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**ABSTRACT**

of the dissertation for the degree of Doctor of Philosophy

**THE RELATIONSHIP BETWEEN HISTORICAL  
MEMORY AND SOCIAL-CULTURAL TRANSFORMATION  
ON THE PERIOD OF MODERNIZATION**

Specialty: 7207.01 – Social philosophy

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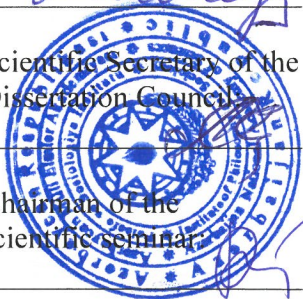
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## GENERAL CHARACTERISTICS OF WORK

**The actualness of research.** The 21st century is characterized by rapid changes in all areas of human society. Radical changes are observed in the social, cultural, communicative, information, economic, political, geopolitical, environmental, security, spiritual, moral values and other spheres. This process stimulates the development of unprecedented dynamics in all aspects of individual and collective life. In particular, the evolution of the social and cultural space of the community displays more new characteristics. In this context, generally philosophical and scientific approaches to the legality of existence and renewal of society are changing completely.

Here is an important point for our research. This point is related to the specificity of the social-philosophical approach to the problem of historical memory in the context of the above-mentioned urgency. Researchers discuss two approaches in socio-philosophy. One of them is to analyze the forms of social structure based on the norms of dignified living in accordance with the highest values of human existence. The other examines the existence of society in its own logic of existence, regardless of the subject's choice of values. Our research topic is analyzed more in terms of the first approach. At the same time, from a methodological point of view, there are philosophical shades of reflexive comfort (society is imagined as a subsystem of the global world system). Specifically, we can say that the dissertation conducts a socio-philosophical analysis of the place and role of historical memory in the quality of socio-cultural value within different types of culture, while maintaining the integrity of a self-organizing society. This automatically requires us to look at historical memory not as an individual, but as a social, cultural, psychological and historical phenomenon at the level of collective reality.

The issue is more relevant in countries that have gained independence. Because the societies of those countries are entering an important phase in the historical evolution. It has two levels. Firstly, it must be developed a model for the independence of societies that existed under long-standing alien rule and the dominance of socio-cultural values. Secondly, the internal transformation of those societies should be carried out in accordance with modern requirements.

Individuals and society are always present, but they carry their past. According to modern philosophical and scientific ideas, they do this to determine their own evolution line. Figuratively, they do this to secure their existence in the "security corridor". In this connection, we can recall the latest scientific research on memory. According to Western scientists' works, millions of neurons behave as "information collectors" during their lifetime. When the activity stops (at intervals), those neurons come together in a single system, creating a panoramic view of what is happening and keeping the image as whole as possible. Consequently, memory is formed on the foundation of some choice rule. There is the task of preserving the existence of an organism at the root of this "choice rule". At the collective level, memory is considered as more sophisticated mechanisms. Scientists associate collective memory with some factors such as mentality, national identity, national ideology, national psychology, ethics, moral and socio-cultural values. Therefore Frances Yates<sup>1</sup> (followed by P. Hatton) suggests that "history is a memory skill."<sup>2</sup>

Thus, memory plays an important role in the existence of the human community at the collective level. At the collective level, the role of memory in society changes in terms of content. As the type of culture changes, so does the social and cultural function of historical memory. One of the serious factors that makes the topic relevant is connected with this fact. About 200 years ago, the English researcher Frances Yates put forward very interesting theses.<sup>3</sup> According to his view, study of memory from the aspect of remembering and reinforcing events only can never form entirely imagination related to memory. "The history of the development of this problem, which is one of the more fundamental and challenging qualities of human ability, forces us to go deeper."<sup>4</sup> In the context under consideration, a history of memory problems automatically raises the question: What new content has the socio-cultural function of

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<sup>1</sup> Ф.Йейтс Искусство памяти. // – Санкт-Петербург: Фонд поддержки науки и образования. "Университетская книга", – 1997. – 238 с.

<sup>2</sup> П.Х.Хаттон. История как искусство памяти. // – Санкт-Петербург: СПб: Издательство «Владимир Даль», – 2004. – 424 с.

<sup>3</sup> Ф.Йейтс. Искусство памяти. // – Санкт-Петербург: Фонд поддержки науки и образования, "Университетская книга", – 1997. – 238 с.

