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Abstract of the doctoral thesis: "History of Memory. Mnemonic discourses in the political space of the South Caucasus "

The relation of politics and memory, and thus the political use of the past in current processes, is a phenomenon present in the history of idea from antiquity. Social memory, that is, one that which can be analyzed only in a specific cultural context, affects the feedback of the political space. The main purpose of this dissertation was to describe the most important mnemonic discourses of the South Caucasus, namely Georgia, Armenia and two para-states - Abkhazia and Nagorno-Karabakh. The complexity of the memory issue results mainly from the difficult to verify nature of the structures of remembering and forgetting. The subject of the research are the most important mechanisms and structures of memory which are phenomenologically recognized. Those phenomena are processual and dynamic in long-term duration being permanently reconstructed and redefined. The main axis of considerations is spanned between four significant analytical levels and three discursive dimensions, which can be stated on the basis of research. Those levels and dimensions combined as the most important reference areas to the past on the multifaceted map and territory of the political on the South Caucasus.

The story about the memory of the South Caucasus is to serve two goals. First of all, the work aims to create a map of the discourse (*imaginarium*) of memory and political space. Interpreting the qualitatively non-instrumental and non-formal elements of the socio-political structure, work tries to reach the essence of the method of building national and ethnic discourses in the countries of the region, as well as in the territory of unrecognized territories. The second goal is an attempt to conceptualize a new way of description about the changes in the South Caucasus (and more broadly in Central and Eastern Europe), during and after the collapse of the Soviet Union. Reaching into a deep past through memory structures indicates that a shallow understanding through the prism of only a short period is not sufficient. Both goals remain in the narrative discourse, allowing to broaden the academic discussion over the problem issue. The third of the goals has the most pragmatic dimension. The nature of the political memory in the South Caucasus is deeply antagonistic and conflictual. Going deeper into imaginative-mythical animosities, both at the level of social discourse and political discourse, away from the potential to effectively build a platform for solving conflicts. Therefore, the goal is to create the most comprehensive description of social imaginations

around conflict memory, highlighting positive examples of cooperation, as well as the theoretical-methodological basis for shaping mutually positive spaces of memory conciliation.

The work is based on a multimethodological and transdisciplinary perspective. A qualitative way of analysis and interpretation, as well as its anthropological dimension, both in the methodological and theoretical layers, means that there are no hypotheses in it, which are then subject to verification. This foundational anti-priority is to serve the most complete devotion of the *imaginarium*. For this to happen, it is necessary to move away from the traditional Cartesian binarities and their consequent frames of language and disciplines. Using methods such as visual anthropology, participant observation, in-depth interview and critical discourse analysis, innovative ways of interpreting the political space of the South Caucasus are sought, but also different ways of writing about the Other. Theoretically, the work refers to ambiguous postcolonial phenomena, the experience of dependence, the conflicting nature of politics, the role of imagination and creation in national-forming and state-forming processes, social constructivism and the struggle for discursive hegemony by attempting to seize the past.

The whole work is therefore based on a division into three parts. In the first (in the first and second chapters) there is a detailed conceptualization concerning the relationship between politics and memory. Next, a new methodological and theoretical concept was constructed for the study of memory. In the second part (chapter three) work discusses the issue of the transformation of models of memory in the South Caucasus in the historical process, especially considering reflective thought on the question of Sovietization, captured in the postcolonial category of mental Sovietization. This chapter is a binder between the theoretical considerations on the nature of memory and the anthropological and political description of the research field. In the last part (fourth and fifth chapter) an attempt is made to apply political anthropology, through which I look at specific elements of the construction of the political memory of the South Caucasus. In this part there is a substantial part of the field research, and thus a description of the history (in) of memory - mnemonic discourses of the Southern Caucasus.

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