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## FROM THE EDITORS

*Virgiliu Bîrlădeanu,*  
*Chişinău, Republic of Moldova*

*Tomasz Pawelec,*  
*Katowice, Poland*

It gives us great pleasure to hereby present to the academic community the third issue of *Interstitio. East European Review of Historical Anthropology*. As of now, our periodical enters its second year of life, thus officially growing out of its infancy. We sincerely believe that the journal is now well under way to become an important voice in professional debates concerning the past of Central and Eastern Europe.

The present issue has been the first one edited mostly in Poland. Henceforth, subsequent issues of *Interstitio* will be edited alternately by scholars representing respective Moldovan and Polish section of the journal's Editorial Board. It is our belief that this and other steps taken toward the maintenance and development of the international profile of the published papers will contribute to the increase in international interest and distribution of knowledge concerning matters central to the journal.

The theme organizing texts collected in the present issue is that of “**History versus Metahistory**”. It is an important topic in the context of current state of the art in historical studies in the countries of our region, where historiography still has to wrestle with the legacy of the communist epoch. In fact, the resuscitation of historical research in post-communist space is a process as slow and difficult as the rehabilitation of the whole societies affected by communism. Consequently, despite immense progress observable in the historiographies of the region since early 90s, they still suffer from various deficiencies rooted in the legacy of the communist regime, and continue to experience difficulties while grounding themselves within a multifaceted world historiography of the new millennium. While numerous scholars from the region demonstrate an intentional neglect of many methodological trends and research strategies newly developed within the profession, others tend to absorb rapidly and without necessary criticism the latest “novelties”. It is an essential aim of the Editorial Board to promote those new methods, directions and themes of research in historical scholarship, which, critically (and at the same time creatively) applied, would enrich the profession of history within Central and Eastern Eu-

rope. This requires, among others, an ongoing, careful reconsideration of the current state of the art in historical studies not only at the level of particular historical research projects, but also within the area of meta-historical reflection.

Thus, methodological and historiographical topics dominate among the papers published here. The opening study by Krzysztof Brzechczyn is aimed at criticizing key objections usually raised against metahistorical (historiosophical) discourse. Following is the article by Wojciech Wrzosek, who discusses the methodological position of a contemporary history with relation to the issue of historical truth. The next paper – a result of a collaboration between Virgiliu Birlădeanu, Tomasz Pawelec and Volodymyr Vashchenko (scholars from the three different countries of the region) – is an attempt to picture and analyze the “encounter” of historiographies of the region with a psychohistorical approach. An encounter theme dominates also the paper of Karolina Polasik-Wrzosek, who investigates the consequences of the encounter of history and anthropology in the light of a case study based on the research practice of an eminent historian, Emmanuel Le Roy Ladurie. The article by Nelly Bekus-Goncharova returns to the problematics of the historiography of our region: while analyzing the process of constructing the competing narratives of Belarusian past by historians of different ideological and political orientations, she reveals the ways in which historiography is used in the process of nation (or national identity) building. The following paper, written by Pavel Tereshkovich, explores a topic not quite dissimilar to the previous one: the author investigates comparatively early nationalisms in Lithuania and Belarus. Next is the study by Wojciech Wendland. This author articulates and substantiates a specific methodology and research strategy aimed at studying ethnic and cultural minority’s historical thought. The following paper by Ulf Brunnbauer explores the policies of the ‘socialist way of life’ in communist Bulgaria (1944–89). The study argues that “the socialist state was a totalizing one and regarded itself responsible for all walks of life, as it permanently aspired to make ideology and reality congruent and to create the ‘New Man’”. Finally, in his article closing the main section of the periodical, Andrey Dakhin, assuming the perspective of memory studies and using the tumultuous removal of the soviet memorial in Tallin as his case, investigates the interplay between the old (post soviet) structure of memory places and the new ones that have emerged with relation to the geopolitical landscape of contemporary Europe.

