

HISTORICAL MEMORY IN LANGUAGE AND SOCIO-HISTORICAL DISCOURSE

MEMÓRIA HISTÓRICA NA LÍNGUA E DISCURSO SÓCIO-HISTÓRICO

MEMORIA HISTÓRICA EN LENGUAJE Y DISCURSO SOCIOHISTÓRICO

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ABSTRACT: Generally, collective memory, or historical memory, applies to the shifting way by which collections of individuals build and then recognize with particular narratives concerning historical times or occasions, often based on today's conditions. The article's primary purpose is to consider the problem of historical memory in the framework of language and socio-historical discourse. The article attempts to demonstrate the close interweaving of historical memory, linguistics, and socio-historical discourse with social memory. To gratify the aim of the idea, the interdisciplinary, sociocultural, and historical-social approaches; methods of qualitative analysis (content analysis, comparative analysis) are taken into consideration. Therefore, based on the results acquired, it can be concluded that historical experience is the trigger mechanism that starts the operation of social memory. Plus, the properties of historical memory are indicated, such as virtuality, objectivity, mobility. Exploring historical memory, the authors relied on a multilevel approach.

Keywords: Historical memory. Social memory. Language. Socio-historical discourse.

RESUMO: Geralmente, a memória coletiva, ou memória histórica, se aplica à maneira mutável pela qual as coleções de indivíduos constroem e depois reconhecem com narrativas particulares relativas a tempos ou ocasiões históricas, muitas vezes baseadas nas condições atuais. O objetivo principal do artigo é considerar o problema da memória histórica no quadro da língua e do discurso sócio-histórico. O artigo tenta demonstrar o estreito entrelaçamento da memória

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histórica, linguística e discurso sócio-histórico com a memória social. Para satisfazer o objetivo da ideia, as abordagens interdisciplinar, sociocultural e histórico-social; métodos de análise qualitativa (análise de conteúdo, análise comparativa) são levados em consideração. Portanto, com base nos resultados adquiridos m, pode-se concluir que a experiência histórica é o mecanismo disparador que inicia o funcionamento da memória social. Além disso, são indicadas as propriedades da memória histórica, como virtualidade, objetividade, mobilidade. Explorando a memória histórica, os autores confiaram em uma abordagem de vários níveis.

Palavras-chave: Memória histórica. Memória social. Linguagem. Discurso sócio-histórico.

RESUMEN: Generalmente, la memoria colectiva, o memoria histórica, se aplica a la forma cambiante por la cual las colecciones de individuos construyen y luego reconocen con narrativas particulares sobre tiempos u ocasiones históricas, a menudo basadas en las condiciones actuales. El propósito principal del artículo es considerar el problema de la memoria histórica en el marco de la lengua y el discurso sociohistórico. El artículo intenta demostrar el estrecho entrelazamiento de la memoria histórica, la lingüística y el discurso sociohistórico con la memoria social. Gratificar el fin de la idea, los enfoques interdisciplinario, sociocultural e histórico-social; Se tienen en cuenta los métodos de análisis cualitativo (análisis de contenido, análisis comparativo). Por tanto, a partir de los resultados adquiridos m, se puede concluir que la experiencia histórica es el mecanismo disparador que pone en marcha el funcionamiento de la memoria social. Además, se indican las propiedades de la memoria histórica, como virtualidad, objetividad, movilidad. Al explorar la memoria histórica, los autores se basaron en un enfoque multinivel.

Palabras-clave: Memoria histórica. Memoria social. Lenguaje. Discurso sociohistórico.