<sup>4</sup> Ibid, – р. 6

historical memory acquired in the modern electronic culture? In particular, how does the role and function of historical memory manifest itself in modernization that is the stage of total transformation? We are convinced that they have a direct connection with the socio-philosophical understanding of the socio-cultural changes that are observed in the Azerbaijani society. Here, it is worth noting one points in the context of actuality. Heydar Aliyev's masterful generalization of such issues in various events of 1970-2003 (for example, his speech on the occasion of the Days of Soviet Literature in Azerbaijan in 1975 and at the VII Congress of Azerbaijani Writers in 1981), and his emphasis on responsibility to history is of great importance in terms of the problem that we are interested in. In his speech in 1975, the great leader emphasized: "History is a demanding examiner. The rulers, the courtiers, the oppressors have been forgotten. The great thinkers and humanist poets of Azerbaijan ... have passed on their deep thoughts and unquenchable dreams about the freedom and happiness of the people through centuries, darkness of ignorance, religious fanaticism, national slavery, social injustice, and injected the new generation with their thoughts and dreams. In these thoughts, Heydar Aliyev succinctly expresses that the historical memory of the people was formed on the basis of a serious choice and passed only the moments that lived it through the filter of history for centuries. It is clear from the above ideas that Heydar Aliyev evaluates memory as a phenomenon of consciousness. The great leader also pointed out the moral and social factors that are important in this process. During his speech at the First Congress of World Azerbaijanis, Heydar Aliyev stressed: *"It is our national identity, historical roots, national and spiritual values, national culture - our literature, art, music, poems, songs, traditions of our people, that unites all of us"*<sup>5</sup>. So, national and spiritual values, culture, traditions and historical roots (socio-cultural path of the ethnos in the historical aspect) are the main factors that make society alive.

All shades of philosophical and scientific relevance of this problem are clear in the context of Heydar Aliyev's views on the historical evolution of the collective memory of the people and society, the development of statehood consciousness and the process of systematic

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<sup>5</sup> Dünya Azərbaycanlılarının I Qurultayında Azərbaycan Respublikasının Prezidenti Heydər Əliyevin nitqi // "Azərbaycan" qəzeti, 11 noyabr 2001-ci il.

modernization carried out by President Ilham Aliyev. Because, on the one hand, the existence of a society in which historical memory plays a very strong role for Azerbaijan and the future of an independent statehood still largely depends on this issue, as the great leader always emphasized.

On the other hand, President Ilham Aliyev makes real the building a strong democratic state and civil society on the basis of a systematic and well-thought-out concept in the direction of the challenges of the 21st century. At the stage of such rapid and wide-ranging transformations, the philosophical-scientific definition of the function of historical memory in society in the light of the ideas put forward by the great leader is extremely important.

The research conducted in the dissertation and the results obtained fully confirm this conclusion.

#### **The degree of study of the research.**

There is an interesting history of studying the phenomenon of memory. In ancient times, memory was studied mainly as an individual feature outside the socio-cultural aspect. In later periods, the phenomenon of memory had a more or less socio-cultural context. The gradual evolution of this process reveals interesting dynamics.

First of all, it is necessary to understand the difference between the development of certain mental and social technologies related to the strengthening of memory itself by technical means and the scientific understanding of individual and collective memory. The history of the first aspect goes too back to ancient times. According to European scholars, the ancient Greeks approached the strengthening of individual memory as an art, a profession, and called it "mnemonics"<sup>6</sup>. The first example of this is the poet Simonidi. However, research shows that the phenomenon of memory has a special place in the culture of ancient India, China and Egypt. However, none of them raises the issue of philosophical understanding of this factor. Memory is found in texts as an element of life. The ancient Greeks, including Simonides, demonstrated skill and mastery in manipulating individual memory. This process gradually served to take a certain place in social life. In general, scholars have studied poetic activity in ancient times as a phenomenon of collective

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<sup>6</sup> Ф.Йейтс. Искусство памяти. // – Санкт-Петербург: Фонд поддержки науки и образования. "Университетская книга", – 1997, – 238 с.

memory. This is even more evident in the work of C.B. Vico<sup>7</sup>.

