

**UDC 101.1**I. M. BONDAREVYCH<sup>1\*</sup><sup>1\*</sup>Zaporizhzhia Polytechnic National University (Zaporizhzhia, Ukraine), e-mail bondarevych@ukr.net, ORCID 0000-0002-6711-8244**Anthropological Dimension of Commemorative Practices:  
The Phenomenon of Bodily Memory**

**Purpose.** The article is aimed to analyse the phenomenon of bodily memory in the context of commemorative practices. The commemorative practices are a social instrument known since archaic times, which had different ways of use in different epochs. In totalitarian societies, officially organized commemorative practices are frequently used for propaganda and manipulation. For most people, their mechanism remains unconscious, as bodily memory plays a leading role there. The density of a modern social world actualises the ability to observe own changes and regulate the processes of their flow. This updates an exploration of the bodily memory phenomenon. **Theoretical basis.** The classification of forms of bodily memory is carried out in the article: genetic (cellular memory, heredity), psychophysical (memory for different types of sensations, skills, muscle tone, etc.), psychoenergetic (emotions, mental states, mood, unconscious action, etc.), mental (knowledge of the rules of social games, attitudes, stereotypes, thoughts, memories, ways of our detection, behaviour, etc.). It has been revealed that the systemic openness of bodily memory is the fundamental basis of commemorative practices. **Originality.** The term "conscious commemoration" is proposed to denote the anthropological process associated with self-knowledge, self-construction and co-creation, which requires a distinction between forms of bodily memory, understanding of its structural features and functional capabilities. **Conclusions.** The phenomenon of bodily memory reveals the anthropological potential of commemorative practices. It can manifest itself as an independently organized body-spiritual practice of self-construction (harmonization of the architecture of one's own body and individuality) on the basis of self-knowledge and self-observation (directing attention to one's movements, reactions, behaviour, honest recognition of one's attitudes). The latter is the foundation of conscious co-creation. The phenomenon of bodily memory reveals the secret of spiritualization in the process of approaching a person to his body.

*Keywords:* commemorative practices; bodily memory; conscious commemoration; self-knowledge; co-creation

**Introduction**

Commemorative practices are a well-known social tool. In this sense, they are understood as a set of our actions that activate the past in order to influence the future. Etymologically, the term "commemorative practices" indicates a way to establish the coherence of action and time that shapes history. In each era, commemorative practices had their own character. In traditional societies, they effectively and efficiently reproduced the order of life, preserved values and guidelines. Their focus on the conservation of the past determined the formal function of the individual – the role of "receiver-reproducer". The individual, acquiring a deep emotional identification with the past, broadcasts it in his life. One of the forms of such broadcasting was the protection of the honour of the family, for which some lives were given.

The purpose of commemorative practices has changed since the end of the Middle Ages. As A. Assmann notes:

Before the XVI century the exact reproduction of 'rote recall' was replaced by reactivation, reformulation, reinterpretation. 'Memoria verborum' – literal memory, was transformed into 'memoria return' – the memory of

things before they disappear in the era of the spread of writing. Now knowledge arises through forgetting, not remembering. (Assmann, 2012, p. 99)

At this time, the processes of formation of national identities intensified in Europe. Rooted in the present, the processes of nation-building demanded only particular fragments of the past: not all historical materials, but only a certain recollection suitable for the chosen goal. The role of the individual began to change as a result of the awakening of creative potential in the process of making a choice. In the context of recollection, such structure of memory as human body has become relevant.

Commemorative practices of modern age have been enriched by work on awareness. And if the recollection gave the individual the opportunity to form the present based on a certain past, the tool of awareness opened up the prospect of free construction of the future. Practices of awareness, based on the observation of one's own corporeality, make to pay attention to the inner state of one's body (learning it and understanding it), simultaneously open for the researcher a rhythm of the pulsation of anthropo-existence.

