

# People's Historical Memory as a Pledge of Preserving the Sociocultural Identity and Healthy Life

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**Abstract:** The paper explores the problem of the relationship between historical memory and the preservation of the sociocultural identity of society. The authors argue that the presence of an adequate historical memory is the key to the future development of society. The demand for historical memory increases sharply during periods of social transformation. The need to take into account the characteristics of society and its historical traditions is noted. The paper analyzes the influence of historical memory on the entire humanitarian education system in Russia.

## 1. Introduction

The relevance of the study of historical memory, which acts as a guarantee of preserving the sociocultural identity and a healthy lifestyle of the people, is due to many factors. First, historical memory acts as one of the dimensions of social memory, which contributes to the survival of society in crisis conditions. Second, historical memory contributes to the preservation of social structures that act as the basis of the sociocultural identity of not only a person but also of society. Third, the awareness of the meaning of the historical process, which is reflected in historical memory, can act as a criterion for the physical and spiritual health of society.

## 2. Materials and Methods

The methodological basis of the study is the ideas and principles of systemic and synergetic approaches that contribute to the disclosure of the meanings of the new learning model as a guide to natural integration, based on the idea of the diversity of social unity. The paper used general scientific methods: analysis, synthesis, analysis of special literature devoted to the problem of research. Historical memory, which is the key to preserving sociocultural identity, is formed according to the laws of dialectics and retains both the national image of science and its universal features. In this regard, historical imagology occupies a special place, which is engaged in the study of the mutual perception of countries, peoples, and states in the context of their conflict interaction. This new interdisciplinary field is acquiring important methodological significance for the entire field of the humanities, since such complex historical phenomena as the national image, national stereotypes, etc., serve as the object of research. It is important to emphasize here that it is in contact with another culture and interaction with it that leads to an understanding of the relativity of values, cultures, and also social reality itself. National images of history are determined by their ambivalence and the contradictory nature of historical epistemology itself. Therefore, the result of such inconsistency is the various manifestations of national images that are immune to their own obsolescence [2].

If we approach history with the methodological principles typical for the natural sciences, we would be tempted to cross history with futurology and derive hard constants that describe the future. In this case, the historian, using the method of projecting the past into the future, would formulate completely reliable forecasts for a long period. However, it is worth recognizing that history is a sphere of knowledge with its own subject, methods, and goals. This toolkit can be considered by analogy with the natural science block of disciplines since epistemological mechanisms characteristic of any cognitive process are observed here. From this point of view, we can talk about the similarity of scientific forms of thinking and analysis, but only to the extent that the professional specificity of research on such a complex object as the “past” allows. A healthy lifestyle involves the study of memory in the context of historicism as a method that can most accurately describe the phenomenon of memory in the history of society.

### **3. Results**

The problem of improving society involves relying on its historical roots, where members of each community find excuses for their existence, looking for meaning in the continuation of the genus. The historical memory for the younger generation acquires fundamental importance since young people have always sought to rely on idols. Moreover, it is important that these authoritative people be ancestors. The situation is aggravated by the fact that historical knowledge is subject to transformation to a greater extent than other sciences and academic disciplines. Recently, historical memory takes the form of historical hermeneutics. However, it is significantly weighed down by the subjective preferences of historians themselves, when a particular historical event can receive a variety of interpretations, often polar.

It is difficult to agree with the position according to which social memory acts only as a function of history, which includes not only the saved experience of generations but also an assessment of individual historical phenomena that narrow the significance of social memory. The positioning of memory exclusively in the functional sense leads to the limitation of the epistemological capabilities of history as a science and academic discipline. If the subject (knowing their past) limits specific historical events exclusively to the axiological approach, then important essential characteristics of society would be lost, without which this subject has no future.

Preserving the sociocultural identity involves the use of social memory, which is manifested as much as possible in identifying the problems of similarities and differences in historical and social memory, as well as an analysis of the relationship between social memory and historical knowledge. The implementation of such methodological procedures allows us to determine the structure of historical memory, including the analysis of the content of its elements, as well as the consideration of social memory when there is a need for a comparative analysis of social and historical memory.

