

THE PROBLEM OF VERTICAL AND HORIZONTAL IDENTITY IN THE INTERGENERATIONAL RELATIONSHIPS

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In the world of eternal return the weight of
unbearable responsibility lies heavy
on every move we make.

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Philosophical ideas aimed at establishing and fostering equitable and constructive relationships between generations are gradually gaining more attention. From a philosophical perspective, the study of ethical problems related to intergenerational relations presents an opportunity to raise a number of pivotal questions and their potential solutions, questions that encompass issues such as identity of generations, transmission of socio-cultural heritage from generation to generation, intergenerational justice, responsibility between generations, etc. In this context, it is important to keep in mind that topics concerning different generations and generally having an intergenerational component imply diversity in some sense since we are dealing with the axiological and worldview features of different generations.

Considering the above, the article discusses the process of constructing the identity of generations, explicitly addressing the gaps and contradictions between vertical (temporal) and horizontal (spatial) identity nowadays. Analyzing the features of vertical identity and horizontal identity of generations, the article draws from past experiences, identity metanarratives, and their integration into the identity-constructing process.

The work also analyzes the role and significance of postmemory in shaping the identity and experiences of generations, highlighting both its constructive and destructive aspects.

Key words: *identity, generations, intergenerational relationships, vertical identity, horizontal identity, postmemory, metanarratives, past*

A thorough examination of the generations, intergenerational dynamics, and associated concerns is not viable without an exhaustive and systematic methodological framework to investigate the notion of generations as a socio-cultural phenomenon. In fact, it constitutes a strategic approach and/or methodology that will allow comprehensive research to be conducted by providing appropriate tools and research guidelines as well as valuable research outcomes. Here, however, we must point out the lack of such a strategy, which is primarily due to the complex nature of the concept of “generations”. While engaging in a philosophical discourse concerning different generations we are inadvertently confronted with axiological, socio-cultural, identity-related problems and defining characteristics. The concept of “generations” inherently implies a multitude of principles and perspectives, a wide variety of values and worldviews, which may potentially give a rise to ethical discrepancies and disputes. This concept

encapsulates diverse value systems and outlooks that are influenced by historical, social, and cultural factors, leading to a dynamic interplay of ideas and beliefs that can either complement or clash with one another. Despite the above-mentioned impediments, the philosophical mind is still capable of distinguishing, comparing, combining the general picture of intergenerationality and the problems derived from it, helping to mark the margins drawn between generations, the boundaries of which are often blurred. What is more, the discerning capabilities of the philosophical approach allow for the identification of the fundamental differences and similarities that exist between various age cohorts, which are often muddled by the intricate web of historical, social, and cultural factors.

Making sense of the concept of “generations” from philosophical point of view, a wide variety of opportunities are created for bringing up approaches aimed at researching and solving a number of modern problems having an intergenerational factor. Nevertheless, as already stated, it is impossible to single out such a toolkit or any system of well-defined principles that would help provide strictly defined and unambiguous conclusions for the ethical study of intergenerational relations as a unique socio-cultural field. Furthermore, it is pertinent to acknowledge that philosophical mind is frequently linked with abstract notions that elude simplistic definitions and instead, allow for multifarious and potentially discordant interpretations. The intricate and nuanced nature of philosophical concepts often renders them open to a range of semantic misunderstandings, resulting in divergent and sometimes even clashing interpretations. Philosophical discourse on generations, their identity and intergenerational relationships does not accept definitive and unequivocal answers either. As such, philosophical debates on these topics are often marked by a diversity of viewpoints and approaches, with no single consensus emerging as the definitive or authoritative stance.

First of all, the term “generation” is semantically related to the age differences of society, and the vast amount of interdisciplinary research conducted, as a rule, relies on those features that emphasize the commonalities and/or differences of different age groups living in the same period, ignoring those essential commonalities that manifest themselves within the empiric life experience, mentality and worldview of the generations. After all, each generation creates its own philosophy of life. It is worth mentioning that although there is no precise blueprint for investigating intergenerational dynamics, there are several alternative ways through which insights about intergenerational relations can be gleaned; these ways include the elucidation of related concepts and the examination of the correlations between their respective meanings. By exploring the intricate web of ideas that surround intergenerational relationships, a lot of evaluative judgments can still be derived through an integrative and interdisciplinary approach. In this case, we are referring to related concepts such as “value”, “tradition”, “justice”, “culture”, “identity”, etc. In other words, a holistic understanding of intergenerational relationships may be formed through an in-depth analysis of the fundamental issues related to identity, values, culture, and ethics.

