after joining the European Union. The reconstruction of the organic unity of the two villages may not merely be the result of the economic cooperation between the two villages. However, it is primarily the effect of the living traditions and the trust created by family, relatives, and friends.  
Keywords: Border study, cross-border culture, social and economic connections, tradition, trust.

### **Martynova Svetlana**

(Herzen State Pedagogical University, Russia)

#### **BIOPOWER: RETHINKING ITS CAUSES, FORCES AND CONSEQUENCES**

The report raised the question, is it sufficient to talk about power over life, or is it also necessary to investigate power over the body? The author analyzes what are the reasons for controlling the work of the organism, what is an organism, and why is it not reducible to "life" and "body", what are the forces exercising control over the organism, and what are the consequences of such control?

### **Ksenia Navolotskaya**

(ITMO University, Russia)

#### **MUSEUM BOUNDARIES DURING A PANDEMIC: STRATEGIES AND TOOLS FOR ORGANIZING A NEW VIRTUAL ENVIRONMENT**

The museum as a socio-cultural institution quickly reacts to the current changes in the life of society. The modern museum is increasingly becoming a platform that helps people learn about the events and processes taking place in the world, comprehend them, and take part in the discussion of some problems or their solution.

In March 2020, the majority of museums temporarily suspended their exhibition activities and closed doors to the public due to the spread of coronavirus infection (COVID-19) and the announcement of a pandemic.

With the cessation of work in the off-line museum space, the museum staff had to make some unorthodox decisions and begin to use digital technologies more intensively. Museums continued to use old platforms and offered fundamentally new forms of communication with visitors, often increasing their audience.

The presentation considers the most successful on-line practices of leading museums during the pandemic and tools for their implementation, analyzes the prospects for using these practices in the future, and compares the role and place of the museum to these of other cultural institutions using digital technologies (for example, theatres), during the period of self-isolation. An analysis of museum projects and programs helps identify the most promising forms of an on-line image of the museum after the end of the pandemic and the return to the traditional *modus operandi*.

### **Borbala Obrusanszky**

(Mongolian Studies Karoli Gaspar University, Hungary)

#### **XIONGNU CULTURE ALONG THE TRADE ROUTES OF THE ALTAI MOUNTAINS**

There are some problematic issues in the history of the ancient frontier relations between the steppe and Han China: for example, the routes on which the Xiongnu or Huns travelled to the cities along the Silk Road. No comprehensive study has yet been conducted on this issue: there is only information in the Chinese chronicles. According to the present-day map, there are Mongolia and China are connected with the roads which have been used since the ancient times; they were important stops in the Han-Xiongnu trade relations and sometimes also served as a military road. To identify them, we can rely on Mongolian archaeological excavations and expeditions that have uncovered many rock drawings and other memorial sites that the Huns may have left behind. According to a preliminary study, we can assume that the busiest roads led through today's Ömnögovi Province, Govi-Altai Province, and the Khovd District. Exploring these roads, we can better understand the history of ancient frontier relations of the steppe and the settled civilization.

### **Ovchinnikova Elena**

(Saint Petersburg State University, Russia)

#### **"THE BOUNDARIES OF MORALITY" IN MODERN CULTURE.**

Under the "boundaries of morality" the report assumes an understanding of the presence of morality in modern society, the possibility of raising the question of

determining these boundaries. We are faced with a complex, contradictory process of transformation of morality (first of all, public morality), moral subjects and institutions in modern society, which is characterized, on the one hand, by a kind of "panmoralism" - the expansion of the sphere of influence of morality on society, which often turns into a moral ideology, or in its ultimate expression - media moralizing, on the other hand - the removal, displacement of morality from the cultural, social space. This provision needs clarification. Modern society, influenced by a number of factors such as political, economic, development of science and technology, replaces / replaces / replaces morality with other regulatory mechanisms, displacing moral values, ideals and normative practices. Morality is being supplanted by science, management technologies, legal doctrines, which, according to public opinion, are more successful in coping with the problems facing society. In modern ethical discussions and research, one can find reflections on the "moral confusion" of society, ethical uncertainty. In this regard, in our opinion, the classical problematic of ethics is being actualized - the questions of the universality of moral values and norms, the ratio of the universal and the particular in morality, moral prohibitions and restrictions, ethical examination and moral assessment. One of these problems is the comprehension of the concept of "moral culture", which is widely used in modern ethical discourse, but, in our opinion, requires actual reading and analysis. Within the framework of this concept, it is possible to raise the question of the "boundaries of morality" / or its "limitlessness" in a modern dynamically changing society. The report was prepared within the framework of the RFBR grant 20-011-00124 "Transformation of moral culture under the influence of neurosciences"

