

Problems Of Memory Research In Humanities And Ch. Aitmatov Novels

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Abstract

The article is investigating an overview of the memory problem history in philosophy, sociology, cultural studies, and historical sciences fields. Information on individual works and researchers' views on this problem are presented. The article attempts to give an overview of the "passed way" of consciousness from the biological point of view to its philosophical, and then historical and social status, and to clarify its place in the literature. The peculiarities of the humanistic attitude to consciousness are noted. Scientific views on the place of the memory problem in the literature, including the research of Kyrgyz scientists, were also expressed. Overview was made based on obtained research results.

Keywords: memory, philosophy, sociology, cultural studies, history, literary studies, presentism, intertext

1. Introduction

Although various definitions of memory have been given, the basic function of memory is to select, store, and transfer information from the past. From a psychological point of view, memory serves a cognitive function in humans. And in the dictionaries, it is explained as "not forgetting the past, the ability to remember, the ability of the soul to preserve and remember the past" (Dal, 2002) "to remember, save, rework" (Meshcheryakova & Zinchenko, 2003). Memory was also described in works of philosophers on cognition and mind, especially in interdisciplinary sciences (O'Loughlin & Robins, 2018). Additionally, a narrow definition of memory, is a storage of experiences in brain,

a chemical process between neurons, which is not static (Zlotnik & Vansintjan, 2019).

Interest in memory is fueled by the loss of collective memory, the fragmentation of traditions, and aims to help individuals and social groups, especially marginalized ones, define their identity by opening the way to understanding alternative ideas about existence. In the article, starting from the biological point of view on memory, its "traveled path" to its philosophical and later historical-social status was reviewed in an overview manner, and attempt was made to clarify its place in the literature. Attempt is made to consider reflections on the literary and artistic fundamentals of the writer Ch. Aytmatovs

worldview, who captured the minds of mankind (Ismailova, 2021).

Not so far phenomenon of memory was also considered the in the Ch. Aitmatov works (Alieva, 2020). Conceptual problems in Ch. Aitmatov novels are of special research interest as a poetic and aesthetic categories in Kyrgyz literature (Alieva, 2021). Understanding of memory in Ch. Aitmatov novels are based on creative workshop which is defining a worldview as aesthetic concept. It can be noted that the artistic-structural and content role in novels is great. Memory as an aesthetic principle in almost all of Ch. Aitmatov novels is conceptual work gaining importance in formation of artistic world, authorship and ideology. In this article problems of memory research in humanities and in works of Ch. Aitmatov were analyzed.

2. Research methods and materials

The historical-philosophical method with an interdisciplinary approach was the basis for memory research. Scientific works of researchers in philosophy, sociology, cultural studies, and literature fields were used. Various scientists' opinion about memory were explained and concretized. Definitions and meanings were given for term memory from historical periods.

3. Results and discussion

The problem of memory was first studied as philosophical category. In Western philosophy, it begins with Aristotle's theory that "every memory is with time" (Aristotle, 2004). According to Plato, cognition begins with remembering and remembering (Plato, 1993).

In the middle ages, memory was called by the term "memoria" and meant a multi-layered concept: in a religious sense, remembering deceased people by living; strengthening the relationship between the deceased and live in a social sense. Therefore, "memoria" means holding on to the past, remembering the past. Its forms were different: portraits, sculptures, memorials and signs placed in the cemetery, etc.

Thus, "memoria" was at the center of Christian anthropology (Ivanova, 2016).

In the 17th century, the problem of memory began to be actively studied in the philosophy of English empiricism. The concept of memory was also proposed by F. Bacon, G. Hegel, A. Schopenhauer, and H. Bergson. For example, memory was described as implicated both in non-inferential, or immediate, temporal experience as well as in the "long term" unity of experience (Bergson, 1946).

A new approach to memory is attributed to 18th century historicism representative, the Italian historian Giambattista Vico (Chanyshiev, 2010). In his work, he said an interesting idea that the driving force of collective memory is in the former society poetic language. He refers to the writings of antiquity period. He points out that the philosophers of his time gave the wrong interpretation to these texts, and points out that key to the wisdom and traditions of the ancient's lies in myths (Giambattista, 1994).

K. Marx also paid attention to Giambattista's teaching and wrote: "This thinker embryo contains Wolff (Homer), Niebuhr ("History of the Roman Tsars"), and establishments of comparative linguistics and generally many glimpses of genius" (Romanovskaya, 2010). Homer's poem and 12 tables of the ancient Romans are examples of oral creativity, from which the ancient written culture developed. Homer's poem and 12 tables of the ancient Romans are examples of oral creativity, from which the ancient written culture was developed.

In the middle of the 19th century, the German historian I.G. Droizen add to the previous theories by stating idea that memory is the need of society and man, the essence, sign, the subject of history. In Marxist philosophy, the issue of traditionalism is not well worked out. Marx expressed his opinion on this issue as follows: "Traditions of all deceased generations are heavy, like a nightmare, than most of the living" (Romanovskaya, 2010).

In the 20th century, the problem of memory became one of the main directions in literary studies, philosophy, sociology, and cultural studies. The study of memory in the context of social culture belongs to the works of French

philosophers such as M. Halbwachs, P. Nora, and German scientists J. Assman and A. Assman (Bodnaruk, 2021). Memory helps to define and identify oneself as a person. According to J. Assman, memory is a person's perception of himself as an old culture representative, and assimilation to a new culture means forgetting the culture of ancestors.

