The memory phenomenon essence and the meaning of its concept

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The purpose of the following scientific exploration is to outline a systematic study of the essence of the memory phenomenon meaning and its concept of the most significant philosophical concepts and ideas. Consequently, the phenomenon of memory in socio-humanitarian knowledge in our scientific research includes a philosophical reflection of the social sciences and humanities results, as well as their inter-disciplinary environment in following the essential aspects of the memory. Philosophical study of the phenomenon of memory challenges interpretation of the subject field of research as an object marked by this concept throughout its progress. In the present research of 'memory' as a profound system, we overview the fundamental memory concepts, i.e., the categories on which it is grounded. The study of the memory phenomenon guides our attention to the history of its perception in philosophy i.e., such research fields, and subjects that succeeding con-verted a research source for the development of the memory philosophy. Therefore, we consider the philosophical context of the definition of memory in the socio-humanitarian sciences and philosophy, the concept of "memory", its subject field, studied by psychologists, sociologists, historians and philosophers. The following reflection remarks the main meanings considered in determining the subject field of memory to us, considering memory in the logical relations of thing-thing, properties, relations. The general approach, which incorporates the subject field of memory, its onto-logical meaning, is the relationship between man and reality (in individual memory), social group, community, society, and reality (in collective and social memory). From our viewpoint, the unifying "denominator" is the definition of the relationship be-tween the subject and reality, and the subject in its meaning allows the connection of ontological meaning with epistemological (because it is the subject that knows) and praxeological (carrying out activities) meanings. In this case, we consider that "ultimately" the carrier of memory is a person, in the social sense of the individual, even with the advent of artificial storage of the Internet, etc. In acknowledging the definition of the subject field of memory, we analyzed several definitions of "memory" in national and foreign philosophical literature, including those stated in specialized philosophical publications, encyclopedias, and dictionaries. Having reviewed the fundamental semantic relations in different definitions of memory, we note our working definition of memory, with which the Institute of Memory has been working since 2015. This definition was given by the Soviet academician G. Popov and is represented in his work "Phenomenology of Memory", which includes procedural significance, the problem of which was posed by Ameri-can philosophers.

Key words: memory; memory studies; memory environment; definition of memory; phenomenology of memory; memory concepts; skills.

**Fundamental and applied researches
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Volume 34, Number 4, 2019

*Maltsev, O.
The memory
phenomenon essence
and the meaning ...*

Introduction

To start with, we assume the analysis of the memory phenomenon essence and the meaning of its concept refers to the crucial turning points in the history of memory research, those qualitative changes in understanding, which indicated the importance of stages of memory and which led to the emergence of philosophical theories and (or) change vectors in the study of this phenomenon. By this, we outline the mechanisms of memory, heuristic, and memory logical models, the concept of memory perception in human activity, overall, every aspect determining the worldview of man and specific historical societies.

In our opinion, this allows us to clarify the basic categories that define the categorical context - what is indicated, how, and what subject field of research is provided in the definition. Besides, the definition of 'memory' essence is the formation of an objective relationship between various issues. At the same time, the philosophical representation of a particular concept requires a study of how the meaning of the concept has determined in distinguished philosophical or socio-humanitarian studies and the ways this definition has served the practical activities of science.

The research of the memory phenomenon resolves our attention to the history of its judgment in philosophy, ascertaining the stages of the memory field subject organization, such research fields, and subjects that later converted a research resource for the advancement of the philosophy of the memory. The requirement to discover the genesis of the memory definition in socio-humanitarian knowledge in our scientific research involves a philosophical study of the social sciences and humanities results, as well as their interdisciplinary nature in understanding the essential aspects of the memory.

Overall, we interpret the memory issues in philosophy of activity in measuring the phenomenon of memory in the history of understanding, in philosophical and socio-humanitarian definitions of the subject field of "memory" substantiation of methodological principles and approaches to solving basic problems, analysis of the phenomenon of memory in the context of development. Furthermore, models and mechanisms of memory that determine the activity; the natural character of heredity in the stages of activity development in time-space environment, the configuration of key skills at different concrete-historical stages of activity are represented.

The Goal

As humanity faces an era of new global threats, information challenges and cognitive construction and reconstruction, so knowledge of the phenomenon of memory in activity is aimed at forming the subject of life as the optimal realization of human fate in specific historical conditions, as a skilfull person and creator.

The goal of the following scientific exploration is to represent a systematic study of essence of the memory phenomenon meaning and its concept of the most significant philosophical concepts and ideas. Consequently, the phenomenon of memory in socio-humanitarian knowledge

in our scientific research involves a philosophical study of the social sciences and humanities results, as well as their interdisciplinary nature in understanding the essential aspects of the memory.

The current crisis of philosophy in general and the philosophy of memory in particular, as once defined by the American philosopher T. Kuhn (Kuhn, 1975), is a prelude to the development of new theories, so our research regarding the phenomenon of memory (took place in Memory Institute in 2016-2020) is aimed at achieving an answer ''what is the memory phenomenon», as well as its epistemological, anthological, systematic definition issues.

Materials and methods

The prevailing stage in the development of philosophy is characterized by an altered reflection of the ascending, basic philosophical and methodological guidelines, reducing the teaching of philosophy, narrowing the subject field, and incomplete philosophical research concerning memory, skills, and abilities. However, there is a problem of defining the dialectical contradiction of tradition and innovation. The author of this work has the honor to be a representative of philosophy and praxeology tradition in memory of academician G. Popov (Popov, 1951) and considers it necessary to preserve the heritage of this tradition.

Philosophical study of the phenomenon of memory requires clarification of the subject field of research as an entity marked by this concept. As A. Uyomov once wrote: "Before starting to teach logic, it is necessary to dwell on those fundamental concepts - the categories on which it is based." These categories, according to A. Uyomov, are a thing, relations, properties. "What does it mean to say something about a thing? This means attributing some properties to it or establishing a relationship with it». (Uyomov, 1997).

Often, the definition of a 'scientific job' or another particular specialty passport issue requires clarification of what is the subject of the specialty. In our opinion (and we continue the tradition of socio-philosophical research of Professor V. Volovik), the subject field of philosophy necessarily includes research of historical types, types of consciousness and worldview. That is why philosophy considers theoretical models that reflect the meanings, worldview of people, ontology, epistemology, axiology, praxeology, anthropology and other philosophical sections and disciplines (Zinoviev, 2007). The philosophy of psychological consciousness, the philosophy of historical consciousness - and recently Stanford philosophers have raised the question of the formation of the philosophy of memory, this will be discussed below.