**Oleshko Vladimir F.**

(Ural Federal University named after the first President of Russia B. N. Yeltsin, Russia)

### **COMMUNICATIVE AND CULTURAL MEMORY: A PERSPECTIVE OF INNOVATIVE STUDIES ON THE MASS MEDIA CONTENT**

In the modern world, the scale and pace of the development of information society have led to the transformation of the familiar personal spaces of representatives of many communities. On the one hand, the processes of globalization are unifying social and cultural life; on the other, the intercultural communications are becoming increasingly important for the development of any society. At the same time, one looks for some "staples" allowing for preservation of one's identity even in the conditions of ever-increasing volumes of traffic - primarily in the media content. This was especially evident during the coronavirus pandemic (spring 2020).

The author claims that even in the age of ubiquitous digitalization the Russian press published overseas (in particular, in the USA) presents some

unique empirical material for the innovative studies on the mass media content. The empirical basis for the research carried out jointly with Anna Fomchenko, a master's student at the University of Arizona, was the results of thematic monitoring of Russian periodicals in the United States and a content analysis of newspapers published in the state of Texas during 2018-2019. It occurred that today the existence and creation of such periodicals developing the traditions of multiculturalism are associated with many problems, including methodological. The main problem is the functional goal of the Russian press outside of Russia. At the same time, the content analysis exposed three important qualities of this typological group of media: a newspaper as a source of relevant information, as a factor of socialization, and as a means to preserve the original cultural identity. It also turned out, this issue is no less relevant in terms of searching for opportunities and channels promoting the dialogue of cultures, spiritual and ideological modernization; this is emphasized by the world's leading researchers, in particular, M. Castells.

The results of the study also allowed to conclude that today the Russian press in the United States is one of the most important constituents of the reproduction of cultural and communicative memory. This is important for the development of ideas of multiculturalism and expansion of the opportunities for participation of modern mass media in democratic processes.

The research was conducted with the financial support of the Russian Science Foundation, project

№ 19-18-00264 "Digitalization of communicative and cultural memory and the problems of its intergenerational translation".

### **Natalia Poznyak**

(Collegium Polonicum Slubice, Poland)

### **„NO NIL'ZIA PA ZAKONU, PA ZAKONU NIL'ZIA". TRASIANKA AS A WAR OF DISCOURSES AND A STRATEGY OF SURVIVAL IN CONTEMPORARY BELARUSIAN CULTURE.**

In my talk, I will analyze the use of trasiianka as a non-normative form colloquial language in contemporary Belarus. Trasiianka, which is a kind of mixed speech made of Belarusian and Russian elements and structures, shapes the works of quite a few Belarusian writers, painters, and musical bands. In cultural texts, it involves two interdependent perspectives—a pro-government (Russian-speaking) and a nationalist-centered (Belarusian-speaking) one—and at the same time distances the speaker from both of them. Using trasiianka seems to be one of the strategies for survival within the state monopoly on linguistic normativity. In a situation of bilingual

coexistence, it provides a medium in which mixing and hybridization of discourses become possible. Basing on the work of a number of Belarusian musical bands, I will argue that trasianka, which was initially perceived as a tool for humorous writing, has recently been transformed into a tool for grotesque description of the everyday life's absurdity and a way of emancipation in speech acts.

### **Ralitsa Savova**

(Institute for Political Science, Hungarian Academy of Sciences, Hungary)

#### **ECONOMIC AND POLITICAL PROCESSES AND SOCIO-CULTURAL TRANSFORMATIONS DURING THE PANDEMIC 2020**

Social isolation – issue, lesson or a journey to yourself. Genius work in history while working in quarantine. The purpose of this article is to answer the question of what is the social and economic price that different countries have paid during the isolation caused by the Pandemic 2020, as well as what are and are expected to be socio-cultural transformations and political processes in the society then. To build a theoretical framework for the study, the author of this article first recalls what an epidemic is and what a pandemic is, and then provides a brief overview of the most dangerous pandemics in human history, looking for answers to how they have changed humanity and how humanity has coped with the issue. In this context, the author will look for differences both in terms of past and present pandemics and in terms of isolation measures in some countries, the consequences of these measures and the reactions of society. In which countries is there a relative balance between economic stability, prevention and public safety measures, which are the most affected countries of the pandemic, which are the countries that helped other countries during the isolation - the answers to these and other similar questions the article will seek to put together the mosaic of the main research question in the case: how did the Pandemic 2020 change us.

