

## THE EMERGENCE OF THE CONCEPT OF "HISTORICAL MEMORY" IN LINGUISTICS AND THE HISTORY OF ITS SOCIO-CULTURAL FORMATION

Djafarova Dildora Ilxomovna\*

\*Associate Professor,

Researcher of the National University of UZBEKISTAN

Email id: dildora.djafarova@gmail.com

DOI: **10.5958/2249-7137.2022.00186.0**

---

### ABSTRACT

*This article focuses on the emergence of the concept of historical memory and its place and importance in linguistics. The concept of historical memory has been studied in the fields of philosophy, psychology, and history. This article describes in detail the historical memory in the composition of phraseological units, the components of myths and legends.*

**KEYWORDS:** *Historical Memory, Phrasal Verb, Phraseology, Phraseological Unit, Memory, Biophysiological Process, Cultural Memory, Social Memory.*

---

### INTRODUCTION

According to historians of philosophy and religion, the concept of "historical memory" is always enriched by the development of culture and historical events, but over time it disappears from the minds of people, only written events reach the speakers completely.

According to linguist I. Koznova, [1,2] the range of definitions of memory is very wide, and many scientists have expressed their views. For example, R. Johnson emphasizes that "historical memory" is a sense of the past, P. Nora says that "memory is a process of communication, and the preservation of the past in the present". According to the French psychologist Caesar Flores, [3] "memory" is a set of activities that include biophysiological and mental processes, the implementation of which can significantly change the state of a person in the near or long term.

### MAIN PART

The term "historical memory" has been a topic since the mid-1980s that has contributed to the expression of many concepts in social, cultural, and scientific debates, for historical research, and even in linguistics. In recent historical studies, the share of works based on the "memory" approach has increased significantly, especially in his scientific articles and books, where Pierre Nora focused on the concept of "historical memory" and expressed his scientific views and opinions. According to the American philosopher and psychologist William James, "memory is the state of mind of people after the knowledge of an event or reality that we do not currently think about, as well as the understanding of historical events in the subconscious world." [4]

According to DS Likhachev, "culture is a non-hereditary, supernatural memory of humanity." According to him, "memory" is an active process that does not leave a person indifferent. For most people, memory is a time to overcome death. [5]

---

According to LM Lotman, culture is a memory and it is inevitably associated with historical experience. The memory of modern man is a product of his cultural and social development, and we witness the activity of memory, especially in the process of speaking, writing or calculating the language. [6]

As a result of our observations, we have learned that the concept of memory, like any alien phenomenon used in history, has a broad meaning, because historical memory is not itself, but memory has a structure that includes inanimate nature, life, incorporated into a single developmental process.

According to the data, a person can perceive the events of the day in just nine seconds. According to P. Fressa and J. Piaget, human understanding of time has two levels: [7]

1) The level of time elapsed

2) estimated time level. The time elapsed directly does not exceed two seconds, only the person can remember what he needs and is interested in. They say that even if students listen attentively in class, they will be able to remember information for a short time.

## RESULTS

In their research, IM Saveleva and AV Poletaev connect the concept of "historical memory" with several terms. In their scientific work, they write that "historical memory" is the same or very similar concept to words such as "old memory," "memory numbers," "hot and cold memory," and "memory policy." According to them, these concepts do not set boundaries, and the terms are used in a variety of senses, including metaphorically. [8]

Maria Ferretti said: "By memory, I mean a collection of thoughts about the past, which at a certain point are clearly crystallized in society, and they form the basis for a general understanding of history, resulting in the personal experience of each. changes and gives a certain meaning to the past". [9]

There are different definitions of the term "historical memory" at different times, and all scholars and researchers have given their own definitions. In our opinion, the concept of "historical memory" exists in the social sciences and humanities, especially in the sciences of history, philosophy and religion. "Historical memory" is a constantly evolving process that informs speakers of past generations, historical events, social habits, customs and values. In many sources today, past events and current events are described in terms such as "memory", "collective memory", "social memory", "cultural memory" and "historical memory".

In her lectures, IM Saveleva repeatedly discusses the concept of "historical memory". In his speech, he linked the origin of the concept of "historical memory" and the popularity of the subject to three external factors.

The first factor is that certain historical events pertain only to social groups that are formed on the basis of the past. For example, in the past, the survivors of the plague epidemic were people who later formed no social group and were unable to express their memories, but through some written sources at the time, the events passed on to future generations. There are many different ways to identify personal memories that have become commonplace today.

The second group is the memorization of historical events that he witnessed and participated in, and there are many examples of this type. For example, the participants of the Second World War were the victims of the greatest tragedies, and all the events are remembered. Today, not all linguists in Central Asia and Europe can remember the historical figures of the Second World War, that is, the representatives of the Fifth Republic in France, the events of that period were known and known to the whole world. Because a lot of people were involved in these events.

It is well known that in the field of psychology there is a concept of "loss of calm", when important historical events and happenings that damage the historical consciousness disappear from human memory for about 15 years. However, severe depression, some of the complications of the disease, historical events, and even everyday human activities and plans are quickly forgotten.