French sociologist M. Halbwachs believes that memory plays a decisive role in determining identity (Halbwachs, 2007). On the one hand, a person depends on the social group to which he belongs, and on the other hand, his position in that group. He believes that individual memory does not exist, and when memory creates group perception, it shifts to collective forms. The main concept of this theory is called society. According to M. Halbwachs, collective memory forms a whole society, and a person is able to understand what is remembered in that society. M. Halbwachs brought the problem of memory from biology to the sphere of culture. The French researcher P. Nora also continues this idea and points out that memory only appears in a society that unites itself. And the Russian cultural scientist Yu. Lotman considers culture as a collective memory that is superior to individual. He also divides memory into informational memory and creative memory. J. Assman investigates the theoretical issues of recent cultural memory and notes that it is a dimension of memory.

At the end of the 20th century, futurism gives way to presentism: society accepts present as a cult. Halbwachs' colleague P. Nora tries to "reconcile" collective memory with history. It offers topographical, monumental and symbolic places study. It calls for a memory question rethinking: memory should serve as presentism, it should not only be an element of past, but it should serve to understand the present. This effort should prepare the soil for the future we want. Creation of memorials that will revive, creation of museums that will make active communication will be activated. This means using the past in the present.

Along with these processes, the understanding of history is also changing. Presentism is characterized by the actualization

of aspects of the past that are valuable only for today (Gerasimova, 2008).

Currently, there is no unified approach to study of memory phenomenon in the literature. The English scientist F. Yeatsin, German researchers R. Lachman, A. Earl's, and A. Newning's works are dedicated to this issue (Yeats, 1997; Erll & Nunning, 2005; Perekhodtseva, 2012). R. Lachmann investigates memory in relation to intertextuality (Lachman, 1997; Kremneva, 2017). According to him, intertextuality is the alternating use of literary and non-literary texts. The work is considered both as a new interpretation and as an emotional act.

Memory is the nucleus for creating a new literary work. According to A. Erll and A. Nunning, there are the following literary concepts of memory: 1) Memory of literature; 2) Memory in literature; 3) Literature and cultural memory. The concept of "Memory in Literature" is based on the study of the relationship between art and memory. The authors of the concept pay attention to representation mechanism (repetition) of personal and collective memory in any work.

Literary critic N.Z. Kokovina's fair opinion: "The concept of memory as a category in social and artistic consciousness can be recognized only by moral aspect" (Kokovina, 2003). Indeed, memory is valuable as an indicator of the most relevant moral qualities in literary studies.

In all cases, the role of memory was not considered when analyzing and evaluating the past, present, and future. M.M. Bakhtin also pointed out that this phenomenon has not yet been fully understood and analyzed: "... in a term, even in a non-foreign language, there is a stabilization of meanings, a weakening of metaphorical power, ambiguity and play with meanings are lost," he says (Kirzhaeva & Osovsky, 2016). Fiction is genetically oriented to create, develop, and maintain skills of individual and group behavior. As a manifestation of collective consciousness, culture in general, memory should also be perceived as a category of fiction.

In the broadest sense, memory is a database of past experiences and data. At the same time, it

is not a passive storage, but a creative mechanism that sets it in motion. Of course, this point needs to be clarified in each specific study.

There are different views on the memory classification. One group of scientists proposes the concept of historical memory, while others propose a socio-historical position. With the emergence of sociology in the 19th century, memory is given status of a social phenomenon.

In the literature, there are many opinions in favor of using these two terms together as socio-historical (Antyukhov, 1997).

Artistic solutions of memory concept, the genre and the genetic memory problems in the Russian literature were considered separately in the works of M. Bakhtin, G. Gachev, V. Kozhinov, L. Ginzburg and S. Dubrovsky (Sundukova, 2018).

The problem of memory and historical memory has become relevant in post-Soviet countries since the 80s of the 20th century. In the literature, special attention was paid to historical theme, and the problem of a person who is unaware of his roots and history was artistically reflected in the works of writers as Ch. Aitmatov, V. Rasputin, Yu. Trifonov, V. Astafyev, etc. The books of outstanding artists of the Soviet Union, which reflect the issue of historical memory, caused heated debates among scientists and were studied from various points of view.

Conclusion

Based on obtained research results, the following conclusions were made:

- 1) Memory as a public socio-historical phenomenon has been object of philosophical thoughts;
- 2) Memory is an interdisciplinary category;

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Kyrgyz scientists were also interested in the problem of memory and conducted research. Social studies of researchers such as S. Abdrasulov, Sh. Akmoldoeva, G. Bakchieva, T. Bakchiev, G. Botokanova, A. Zhusupbekov, K. Ibraimov, K. Moldobaev, G. Sadykova, N. Osmonova, Zh. Urmanbetova, N. Usenova and works containing significant conclusions on issues of ethno-social memory were published, G. Zhumaeva defended her PhD thesis on the topic "The artistic solution of historical memory problem in Ch. Aitmatov's work" in 2004. In the above works, the epic "Manas" and Ch. Aitmatov works were analyzed as the main research materials.

The nation's historical thinking was freed from political constraints, and memory began to be reflected not only in historical works, but also in other forms of literature. In Kyrgyz professional literature, historical memory, historical consciousness, i.e., socio-historical memory problem found its rightful place in the Ch. Aitmatov works, and now this problem should be considered as an aesthetic category of conceptual nature in literary studies.

- 3) Only the moral aspect can introduce the concept of memory as a category in social and artistic consciousness;
 - 4) Investigating the aesthetic function of memory phenomenon in fiction is an actual problem in literary studies.
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