Based on the urgency of identity issues as well as the cultural and

axiological problems that humanity is currently facing with, the scale of discussions that have unfolded around the problem of identity in the relationships between generations is increasing day by day. Nowadays, the issue of the relationship between the **vertical (temporal) and horizontal (spatial) identity** of generations is of key importance, given the fact that modern socio-cultural transformations steadily “contribute” not only to the crisis but also up to the loss of identity of generations.

Now coming back to the concept of “generations”, it has been made evident that it is rather complex and multi-dimensional. It is, therefore, impossible to draw conclusions and outcomes unambiguously when conducting certain type of research on the topic. On the contrary, it is quite sensible to leave room for the manifestation of some exceptions. Scholars mainly distinguish four primary categories of definitions of the concept of “generations”; **biological, genealogical, demographic and historical-cultural**. The first **biological** definition considers generations from the point of view of evolution, perceiving them as different manifestations of one organism, which differ in structure, lifestyle, method of reproduction and other biological characteristics. It should also be noted that the evolutionary component gives every generation the opportunity to be unique. According to the **genealogical** definition, each generation is a community of people equally distant from a common ancestor. This definition presupposes not only the existence of kinship (biological element) with a common ancestor, but also the inheritance of historical and cultural ties and characteristics. The **demographic** approach typically defines generations as cohorts of individuals who are born within a specific time period. This approach to defining generations is largely quantitative in nature, relying on demographic data and statistical methodologies to identify and delineate generational cohorts. Unlike the biological or genealogical definitions, which focus on shared biological or ancestral ties between individuals, the demographic approach emphasizes the temporal and statistical dimensions of generational identity. The **historical-cultural** definition of the concept of “generations” has a symbolic significance; generations in this case are interpreted as groups of people who have become participants and/or witnesses of one or another historical event. In discussions of generations from a symbolic perspective, there is a huge stress on their collective life experiences, encompassing both individual and shared experiences. It can be said that this is a symbolic community that does not have clear chronological boundaries: the stronger and more significant the historical event/metanarrative, the wider the chronological scope of its influence¹. In the case of Armenians, the metanarratives and epics which do have deep roots in the layers of the past, **have served as a “shelter”** for a long time, helping Armenians to get out of borderline situations. In spite of being ruled by foreigners, Armenians have historically managed to preserve strong sense of national identity showing their phenomenal vitality thanks to those powerful historical metanarratives. Almost not assimilated with the local (foreign) population/culture, Armenians quite organically fit into the life of a foreign city, settled there, and whenever possi-

¹ Кohn И. С. Социология личности, М., Политиздат, 1967, pp. 109-110.

ble, adapted that foreign territory to themselves, transforming it to better suit their needs². Historically, the inclination of different generations to their cultural and ancestral metanarratives is indicative of the unique attitude of Armenians towards the past. Consequently, it is no coincidence that in the works of foreign authors we even come across the idea that “memory of the past is one of the fundamental components of Armenian consciousness”³. As a matter of fact, it is obvious that the process of constructing the Armenian identity of the generations is largely based on **postmemory**⁴.

Postmemory is a concept defined and introduced by Marianne Hirsch, a cultural anthropologist, in connection with the Holocaust. It refers to lots of issues that the generation after has with the traumatic experiences of their ancestors. The term was originally coined to describe the connection between the recollections of the offspring of Holocaust survivors and those of their parents, but it has since broadened in scope. Hirsch claims that postmemory is a form of memory that is not based on first-hand experience, but rather on images, stories, and behaviors passed down by previous generations.

Returning to the problem of identity construction based on postmemory, it should be noted that this process can actually have both constructive and destructive consequences: On the one hand, postmemory can be seen as a way for future generations to connect with and learn from the experiences of their ancestors and form their identity. It can evoke a sense of empathy and solidarity with those who have gone through a similar traumatic experience, and stimulate the desire to work to prevent recurrence of such devastating incidents since each new generation spends a significant part of its vital energy on correcting the shortcomings of the previous generation, not repeating the mistakes of the predecessors, and analyzing the unrealized opportunities of the past⁵. Thus, postmemory can have a positive impact on the culture of creating and maintaining a sufficient level of intergenerational dialogue. Yet, on the other hand, postmemory can also become a source of profound suffering, powerlessness, and disorientation, potentially leading to increased feelings of helplessness, guilt, and victimization, as each subsequent generation has to grapple with the traumatic experiences and their lingering consequences suffered by their ancestors. The concept of postmemory is closely related to intergenerational relationships, as it examines how memories and historical traumas are transmitted across different generations and play a role in shaping their experiences and identities.