Philosophy, according to G. Hegel, acts as the "quintessence of all sciences", not an auxiliary science. «No serious philosophy of history has contracted to serve as an aid to the historian in his work on empirical material, it has not doomed itself to the role of" servant "of historical science. On the contrary, philosophy has always seen in historical science an ascending basis for the formulation and solution of one's own problems. The philosopher is forced to take into account the results and conclusions of this science, but cannot be limited to these conclusions, cannot reduce to

**Fundamental and applied researches
in practice of leading scientific schools - ISSN 2708-0994**

Volume 34, Number 4, 2019

*Maltsev, O.
The memory
phenomenon essence
and the meaning ...*

them the tasks and goals of philosophical knowledge of history». (Volovyk, 2014).

Therefore, we consider the philosophical context of the definition of memory in the socio-humanitarian sciences and philosophy, the concept of "memory", its subject field, studied by psychologists, sociologists, historians and philosophers.

Results

Psychological studies of memory as the first attempts to scientifically study human memory often begin with the work of German psychologist G. Ebbinghaus "On Memory" (Ebbinghaus, 1885), who sought to find out - how memory is formed, how it develops, how forgetting occurs, etc. The results of Ebbinghaus's research had a significant influence on W. James, who in his classic two-volume work "Principles of Psychology" (Sutton, 1998) proposed to distinguish between primary, direct memory and secondary memory, indirect. However, these ideas of James were not initially widely accepted by psychologists due to the lack of any empirical evidence to support them (except for very unreliable introspection data).

It is from the classic works of G. Ebbinghaus, devoted to the analysis of "pure" memory, that memory is considered to be one of the highest mental functions of man (Rubinstein, 2000).

The exploration concerning extra functions determined the significance of the process for "consciousness", was associated with other more crucial functions of the psyche, which sometimes served poorly in the study, because it limited the study only to the functional value of a structure. This question did not solve the introduction of direct perception in the formation of "living images" and indirect - through imagination. Precisely it is necessary to establish things, their relationships, and properties, the emphasis only on relationships grows significant but insufficient to determine memory. At the same time, the tradition of studying human memory at the individual level was verified.

The classic of French psychology, Pierre Janet, was the first to interpret memory as a system of actions focused on memorizing, storing and processing information. He proved the direct dependence of all memory processes on the practical activities of man. Pierre Janet said: "Memory is overcoming absence." The role of sociocultural factors in the formation of higher forms of human memory was discovered by the French psychologist P. Janet (Janet, 2010).

It was Pierre Janet who made the first combination in the definition of man as an actor, the relationship - as the processes of remembering, storing and processing information, the factor of which is the process (Janet, 2010). In its definition, it is important to find a holistic definition of the impact of memory on the perception of life and its memory loss - amnesia.

He also studied amnesia as a disorder of the ability to remember. «Amnesia of this last type has been studied by Janet. Patients cannot recall certain experiences (systematic amnesia) or certain periods of their lives (localized amnesia, or their lives in general (general amnesia)» (Jaspers, 1997).

Memory is closely related to the action, which is evident in its early forms - assignment, reproduction, description, story. Thus, Janet linked the emergence of memory with such an action of the primitive tribe as the guarding (Jaspers, 1999). Unlike animals, which sound the alarm only in direct contact with danger, man can warn relatives, even without an enemy in front of his eyes: after facing danger, he returned to his fellow tribesmen.

A year before the course "Psychological Evolution of Personality", Janet taught a course on memory and time at the Collège de France. He singled out the stages of the evolution of memory, among which was the so-called fable - the stage when memory begins to separate from action (Janet, 2010). Personality, according to Janet's convincingly substantiated opinion, appears because of "individuation" - the unification and consolidation in one person of the functions originally divided between the members of the group. The creation of personality is a double process: on the one hand, the separation of the psychological individual, his separation from the group, and on the other - the achievement of its internal unity and sustainability of its psychological environment. Thus, the basis of memory, thinking, personality, according to Janet, is social action (Janet, 2010).

Thus, in the work of P. Janet for the first time such aspects as praxeological (in the activity meaning of memory and its sociocultural factors - relations determined by social action), demarcation (as a search for a measure of memory from pathology - amnesia, somnambulism), information - procedural (memorization, storage and processing of information). In addition, the main carrier is the personality, which he considered on the physical, social and temporal levels.

«It is memory, as we have already noted, that gives a person a new integrity. In addition to the unity of the physical and social, memory is designed to give a person unity in time». (Janet, 2010).

Pierre Janet was well acquainted with the work of Henri Bergson and his student Raoul Murg, a French psychiatrist.

Henri Bergson, author of lectures on philosophy and psychology "Perception of variability", also drew the attention of philosophers to the problem of memory in his publication in 1896 "Matter and Memory", which later influenced French philosophy, and his work was addressed by Gilles Deleuze (1956). In a preface written in 1910, Bergson says that the problem of memory is "openly dualistic" because it "confirms the reality of matter and the reality of spirit" (Bergson, 1994). However, he hastens to warn us that the purpose of the book is really to "overcome the theoretical difficulties that have always been encountered with dualism" (Bergson, 1994).

In the history of philosophy, these theoretical difficulties have usually arisen in terms of external perception, which seems to always lead to a confrontation between imagination and matter. Thus, Bergson's theory of "pure perception," set forth in the first chapter of "Matter and Memory," aims to show that - both in realism and in idealism - our knowledge of things in its purest form takes place within that what it represents.

«My memory translates part of the past into the present, my state of mind, advancing in time, is gradually filled with accumulating experiences». (Bergson. 16). Let direct observation show us that the very basis of our conscious existence is memory, ie the continuation of the past into the present, ie active and irreversible time (Bergson, 1994: 30).

**Fundamental and applied researches
in practice of leading scientific schools - ISSN 2708-0994**

Volume 34, Number 4, 2019

*Maltsev, O.
The memory
phenomenon essence
and the meaning …*

In these provisions of A. Bergson, first of all, it is worth noting the temporal nature of memory, its relationship with the modes of time of the present and the past, which largely echoes the psychological understanding of time by Augustine the Blessed, who sees the past as memory (Bergson, 1999). At the same time Bergson considers memory as the past in the present. Things that are equal, but do not coincide and are interconnected, he defines consciousness and memory, while consciousness is based on memory, the relationship is "vertical". Perception in its definition of memory is perception.