Characteristics of bodily (implicit) memory were actively collected in studies of the XVIII-XIX centuries. During empirical observations made by Pierre Maine de Biran (1987), the painstaking work of Henri Bergson (1999) and F. Nietzsche (2003) have singled out such a characteristic of memory as its incorporation into the body. The latter formed the foundation of a whole complex of interdisciplinary studies of corporeality. E. Gendlin (2012) studied the bodily memory in terms of the body's preverbal response, Antonio Damasio (1999) coined the term "somatic marker". T. Fuchs and M. Summa study corporeality as a "dynamic recalling in its formation" (Fuchs, 2017a, p. 337). Except that, there are plenty of applied researches in which the phenomenon of bodily memory was used "by default". Thus, without accentuation, it is found in the man energy concept in the anthroposophy of R. Steiner (2003). Today, the practices of anthroposophical psychotherapy based on energy concept are used in many cases: "treatment of sleep disorders demonstrates the practical significance of anthropological views" (Haas, 2017a, p. 317); "Authors working on psycho-oncological issues turn to the anthroposophical image of man and the idea of salutogenesis" (Schopper, 2017, p. 342); "Modern therapies of awareness, as well as the paradigm of cultivating health (salutogenesis), are relevant to the concept of man in anthroposophy" (Haas, 2017b, p. 331). However, in accordance with their purpose, such practices, working with bodily memory, do not substantiate this phenomenon and do not study it.

### **Purpose**

The aim of the article is to study the phenomenon of bodily memory as the basis of conscious commemorative practice. Given that bodily memory is mostly hidden from our consciousness, the following tasks are expected to be performed: a) classification of manifestations of bodily memory by its forms; b) review of structural features of bodily memory; c) determination of the fundamental bases of functional capabilities of bodily memory in the processes of self-knowledge and self-regulation.

### Statement of basic materials

Various manifestations of bodily memory are mentioned in the scientific literature. In fact, our body largely is the result of evolutionary and genetic memory of our ancestors, which at the cellular level determines our body build, height, skin and hair color as well as other parameters. When we see two close relatives next to each other, we notice how their facial features, posture, gait, etc., can be similar. It is genetic memory that provides this similarity.

Certain manifestations of bodily memory can be related to its mental form. These may be individual attitudes, ways of expressing oneself and ways of behaviour, which T. Fuchs (2017b) defines as an integral part of the bodily structure of the personality. Also, the mental form of bodily memory can include the manifestation singled out by P. Bourdieu (2001) meaning incorporated knowledge of the rules of social games, understanding their sense in general.

The manifestation of bodily memory, which E. Husserl (1952) describes as a feeling of ability, primary ability, a fundamental sense of will "I can" (p. 253) is not classified unambiguously. T. Fuchs (2016), in the context of the dual bodily system, complements the abovementioned phenomenon with the feeling of "we can", which is based on the current connection of living bodies (p. 205). The fact that both of these manifestations show intuitive knowledge prompts them to be attributed to the mental form of bodily memory. Usually "I know that I can" is said when there are certain grounds for such thinking – calculations, facts, evidence, and so on. When one says "I feel I can", he means a state of confidence that has an intuitive origin, but at the same time tends to think about his ability. Besides, our thoughts are also controlled by memory. All the limitations of our opinions are determined by it. The latter explains why our thoughts are never a full-fledged representation of ourselves, why it is not legitimate to identify ourselves with our thoughts. Their content is only a memory of our experience, a memory of our evaluative impressions. Therefore, the best handling of our thoughts is their fixation and their setting in the right direction.

Consequently, the whole set of our intellectual capabilities is subject to memory. The consistency of memory and intelligence is known from medical practice: intelligence suffers from memory impairment. With the memory loss, a person's identity is manifested only in close proximity to his body, with the skills that a person possessed (Fuchs, 2017b).

It should be noted that any classification of bodily memory forms is conditional, because, as most researchers say, the latter will be based on a tight intertwining of its forms of detection. Thus, both A. Glenberg (1997) and D. Rubin (2006) mention the synthesis of kinesthetic, visual, auditory, tactile, spatial, affective and linguistic traces of memory in our skills and abilities, exploring such manifestation of bodily memory as "knowledge of how to act".

Systemic understanding of corporeality is already actively used in psychology and psychotherapy, for example, in studies of A. Lowen's (1998) biodynamics. In addition, the idea of deploying corporeality from the dense physical to the subtlest energy levels was developed in the ancient Eastern psychophysical practices of Hatha Yoga, Sahaja Yoga, Qigong, Reiki school, philosophy and practice of Zen, etc. Therefore, the conditional and abstract distinction of body memory forms is carried out through their interrelation and understanding of their harmony. There is a necessity to classify these forms since each corporeality level has different manifestations of body memory that are available to be observed. Different manifestations of bodily memory are available for observation to varying degrees.