Introduction

The analysis of the relationship between memory as a phenomenon and history, as well as the establishment of the relationship between social and historical memory and the consideration of the latter within the framework of socio-historical discourse has become very relevant in recent decades. The issues of historical memory are considered in different discourses, uniting around themselves many social and socio-humanitarian sciences: philosophy, sociology, psychology, ethnography, history. Philosophy, for example, considers the definition of the main trends and meanings of historical development as one of the key issues within the framework of memory problems. Sociology studies the influence of historical memory on society (E. Durkheim, M. Halbwachs, Yu. A. Levada, et al). In psychology, memory is viewed as a social phenomenon (K. Jung, E. Fromm, L. S. Vygotsky, A. N. Leontiev). The phenomenon of memory is closely related to the development of culture. Studies by J. Assman, P. Hutton, and Yu. M. Lotman are devoted to cultural memory. All sciences are in solidarity in the unanimous opinion that “the perception of present-day events directly depends on knowledge and assessment of past events. Historical memory is a powerful regulator of social consciousness” (Romanova, 2016: 31).

Concerning a person and the history of all mankind, such definitions as “memory”, “social memory”, “historical memory”, “memory of history” are often actualized, without which it is impossible to accumulate, preserve and subsequently reproduce social experience. As V.V. Putin stressed in his message to the Federal Assembly in the year of the 100th anniversary associated with the historical events of 1917, the socio-historical memory of the February and October revolutions is "a reason for unification, not delimitation". The historical memory of society should exist, because it must not allow the repetition of the causes of new tragic events, because “we need the lessons of history, first of all, for reconciliation, for strengthening social, political, civil harmony” (Message Of The President Of The Russian Federation To The Federal Assembly Of The Russian Federation 1.12.2016).

True historical knowledge, as a rule, tends to some ideal - absolute, objective knowledge about historical knowledge, socio-historical determinants of development and history itself, whatever it may be in true reality, however, progress towards this ideal is usually complicated by the presence of a number of scientific, socio-political and general cultural patterns (Shakhbanova Et Al., 2019; Kasyanov et al., 2020). One of this kind of patterns is associated “with the mechanisms of the functioning of historical memory - a phenomenon that includes both the results of scientific knowledge and all elements of “ordinary ”historical knowledge, people's ideas about their history, historical events and personalities” (Pushkareva, 2008: 149).

Genuine knowledge, according to L.P. Repina, consists in bringing the traces left by the feelings of society in accordance with a certain template; it is associated with the concept of a “trace” (an imprint in memory and the theory of history), therefore, the subject of true knowledge is not the historical event itself (REPINA, 2004), but exclusively “its imprint in the mind. The image - “trace” is first transmitted by the direct participants in the event, and later it is transformed according to certain laws by subsequent generations” (BOLSHAKOVA, 2017: 41). This is the difference between memory and history. Interest in historical memory does not in any way testify in favor of the fact that the guidelines of the past should be returned; it is, most likely, a kind of defensive reaction of society, its opposition to the threats of a total loss of identity guidelines.

Materials and Methods

The category "memory" has an interdisciplinary status and is the subject of research in the social sciences and humanities, this category has become very relevant for the scientific community in the second half of the twentieth century. It was at this stage that the need arose to form their own national history, to create “their own narratives,” which gave impetus to the

development of all kinds of commemorative practices. There are tendencies to use the category "memory" in combination with such theoretical concepts as "historical experience", "historical development" (Tereshchenko, 1992). Within the framework of theoretical and methodological scientific research already in the 21st century, the category "historical memory" was introduced into scientific circulation and understood as information actually functioning in a given society at a given time (Mekaeva, 2011: 19).

At the origins of the study of memory was the French sociologist M. Halbwachs, who in his writings tried to build evidence in favor of the fact that the individual's memories are dependent on social orientations; he also spoke about the role that memory plays in a person's life (Halbwachs, 2007). Determining historical memory as an object of study, researchers are faced with a variety of theoretical and methodological approaches that develop the main ideas of the founder of memorial problems and research on collective memory M. Halbwachs [Halbwachs, 2005], who was the first to propose an interpretation of memory as a socially conditioned element of social consciousness and collective identity.

