
The Structure and Function of Social Memory in Society

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Abstract: The article is devoted to the analysis of the content, structure and main functions of social memory in society. Also, social memory is interpreted as a set of experience, values, traditions and historical knowledge transmitted from generation to generation and reveals the structural elements of social memory, the relationship between individual memory, group memory and collective memory. In addition, its main functions are highlighted as identification (self-awareness), integration (unification of society), communication (sharing experience) and normativity (regulation of behavior).

Keywords: Memory, History, Youth, Folklore, Tradition, Morality, Self-Awareness, Social, Cultural Relations, Education

Introduction

Each society carries out its socio-spiritual development based on the past. Today, cooperation of the world community in the social, economic, political and cultural spheres is developing faster than in previous periods. Of course, such globalization processes are relevant and, along with putting the issue of national self-preservation of peoples on the agenda, attention is paid to the formation and development of national memory in people and, on this basis, to strengthening their place and role in the international political arena. The impact of today's globalization trends on the worldview and thinking of young people is arising from the need for rapid development. "Times have changed, young people have changed, or there are attempts to analyze this situation as a "natural process", which is natural for any scientist to worry about.". "What factors are causing the increase in hooliganism and crime among young people, especially teenagers? The fact that the concepts of kindness and morality are becoming completely alien to some young people, and vices such as indifference, irresponsibility, and the desire to make a living without working are emerging in them - it is a bitter truth, although true.". The simple, primitive reason for this is the problems associated with the understanding of national identity by young people.

Methodology

Therefore, the development and strengthening of national social memory in people, the socialization of history and the solid formation of national social memory in young people, the development of a positive attitude towards our national traditions and values, the enrichment and strengthening of the historical consciousness of the younger generation based on the requirements of the time, the realization of national identity, and the implementation of effective work to take a worthy place in the world community constitute the core of the important spiritual policy of the state and society.

Disputable events of the past, historical divisions, mythological views are causing socio-political disagreements in some countries today. This is called "memory wars" and is taking an important place in the global political space. The memory of a generation living in social memory gives rise to various disputes and debates. Since the beginning of the last century, the social memory of the world has been changing through the reconstruction of historical relations. In this case, the First and Second World Wars, the formation of the UN, the collapse of the colonial system in the 1950s-60s, the Cold War, the collapse of the former Soviet Union ensured the re-formation of the national social memory of the peoples. Today, the memories of that period are being revived in social memory.

The storage media that provide the functions of social memory - folklore, memoirs, textbooks, biographies, holidays, memorial days, architecture - have a great influence on the formation of a holistic cultural memory. Modern media include the media, radio, television and the Internet. Also, the main structural features of social memory - cultural heritage and attitude to it, the preservation of values, social mentality, national identity, etc., while its everyday manifestations are formed by the cultural level of a person, upbringing, habits, decisions. The structure of social memory also includes the concept of social consolidation, which is a constantly changing mechanism of activity, consisting of the erasure of certain things from memory under the influence of time and space, changes in lifestyle, changes in social and cultural needs, the state's policy towards history, and values that have lost their social value. Social remembering is a process that occurs as a result of the conscious consolidation of the situation through stimuli such as remembering events, oral history, experience, and subjective perception.

In his famous work "The Third Wave", Alvin Toffler "distinguishes three stages of human social development and social memory. The new level of activity of society and social memory was associated with the creation of the infosphere, the most important factor determining the development of civilization in the 20th century. It is this stage of civilization that E. Toffler called the "Third Wave", which includes: the collapse of mass society, the widespread use of information media, artificial satellites and computerization".

The material side of social memory is formed by the psychophysiological mechanisms of human memory (speech, works of art, books, technical means, etc.). Changes in social memory lead to changes in social consciousness. During the Soviet period, the social memory of the people was subjected to state influence aimed at distancing them from the entire religious culture, including faith and religious knowledge.

Philosophical scientist Sergey Khrapov indicates the following factors of technologization of social memory: "the formation of a technogenic society; new mechanisms of cultural fixation corresponding to electronic culture; the actualization of

social memory; the formation of technogenic values; the formation of virtual memory spaces based on new virtual communication; the formation of a technogenic personality as a new socio-anthropological type; technologization of cognitive processes of consciousness". These factors lead to the devaluation of national social memory and, as a result of the negative impact on the immanent properties of memory, enhance the amnesia of historical memory among representatives of the virtual world.

The formation of national social memory in society is The issues of improving socio-philosophical, historical, and sociological approaches are relevant as an important factor in the development of society for the following reasons:

firstly, studying and analyzing the concept of social memory from a sociological perspective is not only an important task for the higher education system, but also a guarantee of the spiritual preservation of the development of the current global society;

secondly, understanding the essence of national social memory, determining its place and significance in the social life of the state and society, determining its role, defining this concept, and conducting a structural and functional analysis of existing social phenomena in society are theoretically and practically necessary;

thirdly, the philosophical study of methods and tools, new pedagogical technologies, and educational factors that serve to strengthen the historical memory of youth in the national education system, cultivate and develop the historical thinking of students and young people, will have a positive impact on the state policy being implemented in the spiritual sphere, thereby improving the image of the country. does;

fourthly, there is an urgent task facing our society, which is the issue of national unity and solidarity. And this can be achieved with the national idea. The study of the ideological foundations of national social memory and its functional role in the formation of the national idea is of both theoretical and practical importance;

fifthly, in an information society, the occupation of human consciousness with false history and fabricated ideologies is gaining momentum, and a reliable spiritual "means of protection" that can resist such phenomena and form immunity in people is national social memory. At the same time, new and new methods are increasing in relation to the weakening of people's historical memory, and it is urgent to study them in depth, understand their essence, evaluate them sociologically and improve ways to eliminate them.