Our memory has a 'habit' of arranging in a row in an ideal space the terms that are consistently perceived by it. Our memory constantly imagines the past sequence in the form of a series of combinations. Thus for A. Bergson "time is creativity (invention) or he - nothing" (Bergson, 1994: 380). Memory in its two forms (in that it covers a layer of memories the basis of direct perception, and in that it shortens many moments) is the main contribution of individual consciousness to perception, the subjective side of our knowledge of things. This contribution is defined as experience and images.

But to show this, Bergson begins by hypothesizing that all we feel are insults. We can now see the basis for Bergson's use of images in his method of intuition. He re-formulates the problem of perception in terms of images, because it seems to be an intermediate position between realism and idealism (Bergson, 1994: 26).

Bergson uses the concept of image to dispel the erroneous belief - central to realism and materialism - that matter is a thing that has a hidden power that can create an idea in us. There is no hidden power in matter; it's just an image.

"Let's say first of all that if given memory, that is, the experience of images of the past, these images will be constantly mixed with our perception of the present and may even replace it. These images are stored only to be useful; at every moment they complement the experience of today, enriched by the experience gained; and while the latter does not cease to increase, it eventually covers and floods the former. Undoubtedly, the basis of real and, so to speak, instantaneous intuition, on which our perception of the external world unfolds, is something very small in comparison with everything that memory adds to it" (Bergson, 1999: 468-469).

Bergson always makes a difference in the mix. Therefore, he sees that our word "memory" mixes two different types of memories. On the one hand, there is a habit-memory, which is to obtain a certain automatic behavior through repetition; in other words, it coincides with the acquisition of sensorimotor mechanisms. On the other hand, there is real or "pure" memory; it is the survival of personal memories, survival for Bergson without consciousness (Bergson, 1999). In other words, we have a habitual memory that is actually related to bodily perception. Pure memory is something else, and here we come across Bergson's famous (or infamous) image of the memory cone. Naturally, the structure of A. Bergson's book consists of a study of the choice of images for representation, the role of the body; pattern recognition, memory and brain; preservation of images, memory and spirit; delimitation and fixation of images; perception and matter, soul and body (Myin, 2015).

Discussion

Having analysed the figurative theory of memory of A.Bergson, we proclaim its holistic nature in considering its relationship with the individual human structure, i.e., body, brain, soul and spirit. At the same time, he did not consider the social significance of memory in his study (Bergson, 1999).

As noted by the authors of the Stanford Encyclopedia of Philosophy in the article "Memory" (first published on Mon, April 24, 2017), in the broadest sense, "memory" refers to the various outcomes of various forms of learning that people and other agents are capable of. Thus, any modification of the agent's behavioral tendencies as a result of his experience can potentially be considered memory, which makes the category of memory really very broad. However, despite the breadth of the category, there is approximate agreement on the taxonomy of types of human memory.

According to them, the standard taxonomy of memory includes the following provisions: "Philosophers usually distinguish three main types of memory. For example, in early studies, Bergson (1896-1911) and Russell (1921) distinguished between habitual memory and recollective memory, while Brod (1925) and Farlong (1951) further distinguished between recollective memory. and propositional memory (Ayer, 1956; Locke, 1971). These differences agree quite well with the taxonomy based on psychology, which is increasingly becoming standard in more modern philosophy.

Bertrand Russell also considered memory in the temporal dimension, primarily in the study of subjective time, attributing memory to the process carried by the subject, noting at the same time the quality of memory (remoteness and recentness). "The chronology of past events, as far as my memory allows me, should be related to the quality of my memories: some of them should give the impression of the recent, and others should give the impression of the distant. It is based on such a tangible property of recentness or remoteness that I place the events evoked in the memory in a row, relying only on the memory itself. (Russell, 1921: 56).

And further: "Traveling from the objects of perception in the direction of the" dark past and the abyss of time ", the current content of my mind is in a certain order, which, in my opinion, corresponds, at least roughly, to the objective time sequence of events to which they belong. my memories. This ordering of the current contents of my mind, which can be extended to the future with the help of expectation, can be called "subjective" time. (Russell, 1921: 56).

According to B. Russell, memory acts as an orderliness of successive objective events and events reflected in the mind, hence the possibility not only of the temporal mode of the past in the present, but also of the mode of the future.

In the subject field of memory research, he introduces the problem of the relationship between memory and truth. In defining truth, B. Russell singles out the position that truth refers to the event, and knowledge to perception. He connects the third moment of truth with memory: "The third point, perhaps not as definite as the two previous ones, is that the truth of memory cannot be as completely practical as any pragmatic truth would like to see. It seems obvious

**Fundamental and applied researches
in practice of leading scientific schools - ISSN 2708-0994**

Volume 34, Number 4, 2019

*Maltsev, O.
The memory
phenomenon essence
and the meaning …*

that some of the things stored in my memory are trivial and have no obvious meaning for the future, but my memory is true (or false) due to a past event, not due to some future consequences of my belief" (Russell, 1921: 113).

The semantic field of memory in the philosophical sense of B. Russell is associated with figurative definitions, as in A. Bergson. In the definition of images distinguishes between images of existing reality and memory. "In addition, there are images that are not related to the existing reality, but to a situation that is localized in the past; they are sometimes, not necessarily always, present in the memory" (Russell, 1996: 178).

No less important for the philosophical study of the subject field is B. Russell's own definition of memory, and he immediately wrote about true memory. "The real memory that we must try to understand now is knowledge of past events, but not every such knowledge. Much of the knowledge about past events, such as what we learn from history, is on a par with the knowledge we can gain about the future: it is acquired in the form of inferences, not spontaneously» (Russell, 1996: 172).

At the same time, he outlines the field of "memory as knowledge." "The kind of memory I'm talking about now is a certain knowledge of some past event from my own experience. From time to time we remember things that happened to us because something in the present reminds us of them. Exactly the same circumstance would not evoke memories if our past experience were different. Thus, our memories are caused by: (1) the present stimulus; (2) a past event» (Russell, 1996: 194).