A more subtle, mental level of our body organization, for example, our perception is also regulated by our past experience, and often this process is unconscious. Our stereotypes "settle" first

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of all in the eyes. Eyes "preserving" memory cannot see how it really is because vision corrects memories. This also concerns tastes, muscle tone, etc. Taste receptors preserve "familiar" taste. The unfamiliar one will be agreeable when it reminds us of our preferences. Muscle tone is the memory of an unresponsive stressful situation. "Muscle tone is the somatic memory of the change in gravity, as well as of our emotional interaction at the physical level" (Schore, 2003). It is not easy to notice self-perception stereotypy as well as to identify the muscle tone. The conditions creating the stereotypy of our perception (sensory markers) and muscle tone can be attributed to the psychophysical form of bodily memory.

Manifestations of the bodily memory psychophysical form, such as our mental states, are more observable. Our current state includes our impressions of the former interactions. The events have already occurred, yet we do not seem to be out of their influence, emotionally they stay in the body. T. Fuchs considers emotions as a bodily resonance organized by centripetal (for example, redness) and centrifugal (readiness for physical action) dynamic forces. On the one hand, emotional forces are directed to the human spirit. On the other hand, they act outside on other people and form the circle of their interactions. The researcher calls it "embodied emotionality that is reflected in the body or conducted through it" (Fuchs, 2017b). The outward resonance of emotions can manifest itself in different ways in the spectrum from: "man overcomes difficulties" to "man gives up". In the moments of traumatic experience, when the resonance loses its rhythm, a person "slows down" inside. Depending on the degree of the resonance rhythm loss in the human body, the mental states change (mood, frustration, affect, stress, depression, etc.). Being impossible to pass through the body, the resonance fades, remaining in it in the form of muscle tone. The body, clamped by muscles (blocks), shows the permanent presence of its traumatic experience, and as a result, the post-traumatic behaviour is constantly reproduced. A. Assmann (2012) compares the affective, traumatic experience with "a bullet stuck in the body", and emphasizes that "the trauma makes the narration to be impossible" (p. 280). But the narration of the traumatic experience would be a step towards getting rid of the trauma. Responded and conscious traumatic experience relieves muscle tone and the body's ability to pass energy is being restored. And although in the case of a significant traumatic experience, the help of a psychotherapist is needed, in most life situations, the understanding of one's own states and paying attention to them is useful. This practice is based on self-observation and is associated with the development of emotional intelligence in some way.

Considering one or another form of bodily memory, the attention is paid to its permeation with other forms. This permeation is so natural that with our current experience we do not distinguish them (forms) well enough. The bodily memory's permeability levels have an energetic nature, the properties of which broaden our conception of corporeality, in the sense of the energy dimension. It is worth noting that our energy potential, our reserve and the source for future actions is also formed subsequently and accordingly to the course of our interactions. So it is important to speak about the psycho-energetic form of bodily memory. One of its manifestations is described in Zen philosophy as the idea of an unconscious act. This phenomenon illustrates the bodily memory energetic manifestation: the consequence of past interactions, being energy or an action, emerges into the external world. In legal practice, this phenomenon is determined as "a crime committed in a state of passion" characterizing the uncontrolled manifestation of the energy impulse (Herrigel, 1971).

Another manifestation of the psycho-energetic form of bodily memory is human health. A. Lowen notes that free overflow of energy in the body reveals itself by the grace of its move-

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ments. "When we move feelingly, our movements are filled with grace because they are the result of energy flowing in the body. Feelings are the key to the grace and spirituality of the body" (Lowen, 2000, p. 15). Besides, the restraint of the senses, which at the physical level is being disclosed in muscle tension, results in a lack of vital energy.