As historian, philosopher, psychologist, and theologian Psychologist H. Welser has said, "This time interval can be longer, we are accustomed to thinking that it is better and healthier to forget in science. [10]

According to the German historian JörnRüsen, "new elements emerge by significantly altering the original potential of historical culture," a process that changes the sequence of events in historical memory is actually a different interpretation of events by humans Interpretations often change the essence of the story. "

Historian Uwe Gartenshleger [11] points out that "a few keywords are enough to refer to historical memory to imagine how problematic the history of the twentieth century is, and the keywords contained in this memory reflect the history of the whole country. Concepts such as socialism, war, exile and the division of the country are enough for such words. " He said that while people are stuck in the memory of the events that took place in their lives from 1945 to 1989, they do not want to remember these events, recalling these events in the past is like torturing the participants of the event. "People want to get rid of the past, it's impossible to live in its shadow, and the past, where there is no end to the fear, is still alive," Adorno said. In our opinion, "historical memory is a" repository "of past events, and more wars, hardships, famines, that is, more negative notions are imprinted in the minds of linguists, but it is important for people to remember them." destruction ". [12]

The structure of phraseological units reflects historical truth, historical wars, historical events, past experiences. Many phrases appear in the spoken language of linguists and are later recorded. During the recording process, the structure of the phraseological units changes, such as the exchange of words or the dropping of words. Historical events come mainly through historical sources. Nowadays, every historical event is shown in documentaries and is engraved in the memory. But the filmmakers meet with eyewitnesses, a few survivors, and their neighbors and neighbors meet with the wives of soldiers, law enforcement officers, and others to gather information about the incident. The information collected is used to re-create history through "historical memory".

As H. Welser points out, "at present, the assimilation of history takes place mainly through stories of suffering. The traditional form of storytelling about heroes has completely disappeared from people's memory since the second half of the twentieth century, but stories about negative

historical figures are passed on to future generations, as negative events are imprinted on the public mind for a long time.

## DISCUSSION

Thoughts on all memory in philosophy, history, psychology have led to an increase in interest in memory issues. Many scientists have expressed theoretical views on this concept in their scientific work. Linguist I. Koznova takes a philosophical approach to the concept of memory: "memory disappears, changes, and humanity tries to preserve it."

Maurice Halbwax's interest in memory problems is reportedly due to the influence of his teacher A. Bergson's 1896 book *La mémoire collective*. Inspired by his master's book, in 1925, Maurice Halbwax published *Les cadres sociaux de la mémoire*, which translates into Uzbek as *Social Memory Networks*, which demonstrated a new direction in scientific thought, social memory research. [13] While A. Bergson admits that a person has memory, psychologist and psychiatrist P. Jane "certain people do not have memory because they do not need it, that is, in the opinion of the scientist, memory is useless for an isolated person". [14]

## CONCLUSION

The historical significance of Maurice Halbwax's *Les cadres sociaux de la mémoire* is that he introduces the concept of 'social memory' into scientific thought and expresses the scientific basis of 'collective memory', which he discusses in relation to historical memory. In his view, "under historical memory, if we understand a series of events in which the memories of national history are preserved, its frameworks are a major part of what we call collective memory." Sociologist Maurice Halbwax said, "Memories are renewed and replenished. A community's memory is stretched to the extent that it can be extended, meaning that the memory of the groups it forms has certain boundaries and barriers. Forgetting so many events and numbers is not because of their hatred, indifference or desire, but because of the loss of the groups that have preserved their memory." Personal memories also have a social dimension, as they are images that emerge through communication within a social group. Society itself contains all the information necessary to reconstruct one part or another of our past, people have a clear or vague idea, and some information seems to have completely disappeared from the memory of the speakers of the language. it seems. In his work on memory problems, Halbwax emphasizes that memory performs not only psychophysiological but also social functions.

According to historians and philosophers, "memory is a collection of information that occupies the most important place in the human mind. History is not all about the past, but it is about the main events of the past. Memory is a constant source of information about past events, historical periods, and heroes. [15]

## REFERENCES

1. Koznova I. Historical memory main trends in its study. Moscow; 1987. 34p.
2. Koznova I. Historical memory and the main trends in its study. Sociological center RAGS. 2003;(2):23-32.
3. Flores Ts. Psychology pamyati. pod red. In: Gippenreiter YuV and Romanova VYa. (Eds). 3rd-edition. Moscow: 'Che-Ro'; 2002. pp. 583-615.

4. James U. Psychology pamyati. pod red. In: Gippenreiter YuV and. Romanova VYa. (Eds), 3rd-edition. Moscow: 'Che-Ro'; 2002. pp. 200-214.
5. Lixachev DS. Proshloe–budushchemu. Stati and essays. London: Nauka; 1985. 576p.
6. Lotman Yu, Uspenskiy B. O semioticheskom mechanism of culture. Tallinn: "Alexandra", 1993. p. 326.
7. Fress P, Piaje J. Experimental psychology. Moscow: "Progress"; 1978. pp. 88 -135.
8. Saveleva I, oletaev A. "Historical memory": k voprosu o granitsaxponyatiya. Moscow: Izd. dom GU VShE, 2005. p. 170-220.
9. Ferretti M. Rasstroystvopamyati: Russia and Stalinism. Available at: <http://old.polit.ru/documents/517093.html>
10. Veltser X. History, memory and modernity of the past. Pamyat as arena politicheskoyborby. Access mode: <http://www.nz-online.ru/index.phtml?aid=30011367>
11. Gartenshleger U. Vospominaniyadlyabudushchego. Experience and razmyshleniya po obrazovaniyuvzroslyx. Adukatar. 2006;4(10):41-44. Access mode: [http://adukatar.net/storage/users/2/2/images/567/Adukatar\\_10\\_Pages\\_41-44.pdf](http://adukatar.net/storage/users/2/2/images/567/Adukatar_10_Pages_41-44.pdf)
12. Adorno T. Chtoznachit "prorabotkaproshlogo". 2005;(2-3):40-41. Access mode: <http://magazines.russ.ru/nz/2005/2/ado4.html>
13. Xalbvaks M. Social class and morphology. Moscow: Institute of Experimental Sociology; SPb: Aleteyya; 2000. 509 p.
14. Jane P. Evolution pamyati and ponyatiyavremeni. Moscow; 1979. pp. 85-92.
15. Ryuzen Y. Crisis, trauma and identity. Moscow: IVI RAN, 2005. p. 38-62.