The identity of generations is formed both by personal experiences and by inherited memory of the past. A thorough comprehension of an interplay between the above two factors is crucial for comprehending the ways through which generations navigate the process of identity formation and construct their

² **Лурье С. В.** Метаморфозы традиционного сознания (Опыт разработки теоретических основ этнопсихологии и их применения к анализу исторического и этнографического материала), <http://svlourie.ru/Erevan-heroic-myth>, 01.02.2023.

³ Ibid, <http://svlourie.ru/Erevan-heroic-myth>, 01.02.2023.

⁴ For more information about postmemory see **Hirsch M.**, *The Generation of Postmemory: Writing and Visual Culture After the Holocaust*, Colombia University Press, New York, 2012, pp. 1-25.

⁵ **E. Harutyunyan**, *The Transformations of Human Being (in Armenian)*, YSU Press, Yerevan, 2018, pp. 6-7.

attitudes towards the past. Hirsch posits that postmemory is always mediated. And this is mainly due to the fact that each subsequent generation inevitably adopts the ancestral concept of identity construction, while in the meantime mediating it with its own ideas and images creating a dynamic and continually evolving process that is subject to the interplay between collective cultural-historical memory and individualized creative expression. “Postmemory’s connection to the past is thus actually mediated not by recall but by imaginative investment, projection, and creation”⁶, - writes Hirsch. Indeed, the memory of the past is always a work in progress, it is subject to the vagaries and distortions of time and the demands of the metanarratives. It is constantly redefined by each new generation. It has been now made clear that we cannot fully understand the present without an awareness of the ways in which the past continues to shape our experiences and identities, without the metanarratives of the past that continue to play a central role in the construction of generational identities. While acknowledging the significant impact of the historical past on contemporary realities, we should not rely exclusively on the historical past to shape our understanding of the present and the future. Rather, we must emphasize the importance of engaging with the past in ways that recognize the ongoing impact of historical trauma and oppression simultaneously acknowledging the role and importance of individuals and communities in the intergenerational inheritance of their own (national) metanarratives and in the process of identity formation. Although the role of the past is inevitable in shaping the experiences and identity of generations, it should in no way limit the opportunities for self-realization of generations and the potential of the future. Instead, by engaging in a critical and reflexive evaluation and dialogue with the past, we can develop a more comprehensive understanding of ourselves and our place in the world, and instill the mindset of building a sustainable and equitable future in generations.

The relationships of individuals in social systems in terms of generational theory can be understood in the context of three different domains of time. There is a **world of others (past)**, a world that we can know about, whose actions can affect our lives, but which we cannot influence in any way. This is the **social world of predecessors** where according to Schutz, “I can only be an observer and not an actor”⁷. There is also a **social world of successors** about which we have only vague knowledge and understanding, yet we can somehow influence that world through our own actions nowadays⁸. Perhaps the link between these two social worlds is the **social world of contemporaries**, or as Schutz points out, the world that surrounds us in the “**Here and Now**”⁹.

In the “Here and Now” world, contradictions are continually created between the vertical identity and the horizontal identity of generations. Vertical identity, characterizing the historical sequence of generations and national affiliation, is essentially of a cultural-symbolic nature. Horizontal identity, on the

⁶ **Hirsch M.**, *The Generation of Postmemory: Writing and Visual Culture After the Holocaust*, Columbia University Press, New York, 2012, p. 5.

⁷ **Schutz A.**, *The Phenomenology of the Social World*, Northwestern University Press, Evanston, 1967, p. 143.

⁸ *Ibid.*, p. 143.

⁹ *Ibid.*, p. 142.

contrary, having a synchronous orientation, is social, and is therefore closely related to the rapid changes taking place in the social environment of the time (that is why it is also called spatial)¹⁰. The point is that the vertical measurement of national identity which possesses cultural-symbolic nature and has been formed over time, no longer functions in today's horizontal measurement of social identity as it used to.