In medieval Europe, memory was not understood only in terms of mnemonics - it was an object of interest in a broader context (memory was presented as a moral and religious duty). Specifically, the memory is given a religious-mythical content, and in this connection its social function seems to be doubled. We can add the Renaissance, J. Camillo ("memory theater"), J. Bruno ("memory system") and R. Fladd ("theater system") have a special place in this direction. The system of knowledge and memory created by Raymond Lully (XIII-XIV centuries) had a significant impact on the Renaissance and the New Age as a whole. His theoretical model, called the "Tree of Memory", played a major role in all Western philosophical and scientific thought.<sup>8</sup>

However, in Europe, scientific perception within the individual and collective levels of the phenomenon of memory has become systemic only since the New Age (mainly the late eighteenth and early nineteenth centuries). This was mostly observed in the philosophical-historical and scientific environment of Great Britain and France. However, it is interesting that, according to F. Yates, even until the 1960s, there was no scientific literature on the subject in English, and in French, Italian and German<sup>9</sup>. Nevertheless, it is in European countries that there is a serious philosophical, historical and scientific study of memory from a collective, social and historical perspective. Within the framework of autobiography, psychoanalysis and commotion, which are an integral part of the history of Western culture, memory, its strengthening and socio-cultural functions have been studied. This includes various problems. For example, J. Vico studied the poetics of memory in the oral tradition<sup>10</sup>, the English poet W.

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<sup>7</sup> Дж.Вико. Основания Новой науки об общей природе наций. М. // – Киев: REFL-book; ИСА, – 1994, – 613 с.

<sup>8</sup> Ф.Йейтс. Искусство памяти. // – СПб: Университетская книга, – 1997, – с. 227-240; The Art of Ramon Lull: An Approach to it through Lull's Theory of the Elements/ Journal of the Warburg and Courtauld Institutes, XVII (1964), – p. 115–173; Ramon Lull and John Scotus Erigena / Journal of the Warburg and Courtauld Institutes, XXIII (1960), – p. 1–44.

<sup>9</sup> Ф.Йейтс. Искусство памяти // – Санкт-Петербург: СПб: Университетская книга, – 1997, – с. 8.

<sup>10</sup> Дж.Вико. Основания Новой науки об общей природе наций. М. // – Киев: REFL-book; ИСА, – 1994, – 613 с.

Wordsworth studied the role of memory in his autobiography, Z. Freud was interested in the mnemonics of the unconscious<sup>11</sup>, S. Kierkegaard tried to understand philosophy as a moment of repetition and recollection. H.G. Gadamer studied the problems of memory and hermeneutics<sup>12</sup>.

European researchers have studied the French Revolutions in depth in the context of collective memory, mental characteristics, mentality, historical and cultural traditions and modernity. In addition, collective memory was analyzed in many different socio-cultural contexts. E.Hobsbaum, U.Ong, M.Aguillon, F.Aries, M.Halbvaks, P.Nora, M.Foucault, P.Hatton, V.Coen, T.R.Hook<sup>13</sup> and other well-known scientists can be mentioned in the highlighted aspects. M.Agyulyon's views on memory in terms of the dynamics of images in the transition from political history to cultural policy, M.Halbvaks' driving forces of collective memory, M.Foucault's denial of tradition in postmodernist thinking, P.Nora's researches on "memory place" are still relevant. In the dissertation, we are based more on the ideas put forward by P. Hatton and P. Nora on historical memory.

Russian researchers have extensively analyzed the psychological,

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<sup>11</sup> З.Фрейд, Исследования истерии // – Перевод с немецкого С.Панкова. СПб.: ВЕИП, – 2005, – 464 с.

<sup>12</sup> Х.-Г.Гадамер, Истина и метод: Основы филос. герменевтики: // – Пер. с нем./ Общ.ред. и вступ. ст. Б. Н. Бессонова. М.: Прогресс, – 1988, – 704 с.

<sup>13</sup> E.Hobsbawm. Mass-producing traditions: Europe, 1870–1914// Representing the Nation: A Reader. Eds. David Boswell, Jessica Evans. – London, New York: Routledge, – 2007; W. J Ong, Orality and Literacy: The Technologizing of the Word. // – London, – 1982, – 214 p.; Barry B. Culture and Equality. An Egalitarian Critique of Multiculturalism. Cambridge, Mass.: Harvard University Press, – 2001. – P. 300; Ariès P. Le Temp de l'Histoire. Monaco, Editions du Rocher, – 1954, –328 p; М Халбвакс, Социальные классы иморфология. М.; СПб, – Алетейя. – 2000, – 509 с.; Франция-память / П. Нора, М. Озуф, Ж. де Пюимеж, М. Винок. -СПб.: Изд-во С.-Петербур. ун-та, – 1999, – 325 с.; М.Фуко Археология знания. Пер. с фр. М. Б. Раковой, А. Ю. Серебрянниковой; вступ. ст. А. С. Колесникова. СПб.: ИЦ «Гуманитарная Академия», – 2004, – 416 с; P. H. Hatton, History as an Art of memory. University Press of New England/ Hanover and London, – 1993, – 226 p; Cohen W. Symbols of Power: Statues in nineteenth century Provincial France // Comparative Studies in Society and History, – 1989; Hugh Trevor-Roper, 'The Invention of Tradition: The Highland Tradition of Scotland//The Invention of Tradition, eds. Eric Hobsbawm and Terence Ranger. Cambridge: Cambridge University Press, – 1983, – p.15-41.