Classification of the bodily memory forms also allows to determine its structural features. The leading ones among them are dynamism and systematicity that can be described as the systemic openness of the bodily memory. Internally, the systemic openness of bodily memory is shown as the conditioning of the human spirit by emotions, and the grace of the body is implemented by the feelings someone experiences. Systemic openness of bodily memory allows forming body and personality structure while gaining the life experience. In fact, the action gives us access to the functioning of bodily memory. The systemic openness of the body memory is revealing itself internally, in the body itself, and externally, in action. Action is a moment of conversion of individual and social structures, is the limit where corporeality becomes most manifested in the social space, and the social field is most manifested in the individual's body. The maxim of the body increases in the process of forming the ability to practice, which, according to P. Bourdieu (2001), "develops like musicality". The social maxim increases in the process of forming patterns of established interaction. The systemic openness of the body memory also corresponds to P. Bourdieu's concept of "habitus" that emphasizes the mechanism of the body existence in interrelation. "Habitus is a product of history in the form of practices, which ensure the active presence of past experience in each body. It observes, participates, or simply falls into the space of these practices" (Bourdieu, 2001, p. 105). The systemic openness of bodily memory corresponds to the concept of E. Husserl's (1952) "intersubjectivity", i.e. modeling the body of another in social interaction. M. Merleau-Ponty's (2006) idea of "intercorporation" is also similar to the abovementioned, as well as his proposed concept of "Flesh", which is Me, and the other One, and the World itself at the same time. T. Fuchs (2017a) insists that the term "bodily memory" accurately describes the body in relation to the environment.

Our body depends on the expression of another, we feel the kinetics and intensity of its emotions through our own bodily kinesthesia and sensation. We expand ourselves (sensation and body) and include the body of another that we perceive. This dynamic interaction is the basis of social understanding. (Fuchs, 2017b, p. 298)

In oriental culture, the concept of "karma", which means the residual influence of all the actions performed, corresponds to the understanding of the systemic openness of bodily memory. The metaphor "the past coats a man like a cocoon" illustrates the image of man's unity, one's actions and one's world around.

The systemic openness of the body memory is the revealing of its dynamic essence and the fundamental basis of its commemorative function. The dynamism of bodily memory is concentrated in the cross-cutting axis: motive – feeling – state – action – space. Actualized sensations extend the corporeality into the past and then emerge into the present space by the action. Thus,

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corporeality includes also an action that a body is able to do at this moment and its responses to the results of its action.

The bodily memory dynamics is implemented by one and the same elements of memory, feelings, states, actions, etc. In such cases psychologists-practitioners often use the term "programs", referring to patterned and stereotypical behavioural responses. At some degree "programs" represent the phenomenon of the bodily memory openness. Although the "program action" is evaluated by the individual as an act of individual manifestation, in fact it is predetermined by previous life circumstances. In this sense, "program action" is an inevitable behavioural response. Indeed, it is a question of predesignation, of controllability of the individual and at the same time his ignorance in this regard. And A. Bergson (1999, p. 256) wrote that it is the present that calls, and memory responds to it, but it is exactly the memory that borrows the warmth giving life from the sensorimotor elements of existing action. Both one's own thoughts and external impulses can work as a trigger for commemoration. External influence can be quite active and even aggressive, like some forms of propaganda. The individual's unconscious pattern reactions and behavioural stamps are markers of program activation. The latter ones are very close to what is known in fiction and cinema by "matrix" – a sample, a template, the initial (parent) form. In the symbolic dimension, H. S. Skovoroda used the symbol "Shadow" to this phenomenon that directly indicates its unconscious or misunderstood as its own, nature. E. Durkheim (1938) called it "yesterday's man" (p. 16). P. Bourdieu (2001) uses the term "agent's self" in quotation marks, drawing attention to the fact that external structures are transformed into internal structures of the individual (p. 556). In essence, the "self of the agent" is largely due to the activity of social structures and is manifested as correlated by layers of experience true self. The difference between "self" and "true self" is inconsistency with oneself, the maximum degree of which may be the loss of oneself.

If we are aware of and accept our reactions as a result of external influences, they change and the action of programs stops from working. When we begin to practice the inner conscious activity, which, for example, is carried out by self-analysis and the following questions: why do I have certain desires, why do I have / do not have motivation for my affairs, and most importantly – whether my actions meet my deep needs; then the layers of "self" are removing. If we remain unaware of time and action correlations, then it will control our present. The illusion of freedom can be destroyed by the practice of emotional analysis, recognition of one's behavioural reactions. This skill is known as emotional intelligence. Self-awareness, conscious search for commemorative actions in one's life opens the way to a free life, a life without stamps, templates, behavioural programs.