Undoubtedly, the culture of life organization generates a seemingly paradoxical scenario in today's world. On the one hand, the socio-cultural treasure handed over to the present generations from the world of others ensures the unique social/historical position of a generation and is a necessary precondition for the continuity of national, socio-cultural life. On the other hand, the national culture of life organization would not be continuous, if each subsequent generation interacted with historical realities **as a mere observer, and not as an actor**. Generations seem to be stuck between vertical and horizontal identities. The vertical measurement of intergenerational relationships, having a temporal character, includes a set of socio-cultural values, traditions, stereotypes, which is transferred to those living "Here and Now", ensuring the hereditary connection of the generations living "Here and Now" with the previous generations. This is the culture of the life organization received from the ancestors. It turns out that **history is imposed on us as a text, the fate of which is already in the hands of our current generation**. If each new generation acts **as a mere reader** while working with the text relying mostly on the vertical identity of generations and ignoring the changes occurred to the horizontal one, then the culture of life organization, its beliefs and practices accepted in the world of others will be repeated. Regrettably, history has demonstrated that generations mostly tend to assume the role of readers, opting to simply read the text addressed to them instead of modifying it. One of the main reasons for this generational behavior is **convenience**. Undertaking changes can be difficult and risky, it does involve lots of efforts, which is why people may find it simpler to blindly and irrationally conform to the established culture of life instead of creating a novel and contrasting culture. In this scenario, individuals still continue to depend on the same social institutions that were formerly dominant authorities. Convenience eventually becomes a **lifestyle**, and generations, identifying with the fixed patterns of the past, organize the culture of life based on the shared traits of those patterns.

In the modern era of globalization, where socio-cultural transformations are creating a completely new image of the world at an indescribable speed and scale, the culture of organizing national and social life, which was relevant "There and Then", is becoming a **compulsion** for new generations. The traditions and rituals of the ancestors are automatically passed on to the new generations, without any consideration that an impassable gap has arisen between the temporal-vertical and the spatial-horizontal identities. The idea is that previously prevailing behaviors are no longer suitable for the current socio-cultural context/space, and traditional/past models and patterns of generational identifi-

¹⁰ E. Harutyunyan, National Identity: the "World of Generations" and the "World of Contemporaries" // "Bulletin of Yerevan University E: Philosophy, Psychology", No 2 (29), 2019, pp. 7-8.

cation are being phased out. Now this is a clearly marked discrepancy between the played-out models of identity and today's transformed standards. The conditions and models of generational identity, which used to lead to constructiveness, can now be detrimental to new generations for obvious reasons, because the socio-cultural memory for new generations is nothing but compulsion under such conditions. Therefore, within this particular framework, it is perhaps reasonable to think that historical memory is, to a certain extent, also a form of forced identification¹¹, since the contradictions between "Here and Now" and "There and Then" have deepened so much that it is becoming impossible and useless to move forward without altering the plot of the past. Otherwise, under the pressure of current "rapid times" when the axis of generational identity undergoes constant transformations, the previously established paradigms for organizing public life and identity are seen as a form of socio-historical punishment. **Such metanarrative punishment with the seal of eternal return constantly haunts generations, evolving into the heaviest burden in the process of identity formation.** Any metanarrative suggests, or rather imposes a highly selective, stylized mosaic of generational relationships with the past. This portrayal is usually rigid and unyielding to anything outside of its established patterns. In today's conditions of horizontal measurement of identity, past metanarratives become non-functional, and their exhausted power - tyrannical. Arendt's allegory suggests that the past tradition¹², now weakened and ineffective, is acting as a tyrant in the current reality. "The end of a tradition does not necessarily mean that traditional concepts have lost their power over the minds of men. On the contrary, it sometimes seems that this power of well-worn notions and categories becomes more tyrannical as the tradition loses its living force..."¹³.

In the event that the vertical identity of the generations is not relevant any longer, the current generation and the institutions that have been formed and rooted within the framework of the modern horizontal identity, happen to be struggling with the legacy that haunts them. "To grow up with overwhelming inherited memories, to be dominated by narratives that preceded one's birth or one's consciousness, is to risk having **one's own life stories displaced, even evacuated**, by our ancestors"¹⁴, - observes Hirsch. Along with the socio-cultural transformations, the meaning of historical events, as well as metanarratives that nourish the spirit of identity of a nation change too thereby altering how generations perceive social reality surrounding them. Now one could argue that national metanarratives are subject to varying perceptions and evaluations across different time periods, with their meanings also undergoing various changes from one generation to the next. And apparently, the past does arise through

¹¹ **Ricoeur P.**, Memory, History, Forgetting, The University of Chicago Press, Chicago, 2004, pp. 80-86.