In conclusion, as Editors of the present issue, we would like to accentuate variety of research perspectives offered by contributing authors. We believe that such a diversity - which, on one hand, stems from the receptiveness toward valuable inspirations from the outside, and on the other, is a manifestation of efforts taken toward defining one’s research path - is what Central and East European historiography truly needs.

**IN DEFENCE OF METANARRATIVE IN THE PHILOSOPHY OF HISTORY**

**Krzysztof Brzechczyn,  
Poznań, Poland**

**Summary**

*The aim of this paper is to consider the standard objections put against the construction of metanarratives in the philosophy of history. The author distinguishes following intellectual sources questioning the grasp of Entirety in the philosophy of history: anti-naturalistic German philosophy of science, dogmatic Marxism, liberalism and postmodernism. Analysis of the content of these stances allows for disclose of hidden methodological and theoretical premises which are responsible for misunderstanding and critique of the historiosophical discourse.*

## **CONTRIBUTION AU PROBLEME DE LA VERITE DANS L'HISTOIRE RECENTE**

**Wojciech Wrzosek,  
Poznań, Poland**

### **Summary**

*The article is an attempt to discuss the problem whether contemporary history differs from those dealing with a more distant past with relation to their methodological position. The author takes the opinion expressed by Marc Bloch in his famous *The Historian's Craft* (French historian argued against such a difference) as his starting point. Then he systematizes and substantiates the opposite position in order to clarify its methodological substance. Such an attempt follows the rules of the so called generous interpretation which requires a scholar to strengthen as much as possible a position that is being questioned before he/she would attempt to criticise it. In such a case the possible invalidation would be more convincing. So, at first, the author deals with the argumentation that has been put forward against the methodological affinity of the two histories mentioned above and, later, he discusses reasons put forward by those arguing the contrary. Eventually, he reaches the conclusion which is not distant from those formulated by Bloch.*

# **STATE OF THE ART IN PSYCHOHISTORY AND RELATED FIELDS IN SELECTED COUNTRIES OF CENTRAL AND EASTERN EUROPE**

**Virgiliu Bîrlădeanu,  
Chişinău, Republic of Moldova**

**Tomasz Pawelec,  
Katowice, Poland**

**Volodymyr Vashchenko,  
Dnipropetrov'sk, Ukraine**

## **Summary**

*The paper discusses current state of art in psychohistory and related areas of research in selected countries of Central and Eastern Europe. At first a general context of its introduction in the region is provided. Decades of an almost complete absence of psychoanalysis in academic milieu and in psychotherapy in this part of the region (resulting from a hostile attitude of communist regimes toward psychoanalytic ideas) is identified as major element impeding psychohistory's progress there nowadays. The present situation in such countries as Russia, Belarus, Ukraine, Poland, Romania and Moldova is then described in a more detailed way. According to the authors substantial differences with regard to the position of psychohistory in them are noticeable, ranging from hostility and active fight with the discussed trend, through prevalent disregard and indifference to it, to various forms (and stages) of acceptance/assimilation into the mainstream research.*

## **„RECHERCHE SUR TERRAIN” DANS LA PRATIQUE D’ETHNO-HISTORIEN. CASUS D’EMMANUEL LE ROY LADURIE.**

**Karolina Polasik-Wrzosek,  
Poznań, Poland**

### **Summary**

*The paper is a historiographical study that deals with historical anthropology. The author strives to demonstrate that the encounter of history with anthropology has undoubtedly influenced the further development of both disciplines. She studies some aspects of peculiar compromise resulting from such encounter which emerged in the course of the 20<sup>th</sup> century in the shape of a very respectable style of historical cognition.*