Russell's memory is defined as the relationship of the real, objective world and the subjective world, in the passage through the facts of experience to knowledge of events. Along with perceptual facts in the figurative and temporal conceptuality of understanding memory, he introduced the epistemological aspect of the definition of «facts of memory as knowledge» (Russell, 1996).

One of the most significant for the subject field of "memory" conceptualization is the introduction of causal association of memory.

The condition may also be too striking, hence it seems at least conceptually possible that a causal relationship sufficient for memory should be provided by a relationship that does not include anything continuous between the relevant events of the past and present (in 'Analysis' Russell recognized this possibility and called it a mnemonic reason) (Russell, 1921).

According to Durkheim's theory, it is necessary to understand society and culture as a whole with specific laws of development. But at the same time Durkheim gave priority to forms of collective consciousness (Durkheim, 1991). Durkheim wrote that human consciousness is heterogeneous because it exists simultaneously in two forms: as individual and collective. Individual consciousness is specific to each person, as determined by the peculiarities of his psyche. Collective consciousness is unique to a particular social group. It not only does not depend on individuals, but also has coercive force against them. This consciousness is expressed, according to Durkheim, in collective ideas, religious beliefs, myths, morals and law. This kind of perception is produced by social groups that dominate society.

One of the most important in the study of social space in Durkheim is the concept of "frame" or "limit", which Halbwachs applied to memory. The framework gave an understanding of the professional, and not only (framework of the organization, contract, crime, etc.) set of communications. «The experience of the past shows, first of all, that the framework of the professional group should always be related to the economic environment; it was because of the lack of such a connection that the corporate system perished. Hence, since the municipal market, as it once was, has become national and international, the corporation must become just as widespread» (Halbwachs, 2007: 28). The experience of the past shows, first of all, that the framework of the professional group should always be related to the economic environment; it was because of the lack of such a connection that the corporate system perished. Hence, since the municipal market, as it once was, has become national and international, the corporation must become just as widespread.

Durkheim viewed the expansion of space, boundaries, and experience with the destruction of the attributed functions of an individual or a group. «There are always exceptions to the rule and, therefore, cases where the individual is not in harmony with the functions attributed to him. These discrepancies become more numerous as society develops, until at some point the framework is broken, which turned out to be too close» (Durkheim, 1995).

Durkheim introduced the example of identification transitions in solidarity, addressing the problem of memory. "That's why forced joins, once so frequent, are becoming increasingly questionable operations. To tear a province away from a country now is to cut off one or more organs in the body. The life of the annexed region, separated from the important organs on which it depended, is deeply disturbed. And such injuries and perturbations inevitably cause long-term suffering, the memory of which is not erased. Even for an individual, it is not easy to change nationality, despite the greater similarity of different civilizations. The reverse experience is no less instructive. The weaker the solidarity, that is, the weaker the social connection, the easier it should also be for other people's elements to be incorporated into society» (Durkheim, 1995: 144-145).

The study of tradition and innovation seems underestimated in relation to social memory definitions of objectified memory, which Durkheim called 'monuments', as well as their role in transmitting the results of progress. "They are not forced to repeat there certainly what they did their parents. Undoubtedly, it would be a mistake to think that each generation begins anew all the work of the centuries: it would make any progress impossible. From the fact that the past is not transmitted with blood, it does not follow that it perishes: it remains fixed in monuments, in traditions of any kind, in habits formed by upbringing. But tradition is a less strong connection than heredity; it defines thinking and behavior less rigidly and clearly. «We have also seen it become more flexible as societies become denser». This means that a wider field opens up for individual change, and it expands more and more as the division of labor (Bernecker, 2017).

Durkheim generally considered a wide range of monuments of various social institutions and their various types from monuments of law, literature, art, fashion, etc., to

**Fundamental and applied researches
in practice of leading scientific schools - ISSN 2708-0994**

Volume 34, Number 4, 2019

*Maltsev, O.
The memory
phenomenon essence
and the meaning ...*

their influence on the habits and behavior of people and social groups in expanding the division of labor.

Durkheim, working with the methodology of sociology, often considered a higher range of philosophical issues. The metatheoretical and philosophical nature of Durkheim's work is claimed by researchers of his legacy. So Hoffman, A. notes that "as a result of" sociology "appears not only as a basic sociological concept, but also as a philosophical doctrine. Those global problems of the nature of morality, religion, cognition, categories of thinking, which Durkheim sought to solve in his research, often went beyond the actual sociological issues, being philosophical in its very form. (Durkheim, p. 546)

"In general, M. Halbwachs adhered to the sociological theory of E. Durkheim, one of the founders of sociology as a science." The tradition of questioning the individualistic approach, and therefore "the metaphysics of memory began to include issues arising from the tradition of the study of collective memory in the humanities and social sciences, dating back to M. Halbwachs" (Blonsky, 1935).

M. Halbwachs studied the influence of social factors on individual memory and used the concept of "collective memory" long before this topic attracted the attention of historians ("Social framework of memory", 1925 and a collection of articles "Collective memory", published in 1950), and then followed the work of the last decades of XX century. both general and special nature (Halbwachs, 1950).

In this context, M. Halbwachs notes: "...indeed, there are grounds to distinguish two memories, one of which, if you will, can be called internal, and the other are external, or the first gets personal, and the second is collective (Halbwachs, 1950)». Under the "framework of memory" the researcher understands the whole set of ideas and images, words formed by groups that include a person (Halbwax, 2007).

Restoration of Durkheim's tradition of studying the contradiction "individual-collective" (which by the way at that time used in his sociological works M. Hrushevsky) led to the expansion of the subject field of memory in the field of social group, institutional and social, which determined the gravity of research the individual as a carrier of memory to the subject, as a concept that includes the individual, group, community, society, acting and knowing. Hence, the expansion of the value of the storage medium is latent, and the expansion of the relationship of memory is still manifested (Schemyakin, 1965).

According to M. Halbwachs, the public consciousness contains certain collective memories. In connection with the problem of the relevance of memories, it is necessary to note the difference between the reproduction of more and less important memories. According to Halbwachs himself, our memories take on a more acceptable form when memory is compressed, and more personal when it expands. That is, less important events are presented in schematic form (Halbwachs, 2007: 152-185). The significant point is creating their social image, the group emphasizes the difference with the outside world and diminishes it in the inner world. Memory is not a purely individual process of storing and processing the received impressions, in fact its activity is determined by society. These frameworks reconstruct memories for the whole group, people, nation. The group may remember both recent events and the most significant ones (for example, some laws laid down in the formation of the nation and people, the formation of the state, victory). That is, on the one hand, only what can be reproduced remains from the past, and on the other hand, what is significant remains.