social, cultural, informational, mentality, and national values of memory. They mostly used the terms "social memory" and "collective memory". Regardless of the name of the concept, it is a study of historical memory in different socio-cultural contexts. Among these studies, the approaches of L. Vygotsky and A. Luria are of more interest. Based on them, a number of scholars have written significant works on historical memory. Among them we have I.Kon, Lebedeva N.M., Tatarko A.N., Vodolojskaya T.V., Yefremova M.V., Rebrin V.A., Rebane Y.K., Ursul A.D., Pizarov B.S., Kolevatov V.A., Gryaznova E.B., Rozhdenstvenskaya E., Semenova V., Vasily A.G.<sup>14</sup> and we can show the works of other authors. In recent years, scientific dissertations have been devoted to this problem in Russia (for example, Loyko OT, Mekaeva YY, Solomina IY, Shapovalova N.S.<sup>15</sup> etc.).

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<sup>14</sup> И.Кон, Идентичность / Социология, Словарь online // <http://www.cnru123.com/index.php/term/.xhtml>; Стратегии межкультурного взаимодействия мигрантов и населения России/ Под общ. ред. Н.М.Лебедева, М.: Татарко. Российский университет дружбы народов, 2009, 410 с.; Водолажская Т.В. Идентичность гражданская/Энциклопедия культуры и общества/[http:// glossword.info/index. php/term/](http://glossword.info/index.php/term/); М. В. Ефремова, Влияние этнической и гражданской идентичности на адаптацию инокультурных мигрантов в Москве и Ставропольском крае/ В кн.: Стратегии межкультурного взаимодействия мигрантов и населения России. Стратегии межкультурного взаимодействия мигрантов и населения России, – 2009, – с.227-250; Ребрин В.А. Метод, проблемы социалистического общественного сознания. Новосибирск, «Наука», 1974, 324 с.; Я.К Ребане., Принцип социальной памяти // Филос. науки. 1977, № 5, с. 37-42.; Урсул А.Д. Информация и культура // Философия и культура. – 2011, № 2, – с. 98-112.; Б.С.Илизаров, Роль ретроспективной соц. информации в формировании обществ, сознания (в свете концепций о соц. памяти) // Вопр. филос. – 1985. – 60-69.; В.А.Колеватов. Социальная память и познание. М., – 1984, –189 с.; Грязнова Е.В. Социальная память как элемент культуры // Человек и культура, 2015, № 5, – с.92-106.; Е.Рождественская, В Семенова, Социальная память как объект социологического изучения // INTER, № 6, – 2011, – с. 27 – 48.; Васильев А.Г. Традиция и культурная память в контексте социальных инноваций // Человек и культура, 2015, №1, с. 72-91.

<sup>15</sup> Лойко О. Т. Онтология социальной памяти: автореф ... д-ра филос. наук: 09.00.01: Красноярск, – 2004, – 41 с.; Ю.Ю. Мекаева, Социальная память как инструмент социального влияния. Автореф... канд. социол. наук. // – Москва: – 22.00.01, – 2011, – 27 с.; И. Ю. Соломина, Социальная память: структура и феномены. Автореферат...канд. философ. наук. // – Самара:

These studies included the study of collective memory (historical or social memory) in relation to the modernization of society and tradition. It is possible to address current issues such as the transformation of cultural and moral values.