¹² While Arendt does discuss the loss of tradition, it is to be noted that in this context the terms "tradition" and "metanarrative" may be used interchangeably to describe the overarching socio-cultural frameworks that have lost their power and become tyrannical.

¹³ **Arendt H.**, Between Past and Future: Six Exercises in Political Thought, The Viking Press, New York, 1961, p. 26

¹⁴ **Hirsch M.**, The Generation of Postmemory: Writing and Visual Culture After the Holocaust, Columbia University Press, New York, 2012, p. 5.

memory and manifests itself in images in the minds of generations, meanwhile the reality is always what exists at the exact moment and is being built in the present¹⁵.

It has already been made evident that the recollection of past, which provides a significant part of the function of vertical identity of generations, no longer has the efficiency that it had before. This means that the national metanarratives of previous generations are gradually losing their potency and are not contributing as significantly and efficiently to the formation of the national identity of succeeding generations. Hence, it is essential to explore new options of preserving and passing down historical past to future generations to ensure that they are not completely disconnected from their cultural heritage (vertical identity) and at the same time stand great chances of engagement in the current socio-cultural space (horizontal identity). The horizontal dimension of intergenerational relationships is different today. The changes of socio-historical circumstances have made it impossible to apply the past life experience in the same way. Therefore, since the gap between vertical and horizontal identities is inevitable, each new generation must edit the text of history in its own way. And indeed, each generation lives and creates in a unique socio-cultural space, different from the previous ones, where values and beliefs typical to this specific social space operate. Such a cultural vacuum of generations is formed under the influence of a number of factors, such as socio-economic conditions, scientific and technological progress, socio-cultural traumas, etc. The aforementioned cultural space and the trends associated with it, of course, influence the generation, forming its system of values and worldview. Consequently, each generation, acting in accordance with its inherent socio-cultural rules, has a certain potential for changing and adapting the social world to itself¹⁶, altering the historical text to which previous generations treated merely as a reader. The main role of generational consciousness is precisely the dichotomy of continuity and innovation, since each new generation relies on the achievements and shortcomings of previous generations, while creating opportunities for the future¹⁷. Well, it is true that the man of “Here and Now” cannot influence those who acted in “There and Then”, however properly encountering the “Here and Now” world that was formed due to the actions of man of “There and Then”, the current generation is able to introspect about their own actions so as to bring no or less harm to their descendants.

To summarize, it is crucial to note that the potential of generations should be used to overcome and amend the inherited postmemory. We do need to be editors instead of mere readers of historical narrative, moreover, we need to be **editors-critics** in order to learn from patterns of past creating new metanarratives that will function sustainably “Here and Now”, metanarratives that will help us sort out **not only what we should strive to be, but also what we**

¹⁵ **Maines D. R., Sugrue, N. M., Katovich, M. A.**, The Sociological Import of G. H. Mead's Theory of the Past, *American Sociological Review*, Vol. 48, No. 2, 1983, p. 161, <https://www.jstor.org/stable/2095102>, 24.03.2023:

¹⁶ **Mannheim K.**, The Problem of Generations, in *Essays on The Sociology of Knowledge*, ed. by Kecskemeti P., Routledge and Kegan Paul Ltd, London, 1952, pp. 286-320.

¹⁷ *Ibid.*, pp. 286-320.

should avoid to be, because as Santayana puts it, those who fail to learn from history and experience, and cannot remember the past, are doomed to repeat it¹⁸. It is also to be acknowledged that the process of constructing Armenian identity has always been accompanied by the philosophy of justifying one's own nation and moral victories¹⁹. Imbued with irrational spirit of moral victories, Armenians are still at sea due to not adequately absorbing the wisdom of their own history and metanarratives. Constructive criticism and self-reflection on **what not to be** would bring up the characteristics that have not worked in our favor throughout history. The reasons for the reproduction of historical negativity among Armenians lie both in the incomplete process of socialization and identity of the younger generations, and in the irrational, ineffective realization of the socio-cultural heritage. And as long as our judgments and subsequent actions regarding the issues of organization of national life and identity of generations in the “Here and Now” operating circumstances remain at the level of metanarratives that we have inherited, we, as Armenians, will continue to create the history of our life in accordance with the law of the plot, while holding onto the hope of eventual salvation and liberation from the burden of recurring responsibilities one day.