It is obvious that commemoration, due to its essential nature, is functionally capable of ensuring processes of self-regulation. Let it be called conscious commemoration. The possibilities of conscious commemoration are based on the understanding that different levels of corporeality are organized as streams of bodily memory. Naturally, they form both the human body and the structure of one's personality. T. Fuchs (2017b) calls it "continuity of the self, which is constantly embodied" (p. 292). In today's globalized world and the information society, conscious commemoration as a practice of self-knowledge and self-regulation is very relevant. In this case, the conscious search for unconscious commemorative processes in the content of one's own life is only the first step. In general, the essence of conscious commemoration consists in paving the way to oneself, to find oneself. The foundation of this ability is the skill to balance traumatic impressions and free one's body from blocks. In special cases, it may be necessary to involve specialists and technologies, such as A. Lowen's biodynamics or T. Adorno's concept of "processing the Past". Still the self-implemented practice of conscious commemoration is

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also quite effective. Conscious commemoration allows influencing one's state, emotions, thoughts and, accordingly, actions. Since bodily memory is ambivalent in its functions – on the one hand, it functions as a bodily drive, and, on the other hand, it is directly represented in our actions, and our body always has a message for us both in a quiescent and in motion state. The body speaks not only by its appearance, but also by its posture, its movements and actions. It is needed only to understand its language. The path to freedom from experience can be overcome with knowledge of body language. Body language can be felt in the course of the accumulated and reproduced. Thus, the accumulated sense of ability is manifested externally as confident, responsible behaviour. Experiential knowledge of the social games' rules and understanding of their sense will be disclosed by the specific nature of actions and own style of successful individual's activity. The consequence of the available willpower is determination and perseverance. Skills, abilities, habits, individual guidelines are being revealed in the specifics of the applicability of the individual's vital forces in the social space. Thus, the full understanding of Paul Florensky's (2000) words is disclosed, that "our body is immeasurably closer to our spirit than any other object" (p. 427).

The first step of conscious commemoration is self-knowledge, the ability to read one's body. This means seeking for answers to questions about one's movements, gait, posture, facial expressions, gestures, set of emotional reactions, direction of thoughts, etc.; why are they like that?; what my experience affects them so much?; how would I like to see them?

A person's life is the life of his body. Due to the fact that a living organism includes the mind, spirit and soul, to live the life of the body fully means to live intelligently, spiritually and mentally. If we are imperfect in these aspects of being, it is because we do not fully belong to our bodies... We treat the body as an instrument or a machine... We do not identify ourselves with our bodies. (Lowen, 1998, p. 38)

The second step of conscious commemoration is self-construction. It is possible to move not only in the direction "I was before", but also in the direction "I can and want to be".

"Conscious commemoration" is a term used to denote the anthropological process that has become the core of modern commemorative practices and therapies of awareness. The anthropological process by definition is "the construction of the whole human being, his bodily energies along with the mental and spiritual" (Horujy, 1998, pp. 206-207). One of the known ways of self-construction (elevation to a higher level of organization) is co-creation in the course of a certain kind of interactions, for example in the symbol-making process. The effectiveness of the symbol-making process is explained not only by the structural correspondence between the symbol and the person, but also by the existing involvement of the symbol in the life-affirming principle. This kind of activity brings a person closer to his body, as a result of which a person becomes more spiritual. P. Bourdieu (2001) has an interesting definition of the human body as "finding an environment for the concordance" (p. 558). Therefore, the body is a spiritual process, and its harmonization in the course of conscious commemoration is the spiritualization of man.

### Originality

It has been found that commemorative practices, being a large-scale social phenomenon, have essentially an anthropological mechanism of realization – the bodily memory. Forms are classified and the leading characteristic of physical memory is defined. The fundamental bases and variations of the conscious use of the commemorative function of bodily memory are considered. The term "conscious commemoration" is proposed to denote a qualitatively new class of self-regulatory commemorative practices that present the procedurality of corporeality as an energetic, spiritual level of anthropo-existence.

### Conclusions

In most cases, the formation of body and personality structure occurs unconsciously. In one form or another, in the experience of each person there are a number of traditions, holidays, rituals in which he is involved directly or indirectly, consciously or unconsciously due to the commemorative function of bodily memory.