*The author takes Montaillou: Cathars and Catholics in a French Village, 1294-1324 by Emmanuel Le Roy Ladurie as her case study. According to her interpretation, the famous French historian provides a detailed ethnographical and historical description of both the material and mental worlds of Montaillou villagers there. The appeal of this systematic and insightful study is heightened because its author reveals dramatic fate of specific characters described in the book. This scholarly narrative reads like a novel; readers may even “root for” the villagers, getting to know most intimate aspects of their life, understanding their deeds, beliefs and convictions they nurtured together with the concrete motives for their particular actions. Le Roy Ladurie spares no details for his readers while giving them concrete evidence of material and mental culture of that distant time.*

*Here issues of particular interest arise, i.e. the ethno historian’s attitude, displayed by Le Roy Ladurie with relation to his sources, anthropological reflection present in his research, as well as the problem of applicability the so called participant observation (one of the fundamental tools of anthropological field research) to historical study.*

# **FORMATION OF THE BELARUSIAN TRADITION IN THE OFFICIAL AND THE ALTERNATIVE HISTORICAL NARRATIVES**

**Nelly Bekus-Goncharova,  
Warsaw, Poland**

## **Summary**

*As a result of several political transformations that have taken place in Belarus after the collapse of the ideological machinery of the Soviet state, in the country there have appeared two parallel schools of Belarusian history. To one of them belong works of official historians that are written from the standpoint of state ideology. To the other belong works of the authors who represent an alternative view of the history of Belarus and who provide the historical argumentation for the alternative Belarusianness. One of the most important distinctions between these two concepts of Belarusian history is geopolitics concealed in history. These two histories assess the landmarks of the Belarusian past in different ways with relation to Eastern or Western influences present in Belarusian lands.*

*In order to compare how the same developments in the past are employed to form different versions of the Belarusian tradition, the interpretations of the most significant topics and events from the Belarusian past, offered by the official history and the alternative one respectively, are analyzed here. The article reveals the instrumentality of the historical narrative within the nation-building process in the post-Soviet Belarus.*

# **DIVERSE ROADS TO DIVERSE MODERNITY: THE SOCIAL RESOURCES OF THE EARLY NATIONALISMS IN BELARUS AND LITHUANIA**

***Pavel Tereshkovich,  
Minsk, Belarus***

## **Summary**

*Belarusians and Lithuanians are geographically and historically small neighboring nations in the East-European Borderland. Their national awakening of so called belated type could be traced at least to the second half of the 19<sup>th</sup> century. Despite the similar social conditions (the lack of social elite, lack of large native cities population, cultural and political Imperial pressure), the Lithuanian national movement got more advantages than the Belarusian one, which basically determined the destinies of both peoples in the 20<sup>th</sup> century. A number of scholars such as Timothy Snyder, Mirosław Hroch, Ryszard Radzik explain this phenomenon as resulting from the fact that the Lithuanian language and confession were more distanced from Russians as well as due to the role of Eastern Prussia as a “Lithuanian Piedmont”. The Belarusian-Lithuanian case, overviewed in the broad context of East-European Borderland, highlights other reasons of differentiation, such as peculiarity of social history and the level of women’s literacy. The results of this case-study analysis allowed to revise critically the basic postulates of the modernist and post-modernist paradigms of the contemporary theory of nationalism. It shows that both of them are inadequate and that there is some element in the nation-making process, like the psychological motivation of the nationalist leaders, which could not be explained by methods of quantitative or qualitative analysis.*