Result and Discussion

The structure of social memory expresses the commonality of society, human characteristics, and temporary actions. These include: folk memory - a memory in the nature of a narrative passed down from generation to generation; working memory - a memory system in which incoming information is stored and interpreted; racial memory - K. Jung - a repository of feelings and ideas inherited from the past of ancestors; autobiographical memory - a person's memory of events that occurred in his life; associative memory - a memory system based on the ability to remember associatives, that is, unrelated things; reproductive memory - a memory that affects the original stimulus; semantic memory - a memory divided into meanings; social memory - the transmission of social practices, value orientations from generation to generation, which ensures continuity in the development of social consciousness, regularities in people's behavior; unconscious memory - a

synonymous name for latent memory; biological memory is a synonymous name for genetic memory; genetic memory - a reflection of the results of the evolution of a biological species that has occurred over the centuries; long-term memory - in psychology, the memory of material combined with the general knowledge of a person; protective memory - a memory of real difficult experiences mitigation; episodic memory - this is the memory of specific episodes, their temporal and spatial parameters; implicit memory - the unconscious memory of the material; lexical memory - a person's memory for words; false memory - memories that are actually imaginary, containing events that never happened, form the structures of national social memory.

According to Aristotle, memory is an act of will, and the thinker compares it with a partial conclusion. "Aristotle considers memory in two aspects: on the one hand, he tries to answer the question of what it means to have memory, and on the other, he tries to describe what it means to have memory." One of the criteria that determines the development of any society is its attitude to its past and its great history. First of all, history, in addition to serving as a great memory for the state and society, as well as for the person and the people, is also an indicator of the level of national development. Therefore, the future of a country is measured by its attitude to its past. Of course, national memory is the main determinant in this, without which man would not have developed as a living being. However, memory, as a complex psychological process, can cause both positive and negative consequences, can either elevate the individual and society to the highest level or vice versa.

A society cannot be proud of its past and keep it only in memory without developing it. The reason is that living without raising its past to the skies and creating new ideas and actions in society is a phenomenon that has happened and will happen in the lives of many social units of world history, even in the dark pages of our national history. National historical memory, which arose as a result of the integration of values, spiritual and cultural heritage created by man and society, helps to understand the essence of social changes taking place in society. In addition, it serves as an important factor in the formation of national identity. By understanding history, a person understands himself and understands the meaning of life more deeply. Historical thinking, on the other hand, creates a person's activity as a person and shapes him into a well-rounded person.

There are the following forms of social memory in society, which include: reproductive - a set of knowledge obtained through direct communication with members of the community; memory of the older generation - a form of memory formed on the basis of the life experiences and historical memory of the older generation; written memory - a form of memory formed through written sources; reconstructive - the main form of preserving and reproducing historical experience to solve ideological, educational and other tasks; constructive - an unsystematic form of storing information, which includes ancient libraries, archives, collections of rare manuscripts, personal collections.

The problem of social memory has a socially complex structure, and it is important to study it from an ontological, axiological, historical, cultural and epistemological perspective. The problem of social memory has become necessary to study in the context of historical consciousness by the end of the last century (although it actually began in the 18th

century, its relevance is expected to increase). In fact, social memory is not the same as history and historical memory, but they are not separate from each other. In science, historical memory is an object of various interpretations. For example, if it is a way of preserving the past in conditions of spiritual crisis, an individual's creation of his own history, a collective memory of the past, or a social memory of society, historical memory ensures the continuity of society.

Sociologist Zhan Terentevich Toshchenko interprets historical memory as a repository of information, a process of preserving and reproducing the past. In his opinion, this repository can be subject to external influence as a condition of the existing system. That is, the ruling power system or ideology dictates that the content of historical memory can be changed and manipulated. How does this happen? The fact is that each ruling power, while controlling all spheres of society, forms an idea in society that suits it or is based on its views through its own or the ruling elite's attitude to its own and its homeland's past.

The structure of social memory is developed through the aggregates that are useful for the life of society: knowledge, skills, and incentives. Accordingly, social memory consists of two layers: the layer of the social unconscious - this is genetically inherited, the need for social instincts, and the layer of cultural heritage - material and intangible means inherited from ancestors or created by the current generation in the form of the national language, customs, knowledge and skills. According to A. V. Sokolov, "social memory as a system has its own structure, which consists of two layers: the social unconscious and cultural heritage". The layer of the social unconscious is filled with cultural heritage and traditions and, saturated with history, forms national social memory.

Conclusion

Cultural heritage occupies an important place in the structure of social memory, divided into spiritual and material culture. In addition, the social unconscious serves as an emotional basis for the intangible part of the cultural heritage and is indirectly reflected in cultural monuments. Spiritual culture is manifested in social life through the following and serves to ensure national unity: the national language sign is the basis of culture and the carrier of social memory. It ensures the continuity of generations, preserves historical events, memories and passes them on to future generations; folk oral creativity is the past emotional experiences, historical events, literary heroes, legends and tales, historical prototypes, folk heroes, leaders, historically formed cultural roots, works, poems and tales in the memory of representatives of society. According to Vladimir Nikolaevich Toporov, "The poet, as the keeper of divine memory, fulfills the role of the keeper of the traditions of the entire community. It is not easy to carry memory, to keep it intact. The Greeks called memory the "source of immortality". The poet carries not only memory to people, but also life, immortality. The memory that the poet carries is embodied in the poetic texts he creates in connection with the events that occurred during the process of creation."

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