However, as P. Nora argued in interpreting Halbwachs, «Memory is generated by the social group it unites, which brings us back to the fact that, according to Halbwachs, there are as many memories as there are social groups; to the idea that memory is by nature multiple and indivisible, collective and individual» (Nora, 1999). Pierre Nora expands meaning from collective memory to social memory, making the latent expansion of the subject field explicit.

The other side of the expansion of the subject field of memory was made by K. Jaspers. Jaspers in his work defined memory as follows: (1) The ability to remember (the ability to record, notice), the ability to add new material to what is already stored in memory. Further, within this ability there are: the ability to learn (repetitive presentation of the material) and the ability to memorize in a narrower sense (one-time presentation of the material). (2) Memory, as a large reservoir of ongoing dispositions, which, if appropriate, can enter the realm of consciousness. (3) The ability to reproduce (the ability to remember), the ability to deduce certain material at a certain time under certain circumstances from memory into the realm of consciousness. The ability to register and the ability to remember are functions, while the actual memory is the ongoing possession of dispositions (Jaspers, 1999). All three areas are prone to pathological disorders.

In the definition of K. Jaspers considered, first of all, man, individual, because the subject of his reflection was psychopathology, which, according to him, should have not only knowledge of psychology as the norm of processes, but also pathology, with special importance he attached to philosophy as methodological based on reflection on psychological theories. In its definition it should be noted, first, that the features of its definition determine that memory is the ability to "remember" (the ability to register, notice), "add new material to what is already stored in memory." yati "and" reproduction ", ie the ability to carry out these processes (Jaspers, 1999).

Secondly, memory is the subject of a "large reservoir of ongoing dispositions", it indicates the unity of statics and dynamics, "dispositions" as statics, "ongoing" as dynamics (Sutton, 2009).

Third aspect is, memory as a thing (in the logical sense of A. Uyomov) is opposed to another thing - consciousness ("if convenient, can enter the realm of consciousness») (Uyomov, 1997).

Fourth aspect is, K. Jaspers noted the structural and functional meaning of his definition "The ability to register and the ability to remember - these are functions, while the actual memory - is a continuous possession of dispositions." In other words, dispositions determine the structure and their mechanisms. So it is not surprising that a graduate of the University of Geldelberg G. Popov considered the subject of the psyche as the relationship of memory to consciousness, as, however, close and other meanings of the definition of memory by K. Jaspers.

Analysis and philosophical understanding of psychopathology allowed K. Jaspers to substantiate the socio-philosophical significance of guilt as a phenomenon of

**Fundamental and applied researches
in practice of leading scientific schools - ISSN 2708-0994**

Volume 34, Number 4, 2019

*Maltsev, O.
The memory
phenomenon essence
and the meaning ...*

historical memory. After the victory over fascism, personally painfully experienced in exile by K. Jaspers and his wife, he wrote the famous study "The Question of Guilt" (Schuldfrage). K. Jaspers proposed to distinguish four types of responsibility (guilt): criminal, political, moral and metaphysical (Jaspers, 1999). The instances responsible for the "guilt" in each of the presented faults are the following: for the first - the Court; for the second - the Power and Will of the winner; for the third - Conscience (of each citizen); for the fourth - Solidarity (with Others).

His approach to determining guilt was seriously continued by T. Adorno. Indeed, in the essay "What does it mean: reworking the past?" T. Adorno discusses the rejection of German postwar society from national guilt. Arguments of "refusal" are similar to tricks, but behind them - a powerful displacement of the past under any pretext (arguments are: "in the death camps killed not 6 but 4 - 5 million"; "comparison of the bombing of Dresden with the killing of millions in gas chambers" etc.). Adorno shows how national memory works when it wants to bring the past into oblivion as quickly as possible: it "rudely" and "naively" displaces it, believing that any "credible" argument (Adorno, 1963) will do. Such an active and persistent refusal to admit "German guilt" was a Freudian objection that only emphasized the power of the rejected.

A parallel course of memory research was carried out in Soviet psychology. Thus, the founder of the activity approach and the author of "General Psychology" considered the issue of memory - its basic processes, the relationship of image, imagination and subject (Ryle, 2009).

Rubinstein, S.L. who identifies the memory within three processes, i.e. memorization, recognition and reproduction (Rubinstein, 2000: 257). The reproduction of sensory images of perception leads to the emergence of new peculiar mental formations - ideas, which are understood as "a reproduced image of an object based on our past experience and reproduced in the absence of the subject." Important are the conclusions of the researcher on the dynamic nature of ideas, which, based on the unity of thought and speech, in the process of mentioning, discussion, not only reproduced but also formed, and it is their verbal, speech design gives them meaning (Rubinstein, 2000: 278).

Thus S. Rubinstein as well as A. Bergson in temporal definition of creativity, as well as K. Jaspers in addition of new material and later L. Wittgenstein in "doing and speaking" noted not only reproduction, but also making representations. This is the basis of activity as modeling, designing in representations, in "conditions of absence of a subject".

One of the results of the Soviet philosophical understanding of memory was the definition of M. Rogovin in the article "Memory" in the multivolume Philosophical Encyclopedia of 1967: "Memory - a form of mental reflection of reality, which consists in consolidating, preserving and subsequent reproduction of human data experience (Rogovin, 1967). The physiological basis of memory is the formation, preservation and actualization of nerve connections in the cerebral cortex. Depending on what is memorized and reproduced, there are four types of memory - motor, figurative, verbally logical and emotional.

According to the researcher of social memory M. Kulik (Boyko), based on the research of O. Leontiev: «It should be taken for granted, L. Vygotsky, A. Luria, and O. Leontiev substantiated the position that social historical shifts not only contribute to the mental the human world has a new meaning, but also translates consciousness, and hence memory processes to qualitatively different levels. According to them, social memory in general reflects the development of individual memory (in ontogenesis and phylogeny), but has its own principles of organization and reproduction. Thus, in contrast to individual memory, social memory is always mediated by the memory of other people by sign systems, tools and means of labor, which are perceived as signs (Leontiev, 1931). Today we face the concept of "collective brain" has been used by anthropologists. Philosophers appeal to the concepts of "memory of mankind" and "memory of the world." Historians tend to use the term "historical memory» (Sutton, 2009).