The study of historical memory is usually a reconstruction of the identification structures inherent in the consciousness of the "remembering" era (Kharchenko, Igosheva, 2019). The concepts of "identity" - "memory" - "discourse" - "image" - "myth" turn out to be mutually linked to each other, existing in the same problematic field (Romanova, 2016: 34). These categories represent the semantic coordinates in which modern research on the history of memory exists; and they, in our opinion, show the secret of the attractiveness of research on the history of historical memory.

The theoretical and methodological foundations of this study are to highlight the conceptual provisions of social and historical knowledge, revealing such basic concepts as "historical memory", "social memory" and "collective memory". The methodology of this research includes interdisciplinary, sociocultural and historical-social approaches; methods of qualitative analysis (content analysis, comparative analysis), which makes it possible to use the methodological interdisciplinary potential of related fields of scientific knowledge. The result and purpose of this study is to consider historical memory as a phenomenon that integrates the relationship between the memory of society and history, i.e. its consideration as part of the socio-historical discourse.

Research Results

In the field of socio-historical knowledge, it happens that researchers do not differentiate between two types of memory - historical and social, and put an identity between them. Such

an assimilation, according to P.Yu. Chernikov, "impoverishes the epistemological potential of historical and social memory, neutralizes their deep meanings, leaving aside their essential, conceptual foundations and paradigmatic characteristics" (Chernikov, 2016: 2). M. Halbwachs, drawing the dividing line between historical and social memory, notes that within the framework of social memory is stored what is alive in the public consciousness, and meanwhile, history artificially revives what has already sunk into oblivion, which no longer exists in reality creating the illusion of continuity. History itself could be a universal memory, but, as we know, there is no such memory (Halbwachs, 2007: 20).

Further, according to the theory of M. Halbwachs, memory cannot be considered as something inherent exclusively in the "individual body or mind", since there is a unique phenomenon of the formation of group social consciousness, the study of which requires an interdisciplinary approach within the framework of socio-historical discourse. M. Halbwachs identified interrelated types of memory: individual memory based on personal experience and collective (social) memory (Halbwachs, 2005: 8). Thus, M. Halbwachs focused his view on the study of memory in the context of the social dimension. However, in this case, the functioning of social memory unfolds within the historical process.

History brings back the forgotten, erased from public memory, it strives for objectivity in assessing historical events, cause-and-effect relationships are traced in history, and there is no subjectivity and spontaneity. L.Yu. Logunova used the term "historical memory" in her works, which correlates with the terms "social memory" and "collective memory" (Logunova, 2011). The researcher believes that it is incorrect to consider historical memory in isolation from social memory.

M. Halbwachs, developing his ideas in the article "Collective and Historical Memory" (Halbwachs, 2007), distinguishes the following forms of memory: individual (autobiographical) memory, which is viewed as exclusively personal memories belonging only to an individual; collective memory - based on the personal experience of group members, the memory of relatively small groups, which is associated with the processes of oral transmission of information and the past (Kharchenko, 2011), "living" history; historical memory, which is understood as the memory of large enough groups for which individual memories are no longer relevant. Written sources are the main tool for such memory. The actualization of this form of memory occurs after the living carriers of information about the past, storing and transmitting this information, cease to exist.

Concerning the relationship between the two types of memory, M. Halbwachs emphasizes that collective memory does not coincide with history (historical memory), because

history is a collection of those facts that have occupied an important place in the memory of people. However, being read in books, studied in educational processes, the events of the past are actively selected, analyzed, compared and systematized, “based on those needs or rules that were not relevant for those circles that have kept a vivid memory of them for a long time. The point is that history usually begins at the moment when tradition ends, when social memory fades or disintegrates” (Halbwachs, 2005: 14). From the above, it becomes obvious that historical memory, like any other memory, is selective, but the genesis and nature of this selectivity, as well as the selection mechanisms, still remain unsolved, vague and ambiguous. Simply put, it is not always clear and understandable by what principles certain historical events are recorded by social memory for long periods, while others are erased, disappear from the annals of memory, and sometimes from history.