ՀԱՄԼԵՏ ՄԻՄՈՆՅԱՆ – Ուղղահայաց և հորիզոնական ինքնության հիմնախնդիրը միջսերնդային փոխհարաբերություններում – Սերունդների միջև արդար և կառուցողական փոխհարաբերությունների ապահովմանն ու զարգացմանն ուղղված փիլիսոփայական մտայնությունները աստիճանաբար ավելի մեծ ուշադրության են արժանանում: Փիլիսոփայական տեսանկյունից միջսերնդային փոխհարաբերություններին առնչակից բարոյագիտական հիմնախնդիրների ուսումնասիրությունը հնարավորություն է ընձեռում արժարձելու մի շարք կարևորագույն հարցեր և գտնելու դրանց հնարավոր լուծումները, հարցեր, որոնք վերաբերում են սերունդների ինքնությանը, սոցիոմշակութային ժառանգության սերնդեսերունդ փոխանցմանը, միջսերնդային արդարությանը, սերունդների միջև պատասխանատվությանը և այլն: Այս համատեքստում կարևոր է մտապահել, որ տարբեր սերունդների վերաբերող ու առհասարակ միջսերնդայնության տարր ունեցող թեմաներն ինչ-որ իմաստով բազմազանություն են ենթադրում, քանի որ գործ ունենք տարբեր սերունդների արժեքային, աշխարհայացքային կողմնորոշումների հետ: Հաշվի առնելով վերոնշյալը՝ հողվածում քննարկվում է սերունդների ինքնության կառուցարկման գործընթացը՝ մասնավորապես անդրադառնալով մեր օրերում ուղղահայաց (ժամանակային) և հորիզոնական (տարածական) ինքնության միջև նշմարվող խզումներին ու հակասություններին: Վերլուծելով սերունդների ուղղահայաց ինքնության և հորիզոնական ինքնության առանձնահատկությունները՝ անդրադարձ է կատարվում անցյալի փորձին, ինքնութենական մե-

¹⁸ Santayana G., The Life of Reason: The Phases of Human Progress, Dover Publication, Inc., New York, 1980, p. 92.

¹⁹ It is noteworthy that the concept of moral victories has been evident throughout the history of the Armenian nation, as well as in contemporary domains such as politics, sports, etc. Put simply, the philosophy of moral victories conveys the moral codex that guides the actions and decisions of Armenians, emphasizing the significance of ethical values over mere physical triumphs.

տապատումներին և վերջիններիս ներառվածությանը սերունդների ինքնության ձևավորման գործընթացում: Աշխատանքում վերլուծվում են նաև հետիշտության դերը և նշանակությունը սերունդների ինքնության և փորձառությունների ձևավորման հարցում՝ միևնույն ժամանակ վեր հանելով դրա և՛ կառուցողական, և՛ ապակառուցողական կողմերը:

Բանալի բառեր – *ինքնություն, սերունդներ, միջսերնդային փոխհարաբերություններ, ուղղահայաց ինքնություն, հորիզոնական ինքնություն, հետիշտություն, մետապատումներ, անցյալ*

ГАМЛЕТ СИМОНЯН – *Основная проблема вертикальной и горизонтальной идентичности в межпоколенческих взаимоотношениях.* – Философские мысли, направленные на обеспечение и развитие справедливых и конструктивных взаимоотношений между поколениями, постепенно привлекают все большее внимание. С философской точки зрения изучение этических проблем, относящихся к межпоколенческим взаимоотношениям, дает возможность для обсуждения ряда важнейших вопросов и их возможных решений, вопросов, касающихся идентичности поколений, передачи социокультурного наследия из поколения в поколение, межпоколенческой справедливости, ответственности между поколениями и т.д. В этом контексте важно помнить, что темы, относящиеся к разным поколениям и вообще имеющие межпоколенческий элемент, в каком-то смысле предполагают разнообразие, поскольку мы имеем дело с ценностными, мировоззренческими ориентациями разных поколений.

Учитывая вышеизложенное, в статье обсуждается процесс построения идентичности поколений, в частности, затрагивая расставания и противоречия между вертикальной (временной) и горизонтальной (пространственной) идентичностью в наши дни. Анализируя особенности вертикальной идентичности и горизонтальной идентичности поколений, обращаемся к прошлому опыту, метанарративам идентичности и включению последних в процесс формирования идентичности поколений.

В работе также анализируется роль и значение постпамяти в формировании идентичности и опыта поколений, одновременно выявляя ее конструктивные и деструктивные аспекты.

Ключевые слова: *идентичность, поколения, межпоколенческие взаимоотношения, вертикальная идентичность, горизонтальная идентичность, постпамять, метанарративы, прошлое*