

ISSN 1392-1681

## ***Russia's Politics of History***

*Raimundas Lopata*

Lithuanian authors have challenges to study Russia's politics of history. The analysis is complicated because of a few factors. Diplomatic disputes and informative wars between Lithuania and Russia concerning historical questions have encouraged researches by historians but not by political scientists. In Lithuania the questions of who and how is forming the history politics of Russia, what is its content and the function it accomplishes, remain unexamined. The analysis is further complicated by disagreement among Russian political scientists, historians, journalists, and politicians over the existence of such politics.

The present analysis demonstrates that post-soviet Russia perceives the importance of historical memory, i.e. it understands that historical memory and its forms depend on the states' politics. Russia's political history genesis testifies that trends of such politics depend on the geopolitical orientation of its government. The end of the Cold War did not ménage to conceal the fundamental differences between Europe and Russia. The wave of liberalism and democracy, which spread over Central and Eastern Europe as well as Russian Federation, has caused tension in Russia ruled by B. Yeltsin. Yeltsin's Russia was not able to tackle this problem by using measures of history politics in order to lessen the distance between Russia and the West. V. Putin undertook to find the solution to this situation, and he did. By using changes of international politics, he builds the image of Russia as a great power. Politics of history are subordinated to build this image; also, it is used as an instrument in domestic politics. The history politics of Russia has taken the shape of a manipulative form and serves the interests of V. Putins's power.

## ***The Dimension of History in the Neo-Scholastic Conception of European Integration***

*Elena Šiaudvydienė*

This article is an attempt to find an alternative intellectual and theoretical position for European integration research that would not be based on the historicist principles of modernity and enlightenment. The article provides an analysis of the dimension of history in the neo-scholastic conception of the European integration. The research focuses on R. Schuman's vision of the European integration. His political thought was deeply influenced by the philosophy of famous French philosopher J. Maritain and the pope Pius XII who both cherished the historical ideal of the European integration based on the Christian philosophy of history. The main finding of the article is that all three authors based their view on history and European integration on the principles of Thomistic onto-existential epistemology. It is sustained that the results of the undertaken analysis can open qualitatively new theoretical perspectives in the European integration theory and by the same help to create a more meaningful Europe.

## ***Three Challenges of the Political Philosophy***

*Linas Jokubaitis*

Today, the quarrel between political philosophers and scientists seems to be the most important part of polemics that political philosophers are engaged in. This is a limited understanding of the problems of political philosophy. Science is not the only challenger to the claims made by political philosophers. The arguments of the historicist position and those proposed by political theologians have not lost their importance. The works of Leo Strauss give us a better understanding of the identity of political philosophy by showing how it has to defend itself from the challenges of science, historicism, and Revelation. By understanding the arguments of these three positions we gain a better understanding of political philosophy.

The modern understanding of politics should be considered as having close relations with the methods of natural sciences. The scientific approach to politics is hostile to the one proposed by classical political philosophers. The normative dimension of the classical political thought is denied by scientists who claim to be dealing with "facts" and not with "values". The historicist opposition to political philosophy rests on the assumption that

everything is historical and there are no transhistorical truths. Historicist and scientific challenges to political philosophy have to be understood as “dogmatic skepticism”. Political theology is older than political philosophy. It rests on the assumption that all political questions have already been answered by Revelation. Strauss has thought that the challenges of historicist position and political theology are more serious than the ones raised by social scientists because they question the classical assumptions concerning the nature of reality.

### ***Political Phenomenology as a Critique of Platonism***

*Simas Čelutka*

The paper examines the phenomenon of politics as a distinctive domain of practical experience, particularly focusing on the analysis of political space and political time. Along with this, other political aspects are taken into account, such as desire and lack, interest, action, deliberation, judgment, fragility, and freedom. Political phenomenology is contrasted with the normative notion of politics found in Plato’s “Republic”, which centres around the famous Analogy of the Cave. According to the Analogy, the fundamental precondition of political knowledge is a deliberate delocalization – a philosopher’s dissociation from all time-bound factors and the existing political reality which is conceived as a prison of unstable, unreliable “shadows”. The paper suggests that the application of platonic Forms to political life is inadequate, because politics is an essentially temporal, fragile realm. Politics is “nourished” by the past and historical precedents, and also by future, through political aims and visions. Therefore, historical prudence, practical experience and intuition are considered of more relevance for a political subject than theoretical definitions and abstractions. It is argued that the phenomenon of politics has its own specific structure of functioning: it has no need to “borrow” any immutable principles from metaphysicians. Metaphysics does not possess an exclusive access to political knowledge.

### ***The Problem of Political Leadership Succession in the Post-Soviet Transformation***

*Rasa Čepaitienė*

The article surveys questions related to the situation of the communist elites of allied Soviet republics during and after the collapse of the USSR. The author analyzes the questions whether qualitative and quantitative

changes happened in the highest layers of the power or the alterations were nominal. What actions had the major significance for the maintenance of the Soviet nomenclature power during the Soviet system's fundamental breakdown – the character and strength of the local nomenclature's social networks, their flexibility and adequacy when reacting to the sudden changes of the sociopolitical situation in the metropolity of the Soviet empire and in the national borderlands, the authority and personal charisma of local political leaders, the character of relationships between them and the political-administrative establishment of the centre, and with the emerging alternative local forces or more general geopolitical circumstances? The role of social groups involved into the processes of the *perestroika*, democratization in the change or maintenance of the communist elites are also discussed in the article.

### ***Ideological sets of political attitudes in Lithuanian society***

*Ieva Petronytė*

Everyday public discourse and empirical researches show that the ideological thinking among the major part of Lithuanian society is practically non-existent (political attitudes are found to be incoherent, and opinions are seemingly self-contradictory). Such unpopularity of ideological thinking makes it difficult to predict the political outlooks and behavior of the public, and potentially challenges the foundations of the representative democracy. However, conclusions on the broader political thinking inconsistency in society would be hasty without evaluating the existence of alternative coherent belief systems or systems of political attitudes. In other words, the methodological perspective is worth to be changed: from searching ideological thinking along presupposed strict ideological lines as suggested by the classical political thought, to looking for the possible *other* consistencies in the same field, other sets of the same political attitudes. In this article, primary results of such research, obtained after applying the Q-sort methodology, are presented, and three shared social perspectives, which operate as certain political ideologies among Lithuanian public, are discussed.