One of the definitions of memory that meets the parameters of historical knowledge is that memory is a universal creator and keeper of the past, which is endowed with the ability to stay in time, because it “selects, stores and reproduces information” (Bolshakova, 2017: 40). Historical memory is associated with the comprehension of social and historical events; it is a channel for the transmission of knowledge about the historical past and constitutes the foundation of collective identity.

Historical memory is to a certain extent a focused public consciousness that reflects the significance and relevance of information about the past in close connection with the present and future. K.S. Romanova rightly argues that collective historical memory is by no means, what historians say about the past. History written by professional historians is certainly of some importance, but only for a small segment of society. The history “written” by historians often implements some ideological tasks, “reflecting certain interests of the authorities for a specific present time. Memory is not abstract knowledge of any events. Memory is life experience, knowledge of events experienced and felt, reflected emotionally. Collective memories are a set of actions and feelings that go beyond the interests of a narrow circle of professional historians” (Romanova, 2016: 32).

It is worth noting that these actions and feelings can largely rely on the history written by professional historians, but they do not directly depend on it in any way. Stories about life in groups, collectives, and communities make it possible to better comprehend the impact of socio-historical determinations on the continuous interaction between the being of the individual and the being of society. As V. De Golzhak notes, “If an individual is a product of history, then this history condenses, on the one hand, a complex of socio-historical factors that are included in the process of socialization, and, on the other hand, a complex of intrapsychic

factors that determine the subject's ability to influence both his existence and the social context he fits in" (De Golzhak, 2003: 225).

Despite the diversity of existing definitions, many of them have something in common that allows us to highlight the main features of historical memory as a collective phenomenon, as a social experience that does not exist outside of society, which is the bearer of this experience and determines its content; as a phenomenon closely related to such processes as identification, socialization and adaptation of a person in society. According to M.V. Kolmakova, another feature inherent in historical memory as a socio-historical phenomenon is subjectivity caused by the activity of its source (transmitters) (Kolmakova, 2016).

There are two main mechanisms of memory transfer: personal, in which the source (transmitter) of the text carrying information is the individual, and institutional, when the transfer is realized with the participation of institutions specially created for this purpose (Kalita, 1998: 16). Transmitters select carriers of historical memory, determine its content. The carriers of historical memory are images, the reproduction of which presupposes their localization in time and space. The next property of memory is its virtual characteristic. The virtuality of historical memory is manifested in its imagery and symbolism. The terms "image" and "symbol" are generally used to refer to carriers of memory. Thus, the symbol is understood as past memories, traces of the past, which, as carriers of historical memory, represent the connection between image and meaning and are subject to intellectual comprehension (Assman, 2004: 56). Intellectual comprehension involves filling the symbol with meaning, which, in turn, is the content of the transmitted social experience.

According to P. Nora, historical analysis should be focused on what is most symbolic in history. It is this (symbolic) reality that differs from the "sensible and tangible, more or less material" reality that is the object carrier of history (Nora, 1998: 73). Another property of historical memory is its mobility - the ability to change and act quickly. Moreover, mobility can be considered in relation to historical memory in two aspects. History, unlike memory, should not worry about the present, "the historian completely abstracts from the present, resists political momentary moment and examines the past with caution and thoroughness, not paying attention to the consequences" (Megill, 2007: 104). Historical memory "cannot but respond to the external environment (radical processes, social changes, new events), therefore, it changes quite rapidly in accordance with changes in the spatial and temporal framework" (Kolmakova, 2016: 355).

The symbolism, imagery of historical memory is largely conditioned by such its property as the desire for tradition. "Tradition presupposes the transmission of the historical

and cultural heritage from generation to generation in the process of the formation of a certain canon. Canonization presupposes the “legitimization” of historical experience”, that is, what determines the events of the historical past, what has the most important part of the heritage of a certain community (Kolmakova, 2016: 355). At the same time, the appearance of the canon requires representation, which is exactly what commemoration is: when worship arises, memory becomes commemoration. The phenomenon of commemoration is not always associated with the events that took place. The main task within the framework of socio-historical discourse is the confirmation by the society of its unity and community, strengthening ties within the community through the attitude to past events shared by its members, or, more precisely, through a shared relationship to the representation of past events (Megill, 2007: 116).