It is the memorial turn in historical science that led to the need to study places of memory and returned philosophy and history to this issue. As Savelyeva, I,M. as well as Poletaev, O.V. claim: "Along with the direct construction of ideological ideas about the past in the studies of "historical memory» an important role is played by theoretical research, a process that in Western historiography today is called the memory «turn». And the theory is studied by well-known historians: J. Assman, P. Nora, L. Repin, J. Rusen, P.Hutton, O. Axle (Russel, 2012).

The term "cultural memory" was introduced into scientific usage by Egyptologist Jan Assman. In his work "Cultural Memory" he develops the theory of social memory by Maurice Halbwachs (Halbwachs, 2007).

Compared to Halbwachs's theory, Assman's concept takes into account external forms of institutionalization of memory - first of all its textual consolidation by the efforts of a special social group, which he determines not by ideological mentality, but by the social criterion: professional status and occupation. Assman's theory sees the basic essence of the sacred in culture in the fact that this sacred preserves the memory of its own legendary basis. From his point of view, religion is defined not by the opposition of the profane and the sacred, but by a special type of memory, which is aggressive and aggressive, destroying the historical memory of the people in the name of the infinite superiority of eternity. Eternity in culture is transmitted by mythologizing individual phenomena and events of culture. In the memory of each person there is a certain set of memories of culture, which he often does not even realize, they are the collective memories of man about the past. Such memories often consist of myths or individual signs and symbols (archetypes). In this sense, Assman's theory is largely close to the concepts of scientists such as K.Jung and M. Eliade (Stanley, 2011).

M. Halbwachs's ideas about social memory had a great influence on the work of the modern scientist Paul Ricoeur. In his work "Memory. History. Forgetfulness "Ricoeur considers memory as an activity, a job. He says that the work of memory is carried out both inside and outside the individual consciousness, not only at the level of the individual, but also at the level of society (Ricoeur, 2004). Society, experiencing a special historical state - a situation of rupture with the past, is trying to restore the memory of culture not through living memory, but through historical

**Fundamental and applied researches
in practice of leading scientific schools - ISSN 2708-0994**

Volume 34, Number 4, 2019

*Maltsev, O.
The memory
phenomenon essence
and the meaning ...*

reconstruction. Historiography simplifies people's memory by acts of selective, serial archiving, it studies eyewitness accounts along with documents that sometimes do not carry any living memory, it censors and adapts morally intolerable testimonies of the past (Ricoeur, 2004).

The famous French anthropologist and sociologist Roger Bastide proposed to link his theory with the general structural opposition of two types of imagination - reproductive and creative, present in mental activity. In this regard, he continued the line of A. Bergson, L. Wittgenstein, S. Rubinstein in the question of making memory, switching attention to the connection of memory and imagination.

In this perspective, the processes of reconstruction of the past analyzed by M. Halbwachs correlate with the theory of bricolage by K. Levi-Strauss. Traditional culture builds its current ideas from improvised material, reutilizing fragments of old memories that tell it little. At the same time, Bastid criticized substantialism in interpreting the processes of collective memory, whichHalbwachs associated with certain groups of its bearers (Bastid, 1970). In fact, as Bastid explained, «...collective memory is not expressed by a group as such. It would be more accurate to say that this group structure sets the framework of collective memory, which is defined not as a collective consciousness, but as a system of relationships between the memory of individuals» (Bastid, 1970).

P. Nora became a popularizer and in many respects the ideologue of the memorial turn, who analyzed in detail the legacy of M. Halbwachs. «Memory is a life, which is always carried by living social groups, and in this sense it is in the process of constant evolution, it is open to the dialectic of memorization and amnesia, not conscious in its successive deformations, subject to all uses and manipulations, capable for long latent periods and sudden revivals» (Nora, 1999).

The next step he draw a distinction between memory and history, giving priority to memory, leaving history the function of producing the past, reconstruction. «History is always a problematic and incomplete reconstruction of what is no more. Memory is always a relevant phenomenon, a connection with the eternal present. History is a representation of the past. Due to its sensual and magical nature, memory coexists only with those details that are convenient to it. It feeds on vague, multifaceted, global and fluid, partial or symbolic memories, it is sensitive to all transfers, reflections, prohibitions or projections. History as an intellectual and secular operation calls for analysis and critical discourse. Memory places memory in the sacred, history expels it from there, making it prosaic» (Nora, 1999).

Thus, P. Nora concludes: «Memory is rooted in the concrete, in space, gesture, image and object. History is not attached to anything but temporal lengths, evolutions and relations of things» (Nora, 1999).

Pierre Nora expanded the understanding of the bearer of memory, it becomes not just an individual or social groups, but also social institutions. P. Nora, emphasizing that the creators and owners of "collective memory", i.e. «...the state, social and political environment, communities with a certain historical or generational experience seek to organize their archives according to the benefits they derive from memory» (Nora, 1999).

The 'memorial turn' was the focus of Stanford philosophers. "The trend since the late 1990s to increase interdisciplinarity among philosophers working on memory (Hoerl & McCormack 2001; Sutton, 1998), a trend that has revived and transformed old philosophical debates, has been a major stimulus for the emergence of this field. involving them in empirical and theoretical developments in the field of psychology and memory sciences in a broader sense. To give just two examples from the many discussed below, empirical studies of the constructive nature of memory have intensified the philosophical debate about the viability of influential causal memory theory (Robins, 2016) and the associated concept of memory traces. (Moyal-Sharrock, 2009).

They somewhat narrowed the philosophical nature of memory research, taking into account their interdisciplinary nature. At the same time, their proposal was the formation of a "special philosophy», i.e. the philosophy of memory as a separate problem field of philosophical understanding (Robbins, 2016).

"Despite the interdisciplinary nature of the field, the problems of memory philosophers remain different from the problems of memory researchers in other disciplines, and although this article discusses the latter, where they have direct philosophical significance, the emphasis is directly on the former. Given the role that memory plays in other areas, the philosophy of memory inevitably intersects with many other areas of research. However, there are three main areas of activity: most researchers turn to memory from the standpoint of philosophy of consciousness, epistemology or ethics. The main part of this article - sections 2-8 - is devoted to the study of memory in terms of philosophy of consciousness, which is often called the metaphysics of memory. (Bernecker, 2008).