Obviously, it is advisable to consciously use the commemorative function of bodily memory. This implies an understanding of the nature of the possibilities of conscious commemoration (independent correlation of the psychophysical state) and its fundamental foundations (systemic openness of the bodily memory). Conscious commemoration is carried out as finding oneself in the process of self-awareness, self-regulation and self-construction. The starting point on this path is the idea of the forms of bodily memory: genetic (cellular memory, heredity), psychophysical (memory of different types, skills, muscle tone, etc.), psychoenergetic (emotions, mental states, mood, an unconscious action, etc.), mental (knowledge of the rules of social games, attitudes, thoughts, memories, ways of our detection, stereotypes, etc.). The skill of recognizing and observing them is significant. It is also necessary to understand and consciously use the openness of bodily memory in the line: motive – feeling – state – action – space. These locations are the levels of anthropo-existence in which the body is located, which substantiates the procedurality of the latter. The formation of body structure and personality structure takes place in the pulsations of anthropo-existence. Conscious use of the commemorative function of bodily memory allows you to harmonize your space through the regulation of your state (and actions), your state – through motives (and feelings). Such self-management takes a person to a qualitatively different level and, at the same time, is the most natural way to realize the commemorative function of bodily memory. The key characteristics of conscious commemoration are its independent character and "attachment of the mind to the body", which allows to define it as an independently organized body-spiritual practice of studying the memory of one's own body.

An important tool of conscious commemoration is drawing attention to one's body – the practice of introspection, which is realized through reading the language of our body. Being attentive to our own body, we can get rid of emotional blocks, automatic reactions, program behaviour. As a result, not only the body feels relief of muscle spasms, but the person's psycho-emotional state also improves. The mask of impressions of past experience falls down from the body; it becomes more relaxed, graceful, beautiful and healthy. The state of mind is being harmonized; a person is being open to conscious co-creation of himself. The latter actualizes a person's responsibility to himself and is the most ethical way of human existence from those that are usually practiced.



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In the scientific search, the phenomenon of bodily memory opens new horizons of understanding the corporeality, namely the corporeal nature of spirituality.

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## Антропологічний вимір комеморативних практик: феномен пам'яті тіла

**Метою** статті є аналіз феномену тілесної пам'яті в контексті комеморативних практик. Комеморативні практики – відомий з архаїчних часів соціальний інструмент, який в різні епохи мав різне призначення. В тоталітарних суспільствах офіційно організовані комеморативні практики часто використовуються з метою пропаганди і маніпуляції. Для більшості людей їх механізм залишається неусвідомленим, оскільки провідну роль у ньому відіграє тілесна пам'ять. Щільність сучасного соціального світу актуалізує вміння спостерігати за власними змінами і регулювати процеси їх перетікання. Це обґрунтовує дослідження феномену пам'яті

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doi: <https://doi.org/10.15802/ampr.v0i19.235987>

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тіла. **Теоретичний базис.** У роботі здійснено класифікацію форм тілесної пам'яті: генетична (клітинна пам'ять, спадковість), психофізична (пам'ять на відчуття різного гатунку, вміння, навички, м'язовий тонус), психоенергетична (емоції, психічні стани, настрої, безсвідома дія), ментальна (знання правил соціальних ігор, установки, стереотипи, думки, спогади, способи нашого виявлення, поведінки). Виявлено, що системна відкритість тілесної пам'яті складає фундаментальну підставу комеморативних практик. **Наукова новизна.** Запропоновано термін "свідома комеморація" для позначення антропологічного процесу, пов'язаного із самопізнанням, самобудуванням і співтворчістю, який вимагає розрізнення форм тілесної пам'яті, розуміння її структурних особливостей та функціональних можливостей. **Висновки.** Феномен пам'яті тіла відкриває антропологічний потенціал комеморативних практик. Він може виявитись як самостійно організована тілесно-духовна практика самобудування (гармонізації архітектури власного тіла й індивідуальності) на підставі самопізнання та самоспостереження (спрямування уваги до своїх рухів, реакцій, поведінки, чесного визнання своїх установок). Останнє складає фундамент свідомого співтворення. Феномен пам'яті тіла відкриває таїну одухотворення в процесі наближення людини до свого тіла.

*Ключові слова:* комеморативні практики; тілесна пам'ять; свідома комеморація; самопізнання; співтворчість

Received: 17.11.2020

Accepted: 28.05.2021