The significance of historical memory is that it guarantees a healthy generation only under the condition of a conscious reference to the past, not dividing it according to the axiological principle into positive and negative periods.

Scholars working in this direction are sure: what is called memory in the modern world is not memory, because it is already “... a story that absorbs memory” [4]. In the context of public health, this thesis can be seen as a call for a careful attitude to the past, especially in cases where we are going to define it as a historical.

When examining the role of historical memory as the key to maintaining a sociocultural identity, it is important to pay attention to the fact that such manipulations that distort the content of social memory are not so common. However, a story spanning large periods of the past is less susceptible to manipulation; that is, it forms a healthy historical consciousness. If social memory holds a huge amount of memorized material, this means that its carriers do not focus only on material sources-carriers of an objective picture of the past.

### **4. Discussion**

An attempt to change the content of historical consciousness has a serious impact on the content of historical memory, which actualizes the problem of adequate perception of its content. Such a context indicates the impossibility of understanding a historical event or fact in isolation from the surrounding social reality. There is a clear distortion of the content of not only historical memory, but also a social one, which is

reflected in the study of D. Tosh, for which the term “social memory” quite accurately reflects popular knowledge about the past. Social groups need evidence of their existence in the past, but they need a picture of the past that serves to explain or justify the present through historical certainty. That is why, according to D. Tosh, social memory has a significant distorting effect. The author identifies three features of social memory with a special distorting effect: traditionalism, nostalgia, and faith in progress. The orientation toward authoritative precedents is typical for the traditional feature; the idealization of the past characterizes nostalgia. Belief in progress insanely idealizes the future. Traditions, nostalgia, and faith in progress, as the main components of social memory, can satisfy the deep psychological need for the formation of such a picture of the past and such a project of the future that is most acceptable to an individual subject, social group, or society as a whole. However, there are serious arguments against such an approach, the essence of which is that “... as a comprehensive concept, they require the past to meet an underlying and often unrequited need, look for a single-window into the past, and this ends up underestimating everything else” [7].

Attempts to give the event a “historical” meaning and significance are made when it is necessary to eliminate its traumatic nature. From this position, it can be argued that “history” gives importance and meaning to the relationships of the subjects of the historical process, building events in time. There is a connection of the present with the experience of the past in such a way that it is possible to outline the future perspective of human activity. In our opinion, the traumatic effect of social memory can be avoided within the framework of historicization using various strategies that allow one to place an event that traumatizes society in a historical context.

Historical memory can act as a guarantee of the sociocultural identity and healthy life of society if we take into account the features of modern ideas about historical memory. Thus, the leading trends in modern social memory are decentralization and fragmentation of its content.

In current conditions, axiological saturation is increasingly observed which is mainly able to determine the processes of conservation and reproduction of its content. It is the value that can present a compendium of components of the deep layers of the intentional structure of the personality in its inextricable unity of the past, present, and future.

The study of the features of historical memory, which serves as the key to preserving the cultural identity and health of society, takes into account the fact that the problems of teaching Russian history have long become a source of public schism. This destructive energy is used by interested circles and is skillfully directed along the path of social hatred not at the level of theory, but also in practical activities, working to accelerate the destruction of the fundamental foundations of statehood.

The relationship between history and spiritual health becomes especially apparent in the era of information wars. The fact is that the historical past is increasingly becoming the object of epistemological manipulations. This is largely due to the general availability of history, to which all are involved in one form or another. The problem is that the truth of history in its professional form is not always in demand. However, pseudo-historical fabrications always excited ordinary people. That is why the historical past is often used by individual actors as an instrument of spiritual separation or a way of cultivating mutual hatred. The solution to such problems is complicated by the fact that history does not obey the same strict laws as, for example, physics since it does not translate into the language of exact categories, which gives nonprofessionals reason to doubt the scientific status of history. It is clear that history, in comparison with exact disciplines, often presupposes a type of thinking that fundamentally differs from the natural sciences not only in a completely different emotional and political type of perception but also in generalizations and practical use of the results of cognition.