### **Andrey Sergeev**

(Herzen State Pedagogical University, Russia)

#### **THE EPIDEMIC AND THE PROBLEM OF BORDERS**

An essential feature of the epidemic is the change in all existing - before its appearance - boundaries: the boundaries of the natural and social, the boundaries of the state and the boundaries of the personal, the boundaries of the external and internal boundaries, the boundaries of the effective and

ineffective, the boundaries of what is permitted and what is not permitted. In addition, due to the speed of absorption into ourselves - by the epidemic - completely different aspects of our life, apparently, there is no need to talk about the stability of some experience that could appear in the future. Most likely, our experience will not be associated with a hierarchical structure and will appear as a kind of formation without a bottom and closure, and the boundaries of what is permissible / impermissible may become a convention. An epidemic, which turns out to be an event that is many times greater than reasonable understanding, which, moreover, infects it, turns out to be the limit of rationalism. At the same time, the epidemic can be treated in two ways: proceeding from mythical logic, on the one hand, and considering it in the parameters of apocalypticism. It is impossible to get out of mythical logic without relying on something else: the experience of understanding development as cyclicity simply will not allow doing this. It is impossible to overcome the myth without a complete change in understanding, including a change in the foreshortening of our view on everything without exception, but not considering the "complete" change only purely functional, which we do not know how and therefore we build everything on just such a "skill". Here we can be saved only by an apocalyptic "grafting" and "binding" to our vision. The catastrophic nature is becoming one of the features of the life of today's person, which turns out to be a characteristic of his collective existence, when a catastrophe both separates and unites people with each other. Along with this, catastrophicness is also a property of the internal relationship of a modern person in his relationship with himself, when he, at enmity with himself, relies - in relation to himself - precisely on violence. And in this sense, the epidemic appears as a chance that can change us, change a lot in us and our understanding of ourselves and the world.

### **Sinyavina Natalia**

(Moscow State Institute of Culture, Russia)

#### **Reasons for expanding the boundaries of artistic space in contemporary art**

1. The modern socio-cultural situation, immersed in the context of "fluid reality" [Bauman] and having overcome the stage of postmodernism, is experiencing a crisis of unambiguous interpretation of being. In this regard, today's communication system, complicated by the active intrusion of virtuality and various technical devices, produces a lot of texts, and the quality of communication depends on the understanding of the meaning of the text by its participants.

2. Artistic space, considered as a concept, falls into the context of subject-subject relations (author ↔ viewer), due to which it turns into an artistic object containing meanings, "the existence of which is revealed not in the text, but in the context" [Neretina], since the birth meaning is possible only with personal involvement, co-thought. Thus, speaking about the artistic space of a work, one must remember about its equivocation. The artistic space for the viewer can never be considered as having become, since it is always immersed in the context of interpretation, and, therefore, it is permanently becoming. That is, in this case, we should talk about the temporality inherent in this work, thanks to which the boundaries of its semantic space are expanded.

3. It is necessary to make a small remark related to the equivocation of the artistic space. For the author, the artistic space of the work he creates is meaningfully become, since it appears as an ordered system consisting of various elements, with clearly defined boundaries. At the same time, the depicted / described elements are not only valid, but also, thanks to their imprinting on canvas / paper, are manifested, and through this manifestation they acquire a certain meaning. Moreover, the manifested artistic space as a text acts not only as a communicative system, but also as a paradigm of a certain reality. In connection with the foregoing, one of the factors that influenced the expansion of the boundaries of artistic space today was the invasion of virtuality.

### **Timofeeva Ekaterina**

(Ural Federal University, Russia)

#### **ON SOME METHODS OF STUDYING THE MECHANISMS OF THE FORMATION OF ZONES OF CULTURAL ALIENATION AND BORDERLANDS IN HISTORY AND AT THE PRESENT STAGE**

In this work, we will consider some of the methods for studying the mechanisms of the formation of zones of cultural exclusion and borderlands in history and at the present stage of social relations.

### **Tikhonova Sophia**

(Saratov Chernyshevsky State University, Russia)

#### **OBLIVION MECHANICS IN THE MEDIA MEMORY STRUCTURE**

Grant number and title No. 19-011-00265 "Social construction of historical memory in the digital world"



## **Alexander Chertenko**

(Justus Liebig University Giessen)

### **„A REAL STALINGRAD“. RE-THINKING SOVIET TOPOS IN RUSSIAN LITERATURE AND POLITICAL JOURNALISM AFTER 2014**

In my talk, I will analyze the re-use of the Soviet myth of Stalingrad as the “great turning point” and the quintessence of the “great victory” in literary and paraliterary narratives dealing with the war in Donbass, mostly produced by authors from the left-wing camp. Basing on the song “My Stalingrad” by Yulia Chicherina and the “Donbass” prose by Zakhar Prilepin, I will then show how the duality of the “Donbass-as-a-new-Stalingrad” topos, which oscillates between the Soviet” semantics of conquering the enemy and the “post-Soviet” right-wing semantics of “collecting Russia’s own territories”, actually transforms the “stalingradness” into an extremely flexible nationalized concept. Blurring the image of the enemy and the essence of the war being waged against him, such a concept turns into an ideal tool for legitimizing war as a permanent state in post-imperial culture.