Forms of commemoration can be called certain "places of memory". For most people, "places of memory" are mainly associated with material objects: sculptural and architectural compositions, museum artifacts, family heirlooms, etc. The combination of these objects will make it possible to create an external space of historical memory, which German researchers call historical culture (Kolmakova, 2016: 355). The opposite phenomenon of commemoration is the process of recommitment as a kind of conscious process of oblivion of some painful for society and tragic events of the past, and this process, according to O.O. Dmitrieva, should also be interpreted as one of the mechanisms for the formation of historical memory (Dmitrieva, 2015: 134).

Social memory in a broad socio-philosophical interpretation appears as a socio-cultural determinant of social development, while the scientific understanding of historical periods depends on the understanding of culture as a whole. “Considering culture in the tradition of experimental theory - where culture is understood as a socially significant experience of human activity, passed down from generation to generation - we can consider temporality, captured in the knots of historical memory, the quintessence of the secondary determination of society” (Pushkareva, 2008: 150). Pushkareva writes that historical memory itself is formed and created at two levels - at the theoretical level, in historical science, on the one hand, and at the level of everyday consciousness, on the other. At the same time, it is obvious that in the collision of these two levels the formation of historical time in the proper sense of the word takes place. The key factor influencing this process is “human collective memory. Just as the past can be actualized for an individual only through his own memory, so the history of a society exists only through social memory” (Pushkareva, 2008: 150).

As pointed out by VB Ustyantsev, “the memory of society unites a set of methods and algorithms of cognitive activity that reveal the historical past” (Ustyantsev, 2018: 415). Being

a multi-dimensional and multi-faceted socio-cultural and socio-political entity, social memory is distinguished by several dimensions. In the first dimension, "it is a unique institution created by people for the reproduction of material, spiritual values and resources of civilization". In the second dimension, social memory appears as an information system, where special patterns of preservation, rethinking and transmission of information about the historical past operate. In the third dimension, social memory is "a complex system of sociocultural activity, which is distinguished by collective subjects, ways of preserving material, verbal, written artifacts". The coordinated and close interaction of these three levels is determined by "the influence of historical conditions, the forms of organization of social life developed in society and the prevailing types of mentality" (Ustyantsev, 2018: 415).

Within the framework of modern society, V.B. Ustyantsev also identifies several horizons for measuring socio-memory that form its spatial structures: traditionalist, communication and global horizons of the reproduction of the past (Ustyantsev, 2018).

Traditionalist horizon is revealed in the phenomena of everyday culture, where on the basis of daily practices the ordinary attitude to the past is formed. The basis of such an attitude is comprised by traditions as the forms of social regulation of public life inherited by individuals, where the connection between the present and the past is realized, the continuity of generations is achieved (Ustyantsev, 2018: 415-416).

The impact of "images of the past on the vital activity and consciousness of the subjects of history is largely determined by the system of communications developed in society. In this regard, the communication horizon of social memory ensures the preservation and transmission of historical codes, texts, artifacts of the past, thereby contributing to the continuous reproduction of historical reality in the life of generations. Sustainable channels of communication between the present and the past form information niches where historical experience and historical knowledge are preserved".

The global horizon of social memory in recent decades has been taking on a clearer outline. "Expressing the beginning of the real integration of the peoples of the world into a single community, globalization is reflected in new definitions - "the memory of humanity", "the memory of the world community", and "the memory of the megasocium". With all the variety of global processes, information flows in the space of mass media, culture, education have the most noticeable impact on consciousness" (Ustyantsev, 2018: 417).