The symbolic and intersubjective nature of memory, as a rejection of rigid individualization, was an important result of Z. Bauman's study. He argued that «memory cannot be rigidly individualized because it is symbolic and therefore intersubjective. Nor can it be in the literal sense of the collective, because it is not supernatural, but materialized». (Sutton, 2009: 185-186).

P. Shtompka continued the sociologizing tradition of memory research in his work Sociology of Social Change. The focus of his study of memory is the separation of its two types: individual and collective. Individual memory, in his opinion, is formed on the basis of personal education, ie through socialization, and covers a much smaller social stratum. Collective memory, the role of which increases significantly with the advent of writing, functions through archives, libraries and museums (Shtompka, 19968: 88).

Psychological theory had some attempts to expand the subject field in connection with memory and activity, however, there was a process narrowing of the content of memory. Thus, P.I. Zinchenko and A. Smirnov studied the dependence of the success of memory processes on their place in the structure of activity. In the course of ontogenetic development (see ontogenesis) there is a change in the methods of memorization, and the role of the processes of isolation in the material of meaningful, semantic connections increases (Zinchenko, 1959).

In practical psychology, an attempt was made to return to the foreign tradition of understanding memory in determining the procedural content of memory with its interaction with consciousness, giving these processes a

**Fundamental and applied researches
in practice of leading scientific schools - ISSN 2708-0994**

Volume 34, Number 4, 2019

*Maltsev, O.
The memory
phenomenon essence
and the meaning ...*

specific characteristic of 'cognitive' (Golovin, 1998). Memory as the cognitive processes represents the scope of the processes of remembering, organizing, preserving, restoring and forgetting the experience, allowing you to reuse it in activities or return to the realm of consciousness». Memory connects the subject's past with his present and future and is the most important cognitive function that underlies development and learning (Vygotskiy, 2016).

At the same time, in the subject plan there was a return to the understanding of images and ideas, in distinguishing the presence or absence of the subject in perception.

In its simplest form, memory is realized as the recognition of objects that were previously perceived; in a more complex form appears as a reproduction in the imagination of objects that are not given in the perception of the actual. Recognition and reproduction are arbitrary and involuntary. Memory is the basis of any mental phenomenon. Without its inclusion in the act of cognition, sensations and perceptions will be experienced as having first appeared, orientation in the world and its cognition will become impossible. Personality, its attitudes, skills, habits, hopes, desires and claims - exist through memory (Robbins, 2016).

In the Ukrainian dictionary of the Institute of Philosophy P. Yolon, represented an epistemological definition of memory.

In his definition, "memory (in the theory of cognition) is one of the cognitive abilities, which consists in the involuntary consolidation, preservation and reproduction in the minds of the subject obtained in the process of cognitive activity information about the subjective and objective worlds, the results of their creative processing , conditions and display methods. Due to memory, the subject is able to multiply their past experience, accumulate knowledge and operate in the imagination and thinking images - substitutes for real objects, concepts and ideas. There is individual memory, which is based on the mechanisms of higher nervous activity, brain, and collective memory (social), which is expressed in the manifestations of socio-historical experience, social consciousness, culture and is realized through communication. Individual and social memory are closely linked (Yolon, 2002).

Carl Ginet in an article in the Cambridge Philosophical Dictionary represents the following definition: "Memory, storage or storage capacity, the experience of past or previously received information. There are two main philosophical questions about memory: 1) what is memory? And 2) what is knowledge of fact based on memory? Memory is not just about remembering facts: there are memories of those who perceive, feel or act in a certain way, which, although it entails the memory of someone experiencing in this way, must be something greater. «Thus, not every memorization of facts is knowledge of facts: an extremely indecisive attempt to memorize an address, if obtained correctly, is considered to be memorization of an address, even if a person thinks he does not know (not sure), then it is means she really knows» (Ginet, 2018).

Carl Ginet turned to the statement of K. Jaspers on the subject field of memory storage and the problems of B. Russell on the importance of memory as knowledge, in the relationship between memory and fact.

Moreover, he also analyzed the "temporal aspects" of the relationship of memory in the modes of time, and Russell's relationship of perception and events, but in terms of "state of memory" and "event": "The answers to the first question converge in some obvious moments: this memory requires the present and past state or event in the subject and the correct kind of internal and causal relationship between them (Ginet, 2018). In addition, we must distinguish between memory states (remembering the name of a first grade teacher for many years) and events (remembering a name when asked about it). The state of memory is usually taken as the location to display the corresponding entry into memory in the presence of the corresponding stimulus. However, philosophers differ on the specifics (Hutto, 2017).

As a promising problem of conceptual conceptualization, modern American philosophers posed the problem of "procedural memory", however, this question was at the center of the definition of memory in the model of G. Popov, as we will mark later on.

Furthermore, we represent the approach the American philosophers reflect upon the aspect of epistemological procedures perception not as mechanisms of memory, but only as individual types: "There are relatively few philosophical studies of procedural memory, and this type of memory will not be discussed in detail here. However, this should not be taken as an assumption that this is not of great philosophical interest. In epistemological terms, while declarative memory is reflected as a category of knowledge, and procedural memory is displayed as a category of knowledge about how: one can know or remember how to do something without being aware of such actions while doing anything. relevant content and not being able, even in principle, to consciously reproduce any such content. Therefore, future studies of procedural memory They can rely on classical (Ryle, 2009) and modern (Stanley, 2011) work on the interaction between knowledge, "which" and knowledge, "how". Such research may also be based on recent work on embodied (Myin & Zahidi 2015; Sutton, 2007; Sutton & Williamson, 2014) and active cognition (Hoerl, 1999; Hutto, Myin 2017).

Although enactivist approaches will not be discussed in more detail here, it should be noted that there is potential for convergence between these approaches and earlier Wittgensteinian approaches to memory (Wittgenstein, 1994). Wittgenstein (1980) suggested - in contrast to trace-based accounts - that in certain circumstances memorization may mean doing or saying something rather than retrieving stored content (Moyal-Sharrock, 2009).