## **Sholomova Tatiana V.**

(Herzen State Pedagogical University of Russia)

### **NATURAL AND ARTIFICIAL: SOCIAL BOUNDARIES IN THE DIGITAL AGE**

Nowadays anybody has an opportunity to use various gadgets and gain access to almost any kind of information: this previously incredible opportunity should be understood not only as an opportunity (especially in the field of awareness) but also as a reason for the formation of new social distinctions and barriers. However, there are different opinions about what is the main attribute of social superiority in the technosphere.

Throughout history, access to technical innovations was the mark of social privilege (even Jean Baudrillard wrote in “The Consumer Society” that representatives of different social strata had different consumption strategies). Nowadays the “residents” of the digital space (those who “live on-line”) are considered to be more socially successful than its “visitors” (those who surf the Internet periodically for some reasons, including maintaining their public “on-line image”); the ability to master some technological innovations rapidly remains a sign of age and social superiority.

But there is another

(<https://www.nytimes.com/2019/03/23/sunday-review/human-contact-luxury-screens.html>). According to it the communication with real people and things have become a luxury accessible only to a few. The majority is bound to live in the artificial world with “social robots” instead of living animals,

on-line courses instead of personal tutors, the pursuit of numerous gadgets as evidence of success, the flows of advertising accompanying each "free" on-line browse (on the other hand, the socially privileged do not trade their time and attention).

But this type of social superiority also has its limit: one should simultaneously possess both "the natural" and modern technologies; otherwise, the apparent social advantage will reveal its true nature - fundamental backwardness and loss of control over the [real and virtual] situation.

At the same time, this does not mean that the traditional social boundaries have been shuffled or erased but only emphasizes an old truth: there is no real border between the rich and the poor, and social strata are multifariously interconnected.

### **Shcherbova Svetlana**

(Herzen Russian State Pedagogical University, Russia)

#### **BOUNDARY SYSTEM AND BOUNDARY MEANINGS OF HISTORICAL WORKS OF VASILY SURIKOV**

Vasily Ivanovich Surikov is one of those artists who worked a lot on the creation of paintings that captured difficult and controversial periods in the history of the Russian state. During periods of economic, political, social crisis, the choice of the further path of development is often associated with a breakdown in the way of life of the people, which leads both to an unprecedented rise of the spirit and to the rampant of the basest human passions. The most significant works, revealing the essence of the turning points in the history of our country, include three paintings by the artist: "The Morning of the Strelets' Execution" (1881), "Menshikov in Berezovo" (1883) and "Boyarynya Morozova" (1884-1887). Created one after another, the first two paintings are dedicated to the fate of the participants in the Peter's reforms of the 18th century, and the last one to the history of the Russian religious schism of the 17th century.

These historical canvases make us think about the meaning of state power, the peculiarities of the mentality of the Russian people, the value of man in his unity, universal and unique. In his works, Surikov captured the boundaries of culture, where a new identity is being formed, accompanied by the marginalization of society. It should be noted that the very concept of "marginality", introduced into scientific circulation by the American sociologist Robert Park, has now lost its purely negative connotation. Since the translation of the Latin root *margo* in Russian sounds like "edge, border", "boundary", then for a long time those who, having lost their identity, could not find a new one, having slipped "to the bottom" of society or approached this state ...

Currently, a multi-level interpretation of the concept of marginality has been developed, which is associated with the idea of cultural conflict as the basis for changes in the cultural system; at the same time, individuals who stand at the border of two cultures and societies that will never unite are considered to be marginalized. Since the marginals are characterized by a loss of subjective identification with a specific group, a conscious choice of a different path of development, a change in socio-political attitudes and a conscious alienation from the established cultural tradition, an example of such personalities can be not only people at the bottom of the social pyramid, but also representatives of the top of the social hierarchy. ... That is, one who knows how to overcome the inertia of thinking, propose a different path of development, and carry out social transformation. Such people - both from one side and the other - can be seen on the historical canvases of Surikov.

# Author Guidelines

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  - a) The title of the article in English and Russian - font size - 14
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