By defining the dimensions of memory, it is possible to accurately determine and differentiate the levels of memory: historical, social, cultural. Rebrin represented social memory as "carried out by society with the help of special institutions, the process of fixing in

a universally significant form, systematizing and storing (outside human heads) the theoretically generalized collective experience of mankind, obtained in the development of science, philosophy of art, knowledge and imaginative ideas about the world" (Rebrin, 1984).

Discussion

The widespread use of such concepts as "social memory", "historical memory", "cultural memory", "collective memory" required certain generalizations that would reveal their content and highlight the definition of each of them. However, given that the research is carried out at an interdisciplinary level by various specialists: philosophers, sociologists, cultural scientists, psychologists, it is not possible to develop a single categorical apparatus due to the difference in the subject of research. Nevertheless, it is possible to identify the key concepts that characterize historical memory as a phenomenon of history, in particular: "space", "time", "place of memory", as well as one of the key functions of historical memory - the formation of social identity. Special attention should be paid to the huge potential of history, which creates the basis for the formation of historical memory.

In psychological science, memory is considered as a reflection of human consciousness of what happened in the past experience through such mnemonic operations as memorization, preservation, subsequent reproduction and forgetting as a preserved process. However, within the framework of socio-philosophical analysis, memory is interpreted as a sociocultural, mental phenomenon, focused on the normative, collective and cultural aspects of social memory (Bolshakova, 2017).

According to S.V. Tikhonova, memory is a basic quality of human culture and history of humankind, "allowing to ensure the transgenerational, diachronic integrity of society, to use the past to design the future, forming a collective identity as the foundation of social solidarity. The development of institutions of social memory is determined by the general logic of social development" (Tikhonova, 2017: 68).

The definition of "collective historical memory" is vague and does not allow distinguishing one level of memory from another, since collective involvement is inherent in social memory (since, acting as a memory of a certain group, it goes beyond the boundaries of individual memory) cultural and historical memory that creates community in an unlimited time horizon. Thus, collective memory can be called any level of memory associated with the formation of group identity (Bodnaruk, 2021). Since the past does not allow itself to be conserved, it is constantly mediated by the present, adapting to it. However, how and to what extent the process of "manifestation of the past is observed depends on the spiritual needs and

intellectual potential" of society (Chernikov, 2016).

Analyzing the concept of "historical memory", researcher K.S. Romanova, points to its various interpretations: as a way of preserving and transmitting the past in an era of loss of tradition, as an individual memory of the past, as a collective memory of the past, as a social memory of the past and, finally, simply as a synonym for historical consciousness. At the same time, the author emphasizes that historical memory is a collective concept; it includes not only the accumulation and preservation of past social and historical experience, but also its understanding. "Historical memory reproduces the continuity and succession of social life" (Romanova, 2016: 32). If the content of historical memory is the events of the past, then social memory is a dynamic structure in which communication takes place, the translation of historical experience, the key goal of which is to define and form value-orientation unity in society. Chekhlov writes in his research that memory itself consists of social memory in a narrow sense as a "storage of information" and historical memory actually functioning in a given society, between which there is constant interaction, which involves the use of information from the "storage" by historical memory (Chekhlov, 2002: 20).

Conclusion

Thus, the problem of historical memory is relevant and, at the same time, debatable in modern socio-historical discourse. As the analysis of scientific sources has shown, scientists are conducting research on historical memory in connection with social memory. Important are the issues of the correlation of historical knowledge, historical memory and interaction with social memory and social consciousness. As pointed out by M.A. Barg, "public consciousness is historical not only due to the fact that its content develops and changes over time, but also because by its certain side it is "turned" into the past, immersed in history" (Barg, 1987: 5-6).

The categories "social memory" and "historical memory", having an identical object of reflection, differ in the ways of fixing its content and in the forms of reflection of being at different levels: from informational to cultural-semiotic. In the socio-historical context, memory acts as an object that performs socially important functions - information content, preservation, transmission of historical experience; at the same time, historical memory is not only a channel for broadcasting information about historical events localized in time and space, but also an essential component in the process of forming national identity.

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