The following reflection remarks the main meanings considered in determining the subject field of memory to us, considering memory in the logical relations of practical issues through the activity approach prism, their properties, and relations.

First of all, as a rule, the most general attitude, which covers the subject field of memory, its ontological meaning, is the relationship between man and reality (in individual memory), social group, community, society and reality (in collective and social memory). From our viewpoint, the unifying "denominator" is the definition of the relationship between the subject and reality, and the subject in its meaning allows the connection of ontological meaning with epistemological (because it is the subject that knows) and

**Fundamental and applied researches
in practice of leading scientific schools - ISSN 2708-0994**

Volume 34, Number 4, 2019

*Maltsev, O.
The memory
phenomenon essence
and the meaning ...*

praxeological (carrying out activities) meanings. In this case, we take into account that "ultimately" the carrier of memory is a person, in the social sense of the individual, even with the advent of artificial storage of the Internet, etc.

Secondly, the subject field of these relations is concretized in the relationship memory - consciousness, while memory in the information-procedural aspect include processes: memorization, recognition, preservation, processing, forgetting, reproduction, production (as an addition new to what is already stored and networking). At the level of social and historical memory, the latter processes are considered as a symbolic representation and reconstruction of the past in temporal modes.

Third, the substance of memory is impressions, images, ideas, experiences and knowledge as a reflection of reality, events and the state of memory. In this sense, the substantial aspect is important for the definition.

Fourth, memory is considered in the temporal and spatial aspect - the temporal aspect is considered in the modes of the past in the present and through its mediation in the future, direct images and indirect representations; the spatial aspect is considered as "ongoing dispositions", in "reservoir", "memory storage".

Fifth, memory is considered in the identification and institutional aspects, the memory of the individual is reflected as "I" in social iterations as "We" (our memory), is defined and determines the activity (in statuses and occupations), objectified in the monuments of activity and culture (as the results of human activity).

Sixth, the memory reflects the biosocial essence of man, which is manifested in its properties such as ability, specificity, relevance, often considered in the levels: corporeality, brain, soul and body in A. Bergson, in motor, figurative, emotional, imaginary, verbal and logical, etc.

Seventh, memory is considered as integrity, the loss of which leads to pathology, diseases of memory loss, so it is considered in the dialectic of fixation (storage, archiving / unarchiving, etc.) - amnesia.

Having studied the basic semantic relations in various definitions of memory, we note our working definition of memory, with which the Institute of Memory has been working for a long time, given by G. Popov, which includes procedural meaning, the problem of which was posed by American philosophers.

"Memory" is the interaction of the "I" of man with such a changing empirical model of the system of relations between them Historical, Prototypological, Information, Biological and Unconscious functions of human life; a person's memory can also be determined by his condition at a given moment in time (according to Popov-Maltsev). "

In this definition, the emphasis is on a model that reflects the mechanisms of practice and improvement in solving problems of varying complexity.

This definition considers the interaction of the "I" of a man and the empirical model of the system of relations. 1. "I-man" we consider as a relationship: a) to himself; b) to others; c) to the objective world. The "I" of a man as a set of social bonds, in the sense of personality, it is self-determined and determined by the identifications "We", "They", "Others", etc.

In this definition, such a property as integrity is considered in the system of relations, specificity and

generalization in the fact that it is an empirical model, and relevance - in the conditionality of the state.

Systematicity and integrity are considered in human life, in the implementation of its biosocial essence in the unity of biological, mental and social in human life, in its rational and irrational, conscious and unconscious. This definition takes into account and identifies important for the development of memory contradictions of statics and dynamics, time and space.

In this definition, we distinguish between ontological, epistemological, axiological, mental, praxeological and systemic aspects. Ontological aspect of the definition: it reflects the objectively existing relationship between man and the world, man and others in spatio-temporal and socio-biological relations.

The epistemological aspect reflects the specifics of knowledge of this relationship in specific and generalized theoretical models, with the priority of the really existing dynamic states of social and mental relations in the specificity of empirical modeling and fixation of such states.

The axiological aspect of the definition of the concept reflects the specifics of values and, accordingly, evaluation, in which the fixation of dynamic states (conscious or unconscious) is carried out in a) integrity (specificity - generalization); b) materiality (for man, others and the world); c) in the dynamics of temporal and timeless relations.

The mental aspect of the definition reflects the self-person (as the integrity of the relationship to themselves, others and the world) in the conditionality of its state at a given time in the structure of life.

Praxiological aspect of the definition is as follows: fixation of the state of the human self and the results of its life in the past (historical), present (current, present), and on this basis - in the future.

The systemic aspect indicates the integrity of human relations to themselves, others and the objective world, in the structure of historical, prototypical, informational, biological, unconscious subsystems that implement the functions of life in the genesis of past and present (past is relevant to "today", present - to the "future").

Conclusions

In acknowledging the definition of the subject field of memory, we analyzed several definitions of "memory" in national and foreign philosophical literature, including those stated in specialized philosophical publications, encyclopedias, and dictionaries.

Having scrutinized the basic semantic relations in different definitions of memory, we note our working definition of memory, with which the Institute of Memory has been working since 2015. This definition was given by the Soviet academician G. Popov and is represented in his work "Phenomenology of Memory", which includes procedural significance, the problem of which was posed by American philosophers.

"Memory is the interaction of the human self with one that changes the empirical model of the system of relations between them Historical, Prototypological, Information, Biological and Unconscious functions of human life; a

**Fundamental and applied researches
in practice of leading scientific schools - ISSN 2708-0994**

Volume 34, Number 4, 2019

*Maltsev, O.
The memory
phenomenon essence
and the meaning ...*

person's memory can also be determined by his condition at a given moment in time (according to Popov-Maltsev) "

In this definition, the emphasis is on a model that reflects the mechanisms of practice and improvement in solving problems of different levels of complexity. The author presents the epistemological aspect of the definition, which reflects the specifics of knowledge of the phenomenon of memory; axiological, mental, praxiological and systemic aspects of the proposed GS Popov's definition, which reflects the integrity of human relations to himself, others and the material world, in the structure of historical, prototypical, informational, and others. subsystems that provide the functions of life of both the individual and humanity as a whole in the genesis of understanding the past and present.

In the next section of the monograph in our scientific intelligence, we will focus on the methodological principles that will be used in this work, as well as analyze the approaches and logic of building scientific intelligence based on these principles.

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