There are no socio-philosophical and scientific researches in the mentioned areas in Azerbaijan. In the socio-philosophical aspect, academician Ramiz Mehdiyev [27, 28, 29, 96, 97], corresponding member of ANAS Salahaddin Khalilov [13, 14] and doctor of philosophical sciences İlham Mammadzade [33, 107.] have studied various aspects of the problem of historical memory in the context of the interaction of tradition and modernity. İlham Mammadzadeh consider historical memory as a dynamic phenomenon in terms of the interaction of cultures, dialogical consciousness and modernity. In addition, there are studies on folklore, philology and history that can be used to study various aspects of historical memory. We do not need to list them, because the list would be quite long in the light of the problem under consideration. In the dissertation we have tried to use these researches in theoretical and methodological aspects. Professor I.Mammadzade is conducting philosophical research on the functions of collective memory in society during the post-war period following the Second Garabagh War.<sup>16</sup>

**Object and subject of the dissertation.** The object of research is the transformation of historical memory as a socio-cultural event in accordance with socio-cultural changes in order to maintain the integrity of society.

The subject of research is the transformation of historical memory in the modernization phase in terms of ensuring the integrity of society.

**Objectives and tasks of the research.** The main purpose of the dissertation is to determine the place and role of historical memory in the process of modernization, based on the definition of philosophical features within the evolutionary dynamics of historical types of culture, while maintaining the integrity of society in socio-cultural transformations. At

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09.00.11, – 2005, – 21 с.; Н.С.Шаповалова. Социальная память в закрытых и открытых обществах // – Саратов: Автореферат... канд. философ.наук. – 09.00.11, – 2011, – 20 с.

<sup>16</sup> Məmmədzadə, İ. Kollektiv yaddaş, identiklik və alim etikası epistemologiya kontekstində // İ.Məmmədzadə. – Bakı: “Elm və Təhsil”. The Journal of “Şərq fəlsəfi problemləri”, 2024, № 30, pp. 8-17.

the same time, serious attention is paid to the analysis of the general characteristics of the relationship between individual and collective (social) memory, the relationship between tradition and modernity, ensuring the integrity of society in the context of multiculturalism. According to the purpose, object, subject and features of the problem, the following tasks are set:

1. Defining the structure and function of historical memory.
2. To reveal the socio-philosophical features of the relationship between historical types of culture and changes in the socio-cultural functions of historical memory.
3. Analysis of different aspects of historical memory in the oral tradition.
4. Analysis of new shades of content acquired by historical memory in written culture.
5. The study of new content shades of historical memory in e-culture and the study of the changing features of the socio-cultural role.
6. The study of the relevance of historical memory in terms of maintaining the integrity of society in the modernization phase.
7. The study of the dynamics of the relationship between the dynamics of the renewal of communication technologies at the present stage and the change in the socio-cultural function of historical memory.
8. An investigation into the philosophical and sociological aspects of the role of historical memory in fostering tolerance and dialogue in the current stage.
9. A socio-philosophical reflection on the role of collective memory in Azerbaijani society during the post-war period following the Second Garabagh War.

**Scientific novelty of the research.** The dual nature of the social function of historical memory has been revealed in the context of its interaction with historical forms of culture, particularly during the transition from oral culture to written culture.

- The transition from written culture to electronic culture has led to the emergence of new content dimensions and distinct socio-cultural functions of both individual and collective memory.

- The dynamics of transformation in collective memory have been subjected to socio-philosophical analysis against the background of

Azerbaijan's rapidly modernizing society.

- The role of historical memory in a multicultural socio-cultural environment has been explored within a socio-philosophical framework, particularly in relation to the risks associated with such diversity.

- In the post-Second Garabagh War period, the interrelationship between the national idea, tolerance, socio-cultural identification, and multiculturalism within the framework of the concept of "Azerbaijani identity" (*Azerbaijanism*) has been identified as a key condition for fostering societal dialogue.

- Within the context of the integrative function of historical memory in the post-war period, *Azerbaijanism* has been determined to be the irreplaceable ideological concept for Azerbaijani society. The unity of *Azerbaijanism* and multiculturalism must be regarded as an essential condition.

- For historical memory to perform its constructive function in ensuring societal unity in the new stage, the diverse events and factors emerging from the Second Garabagh War must serve as its foundational reality. The effective functionality of historical memory should be grounded in this reality, with broad utilization of the propaganda and promotion capacities of political institutions deemed essential.