The dominant model of the functioning of the domestic educational system is a strong paradigm, which is implemented in the form of implicit rules of social life [3]. The relationship of sociocultural identity and a healthy lifestyle with history can be traced already at the school level. Historical education has always been recognized as a strategic direction of state policy in educating the younger generation. That is why social values that determine the cognitive work of both student and teacher with historical information become the basis for the formation of the structure of their value-loaded categorical landmarks. This is because any historical event can never be deprived of its objective, spatial, and temporal characteristics, but may or may

not be accepted by society as a very significant fact, in turn, to become a source of historical, social, national, religious, or different identification [1].

Historical disciplines are no less important in the formation of national identity. The practice of recent decades indicates that, in its scale and effectiveness, history is a much more powerful ideological and psychological weapon than professionally prepared public relations campaigns of individual political leaders. In this context, historical education can be considered as a sphere of high energies, which has a socio-spiritual origin. The influence of history on the mass consciousness is difficult to overestimate, because it has great penetrating capabilities, covering all sectors of the population. Here, an important factor is used as the individual adaptability of history presented not only in scientific or educational systems but also through historical ballads, myths, etc.

The indicated characteristics of history as the guardians of sociocultural identity and spiritual health acquire special significance for Russia. However, such a campaign had negative consequences, which manifested itself in an increase in the number of the army of historical amateurs, as well as in the formation of a new mythology, which was aimed at the spiritual and value reorientation of the people. For the younger generation of particular danger is the moral and psychological corruption of the public consciousness of the Russian population. Such disorientation among young people is largely due to the new historical mythology, which is much more dangerous than the Soviet one. The interested forces will not allow maintaining the ideological neutrality even to the most harmless myth. For example, A. Gulyga states, "The Russian idea of universal salvation was born from the country's catastrophic past. Nowadays, the whole world, despite the apparent prosperity, is sliding into disaster. Therefore, Russia's experience in overcoming disaster is important for everyone, precisely, for those who foresee this misfortune and are convinced that it can be avoided. The Russian idea does not exist for those who believe that while production is growing, and the police are working safely, nothing bad will happen" [6]. G. Gachev extrapolates this idea to a higher level, arguing that the invariant of a single world is "seen – understood – affected" by each nation in its special projection, which, in essence, is a national image of the world [5].

A feature of modern science is the integration of various scientific areas, which is fully manifested in historical science. Moreover, Dario Salas Sommer, in his fundamental book, tried to prove the connection between quantum physics, debauchery, and morality. No less important is another direction in the study of the essence of historical memory. Religion, according to modern views, is a private affair. An ideology has taken its place, which is pretty much planted in advanced countries and is planted with all the power of the state, although Russia is forbidden to have a state ideology. In the West, everything has been ordered to believe in democracy or to respect the rights of sexual minorities.

The fact is that in the modern world, conformism has become the norm of life, and a person begins to live according to circumstances. Values are shifting in the motivational sphere of public and individual consciousness, which carries a danger to the world. Ignoring their historical roots leads to the loss of spirituality at the level of the whole society. As a result, there appears a whole group of people cultivating an unscrupulous lifestyle, that is, life without conscience, mercy, mutual understanding, and other moral principles.

The total alienation characteristic of the era of globalization has led people to begin to focus mainly on consumption. This can be partially understood because possession weakens the feeling of anxiety for the future and removes the discomfort of the present. However, on the other hand, it forces us to continually seek and feel dissatisfaction with all that has been achieved at this historical moment. It can be stated that societies that set the accumulation of material resources to the detriment of the spiritual as their goal are not quite healthy, insatiable possession forms a neurotic personality because pathological dependence on things is a direct path to losing oneself.

## **5. Conclusion**

Thus, historical memory can be considered as a guarantee of sociocultural identity, as well as guarantees of a healthy life of a people only on the condition that its objective image is accessible to all segments of the population. At the same time, the historical memory of people can be a guarantee of preserving the sociocultural identity and a healthy lifestyle of the people, if it can form an adequate picture of the past, adequately reflecting the history. Only in this case, the society can extrapolate the best, heroic pages to the

present and future of the representatives of this society, creating optimal conditions for the development of younger generations.

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