# **TRAGEDY OF THE HUMAN SPIRIT: THE CHALLENGE OF EXAMINING THE TATARS' HISTORICAL THOUGHT IN POLAND**

**Wojciech Wendland,  
Łódź, Poland**

## **Summary**

*Not only Tatars' minority reflection was in isolation since it was not viewed of a key importance in the human sciences. In other words, it was excluded, and as it often happens with the things that are hidden, it acquired an aura of the sacred and magic. This paper attempts to answer why it has happened and what we shall do to overcome it. The paper concerns different implications of power discourses and ideas laying behind it as a classificatory scheme of "civilization". It was examined on the example of the nineteenth century Polish historiography perception of Tatars rooted in the tradition of the Knowledge of Power. To deliver the postulate of reactivation of the rejected kinds of Knowledge, we have assumed that it is fundamental to reconsider the foundation of Knowledge. It was done in contrast to all the power dispositions recognized in the intellectual history, where the idea of continuum was questioned in favor of changing fashions. It implied interpretative anti-dogmatism and cognitive uncertainty. "Anxiety" was the most implicative category, which was rooted in a tradition of metaphorical thinking and opposing Reliable Knowledge and seems to facilitate any intellectual emancipation. Alternative foundation of Knowledge has led us to the "Perennial Truth", which is a concept showing how to deal with Tatars' historical thought for the purpose of recovery of a hidden reflection and revealing what has remained there from the official and profane perception of the world.*

## **“THE STRUGGLE FOR THE SOUL”: THE POLITICS OF EVERYDAY LIFE IN SOCIALIST BULGARIA (1944–89)**

**Ulf Brunnbauer,  
Berlin, Germany**

### **Summary**

*This article discusses the policies of the “socialist way of life” in communist Bulgaria (1944–89). It argues that the party-state spent much effort to make everyday life and popular culture “socialist,” in the sense that each individual’s way of life would correspond to the ideological blue-prints. The article argues that the socialist state was a totalizing one and regarded itself responsible for all walks of life, as it permanently aspired to make ideology and reality congruent and to create the “New Man.” The article discusses the major approaches and measures of the Bulgarian communists to achieve this goal, such as the propaganda efforts of the “Fatherland Front.” Based on the analysis of archival data and published information, the article concludes that social practice in many cases diverged from ideological intentions. People “domesticated” socialism and opposed its interventions into the private. However, the policies of the state nevertheless had an impact on everyday life because they, in many ways, patterned life-courses and affected social practices by setting constraints and opportunities. Furthermore, some of the basic ideological tenets of communism also enjoyed popularity, especially if they could link to people’s aspirations. But these very policies and their underlying ideology also had, unavoidably, unintended consequences which the party-state addressed by new programs. Hence, societal policy never came to an end; the “socialist way of life” became a vicious circle, from the point of view of the party-state, of perceiving problems and addressing them with new policies. The actual reality of socialism, therefore, was the result of a myriad of negotiation processes.*

## **THE “BRONZE SOLDIER” IN THE FIELD OF GEO-EUROPEAN RELATIONS: EVENTS RELATED TO TALLINN MEMORIAL IN THE LIGHT OF MEMORY STUDIES**

**Andrey V. Dakhin,  
Nizhny Novgorod, Russia**

### **Summary**

*The conflict of different groups of population between each other and population-police confrontation caused by the procedure of Soviet memorial removal in Tallinn (Estonia) is a symbolic phenomenon. The Bronze soldier memorial events turned out to be the factor of bilateral Russia–Estonia relations and attracted attention of European Community may be determined as the new sign of changes in the system of relations “East – East” and considered from the point of view of theoretical approaches defined as “memory studies”. The specified approach allows to reveal the socio-cultural background of political processes and social conflicts – that is the importance of the offered approach. Considering the ideas set forth in manuals of Halbwachs M., Nora P., Zerubavel Y. and Zerubavel E., etc, one may conclude that the processes of changes in the structure of the collective socio-historical memory underlie the social-political conflict related to the Soviet memorial in Tallinn. The defined processes are observed not only in the bosom of bilateral Russia–Estonia relations, but in the whole territory covered by the relations Europe – the post-Soviet world, and within the specified territory the above-said processes may take the form of public/political conflict if manipulated politically. And the key problem that shall be interpreted theoretically so that to find optimal management-political solutions is the problem of discrepancy between the old infrastructure of places of the collective socio-historical memory about the period of the World War II and the modern growth of socio-cultural variety and variety of vivid collective images of the events referred to the period of the World War II stimulated by changes in geo-subject area of Europe and the former USSR.*