**Theoretical and methodological bases of the research.** Historical memory is a complex structured phenomenon. It has a hierarchical and multifaceted structure. At the general level, value is explored through the aspect of social philosophy. In this case, methodological approaches are used in accordance with the nature of reflective social philosophy. Specifically, society is seen as an integral part of the world system (subsystem) as a complex, self-organizing system. The following methods were used in the dissertation for a comprehensive study of the problem: analytical, comparative, functional-structural analysis, systematic approach, synergetic approach. The analytical method allowed us to look at the existing philosophical and scientific concepts about historical memory. Comparativism has made it possible to analyze the changes in historical memory and its components in the stages of development of the cultural environment of society. Structural-functional analysis was necessary to clarify the mechanisms of the impact of the mechanism of historical memory on social reality. A systematic and synergetic approach

has provided a basis for approaching the problem in the field of interdisciplinary methodology. At that time, along with foreign scientists, in Azerbaijan, Ph.D. A.Abbasov's researches (1; 38; 39) and D of Philosophy F.Gurbanov's interdisciplinary methodology (22; 23; 26; 27) were widely used.

**The theoretical and practical significance of the research** is that its results provide an effective basis for studying the role of historical memory in modern societies. This is especially important for societies in the process of modernization. There is a great need for such theoretical research for the successful completion of democratization and civil society building. In particular, it is possible to use the conclusions of the dissertation on the development of a successful "memory policy" in the process of building an independent state. In this context, the principles and provisions of research can be used in curricula, staff training, organization of pedagogical activities.

**Approbation of the work.** The main scientific results of the dissertation have been tested at several international and national scientific conferences such as "Memory as an element of cultural tradition" at the international scientific conference in Konya (May, 2016) and Lvov ("Fundamental and applied research: modern scientific and practical solutions and approaches", October 27-28, 2016. March, 2017), in Konya (May, 2016), in Baku (International Memory Conference "How do we understand Western philosophy?", dedicated to the "World Philosophy Day" established by UNESCO. (November 28, 2012, 2016), as well as reports on various aspects of historical memory were made at scientific conferences in 2015 and 2016. All of the article was published in their materials.

In addition, the main provisions of the dissertation are reflected in 7 scientific articles. One of the articles was published in a foreign scientific journal. The results of the research were discussed in the "Philosophical currents of the modern world", department of the Institute of Philosophy of ANAS.

**Name of the organization where the dissertation work is carried out:**

The dissertation work was carried out at the Department of Social Philosophy and Ecological Problems of the Institute of Philosophy and

Sociology of the Azerbaijan National Academy of Sciences.

**The total volume of the dissertation with the indication of the volume of the structural units of the dissertation separately:**

The dissertation consists of an introduction, three chapters, a conclusion and a list of references. The introductory part of the dissertation consists of a 26997 symbols, the first chapter 89629 symbols, the second chapter 52532 symbols, the third chapter 94934 symbols, the conclusion 9834 symbols, the list of literature 27337 symbols. The dissertation consists of 273926 symbols without list of literature.

## **GENERAL CHARACTERISTICS OF THE DISSERTATION**

In the introduction, it is justified the urgency of the topic and explained the degree of development of the problem. The goals and objectives, object and subject of the research, scientific innovations and theoretical-methodological bases are explained in the work. It is expressed theoretical and practical significance of the work and its approbation and structure.

The first chapter of the dissertation is entitled **“Philosophical Conceptions of Historical Memory: Dynamics of Transformation”**. This chapter focuses on the concept of historical memory (at the individual and collective levels) and the analysis of scientific and philosophical ideas existing in ancient times, the Middle Ages, the Renaissance, the New Age and the modern stage. The first half of this chapter, entitled **“The main socio-philosophical aspects of the concept of historical memory in ancient times”**, explains and analyzes the ideas of the ancient Mayans, Indians, Egyptians and Greeks about memory. It is shown here that most researchers emphasize that the phenomenon of memory was first studied in the East. For example, the Russian scientist YA Arnautova writes that Eastern culture is the successor of "visual (descriptive) symbols" and these symbols are the carriers of memory, including social memory<sup>17</sup>. In the dissertation, the analysis of ideas about memory in ancient times is carried out within this methodological

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<sup>17</sup> Ю.А.Арнаутова. Культура воспоминания и история памяти // История и память: Историческая культура Европы до начала Нового времени / Под ред. Л.П. Репиной. М.: Кругъ, – 2006, – с. 49-50.

framework.

In this context, it should be noted that in ancient Egypt, the concept of memory was mainly influenced by the form of oral culture. Therefore, the cultural values of the past were studied in the form of live contacts, communication, master-student relations. The main goal was to restore wisdom. Wisdom was of great value in this capacity as a mechanism for transmitting memory from one generation to another. At that time, there was a special educational mechanism for the transmission of values from one generation to another. Researchers point out that in ancient Egypt, the system was based on live communication and personal training<sup>18</sup>. Researchers have found that along with the Egyptians, the ancient Mayans also had interesting ideas about the cosmos several thousand years before Christ<sup>19</sup>. The Mayans passed on what they knew about the world orally from one generation to another generation. There were mechanisms to preserve their knowledge and pass it on to future generations.

In the imagination of the ancient Indians, memory and time were closely linked. We can see this in the way in which the knowledge of the Universe, time and memory is reflected in the Vedas.<sup>20</sup>

In general, the Greeks, along with the art of memorization ("mnemonics"), made great contributions to world science in the field of its philosophical understanding. According to F. Yates, the poet Simonides Keosky was the first Greek to pay attention to the strengthening of memory.<sup>21</sup> The philosophical understanding of memory in the later stages of history (the Middle Ages, the Renaissance, the New Age and the modern stage) is also closely linked to the development of the lines of Aristotle and Plato. According to Plato, memory is given to man in the form of ready-made ideas before the experience of life, and its role is to adapt the traces created by our senses to ideas. So, the memory adapts the feelings to the real reality.<sup>22</sup> According to Aristotle, since thinking

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<sup>18</sup> Das kulturelle Gedächtnis: Schrift, Erinnerung und politische Identität in frühen Hochkulturen. С.Н.Beck, – 2007, –с. 21.

<sup>19</sup> Брейден Г.– 2012: Время великих перемен. М: «Эксмо»,– 2010, –с. 2-10.

<sup>20</sup> Веды // <http://scriptures.ru/vedas/>

<sup>21</sup> Ф.Йейтс, Искусство памяти. СПб: Университетская книга, – 1997, – с. 13-14

<sup>22</sup> Платон.Тэтет // Пер. Т. В. Васильевой / Собрание соч.: В 4 т., Т. 2. М., – 1993, – с. 191

requires an image, memory must be associated with images. Aristotle sees a close connection between the art of strengthening memory (mnemonics) and mental activity. Memory is the process of storing images in order. Then, in Aristotle's philosophy, memory and imagination must be closely linked. Memory is also similar to the apprehension like the process of "assembling" mental images.<sup>23</sup>

The second paragraph of Chapter I, titled "A Socio-Philosophical Analysis of Certain Aspects of Historical Memory during the Medieval and Renaissance Periods," emphasizes that medieval history is divided into three main phases: Phase I – 5th to 10th centuries, Phase II – 11th to 13th centuries, and Phase III – 14th to 15th centuries. The paragraph analyzes both the influence of ancient conceptions of memory on the understandings developed during the Medieval and Renaissance stages, and the distinctive features of the philosophical and scientific conceptions of memory that emerged in these emphasized periods.

The historical memory of the Middle Ages was structurally dual and hierarchical. There are certain ideas about memory in the works of Al-Kindi,<sup>24</sup> Al-Farabi<sup>25</sup> [165], Ibn Khaldun,<sup>26</sup> Ibn Sina<sup>27</sup> and other Muslim philosophers.

However, the teachings of Raymond Lulli (13th century) had a profound effect on medieval European philosophical and scientific thought. In fact, along with the Middle Ages, the Renaissance and the New Age occupied a central place in European philosophical and scientific thought. F. Yates has an interesting study on this.<sup>28</sup>

At the same time, in terms of memory, the influence of Plato's philosophy on European philosophical thought increased. Aristotelianism was also gaining strength in specific fields of science. As a result, during the Renaissance, they began to approach the problem of memory from the

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<sup>23</sup> Аристотель. Соч. в 4-х томах. Т.1. М.: "Мысль", –1976, –550 с.

<sup>24</sup> Ibrahim T., Sagadeev A. Classical islamic philosophy. М.: Progress Publishers, – 1990, –р.347.

<sup>25</sup> History of islamic philosophy. Ed. by S.H. Nasr and O.Leaman. Tehran, –1999, – р.465.

<sup>26</sup> İbni Haldun. Mukaddimei. İstanbul, Onur yayınları, –1977, –406 s.

<sup>27</sup> Ибн-Сина. Избранные философские произведения. М.: Наука, – 1980, – 554 с.

<sup>28</sup> Ф.Йейтс, Искусство памяти. СПб: Университетская книга, –1997, – 479 с.

standpoint of scientific rationality and empiricism. In this case, the researches of J. Vico,<sup>29</sup> C. Bruno, G. Galilei, N. Copernicus<sup>30</sup> and other scientists are noteworthy. Vico has extensively studied the philosophy of the influence of oral culture (mostly artistic creativity) on the formation of memory in ancient times. At the same time, Camillon's concept of "Memory Theater" had a serious impact on the Renaissance.

The Memory Theater embodied "world wisdom." in itself. The only spectator of the theater stands in the middle of the stage. "... But he was entrusted to stand in the place of the creator who watched the world order."<sup>31</sup>

The third paragraph is entitled **“Socio-Philosophical Characteristics of the De-identification of History and Memory in the Modern Era”**.

F. Yates and P. Hatton emphasize that J. Vico's approach to memory gave impetus to the emergence of new approaches in the Renaissance and the New Age. Thus, J. Vico wrote that the roots of people's collective consciousness are revealed in poetic expressions. They are forms of imagination. Therefore, the poetic mentality is as old as myths and tales. It is in these codes of the subconscious that collective memory is stored. Thus, J. Vico claimed that it is possible to penetrate the secrets of collective memory through collective poetic imagination. This is closely related to collective mentality. P Hutton emphasizes: "Vico's Autobiography ... is a monument to a way of life in which readers could find what they deserved without having to do a self-analysis."<sup>32</sup>.

The nineteenth-century English poet W. Wordsworth developed the ideas of west philosopher's and more vividly described the relationship between individual and collective memory. He perfected his autobiographical confession (repentance) until the end of his life. W. Wordsworth praises the individual imagination. His famous phrase "every

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<sup>29</sup> Дж Вико. Основания Новой науки об общей природе наций. М.; // – Киев: REFL-book; ИСА, –1994, – 613 с.

<sup>30</sup> П.Х.Хаттон, История как искусство памяти. СПб: Издательство «Владимир Даль», –2004, – 424 с.

<sup>31</sup> Н.Сперенская, Театр памяти Джулио Камилло / IMAGINAIRE, – 02.19.2012/<http://www.imaginaire.ru/node/140>.

<sup>32</sup> П.Х.Хаттон, История как искусство памяти. СПб, Издательство «Владимир Даль», – 2004, – с. 147

man is a memory of himself" accurately reflects the peculiarity of his approach. P. Hatton emphasizes: "He (U. Wordsworth - Y.R.) implies that in search of his "I", each of us has formed an idea of personal identity. He was able to turn the genre of autobiography into a modern memory training by developing the power of his imagination."<sup>33</sup>

Thus, Wordsworth actually developed a new concept of autobiography. Here he tried to reconstruct his life history by searching for his "I". The leading factor in this approach is the impulses of special imagination, which in principle distinguishes it from the method of J. Vico. As a result, U. Wordsworth "identified a new way of thinking about the meaning of memory, which Sigmunt Freud turned it into the science of psychoanalysis."<sup>34</sup>

In the twentieth century, along with the above-mentioned approaches, there were also approaches to the study of the problem of memory from a purely socio-philosophical point of view. Among them are M. Halbwax, P. Nora, M. Foucault, F. Yates and P. Hatton. Halbvaks introduced the terms "internal and external" or "personal and social" memory, or more precisely, "autobiographical memory and historical memory." These concepts are widely used in modern historiography and socio-philosophical literature in connection with memory. In the dissertation, the positions of P. Nora, M. Foucault, F. Yates and P. Hatton on memory are analyzed in the light of the content and shades of meaning of these concepts.<sup>35</sup> Based on the comparison of the opinions of these authors, it is considered the role of historical memory in modern societies. The issue is closely related to the perception of historical memory as a phenomenon of consciousness, and here in a separate chapter folklore is analyzed as a type of historical memory.

The general conclusion of the main conclusions of the first chapter of the dissertation is that historical memory is one of the topics studied by philosophers since ancient times. At that time, special teachings on memory were created, and there was a theory called "mnemonics" for

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<sup>33</sup> П.Х.Хаттон, История как искусство памяти. СПб, Издательство «Владимир Даль», – 2004, p. 147.

<sup>34</sup> Ibid, – s. 159

<sup>35</sup> Морис Хальбвакс. Коллективная и историческая память /ЖЗ//  
<http://magazines.russ.ru/nz/2005/2/ha2.html>

strengthening memory. Although the issue of memory was studied in a more practical aspect in ancient times, its philosophical and theoretical study laid the foundation for socio-philosophical approaches to historical memory in later historical stages. Each of these problems studied in the first chapter of the dissertation has been published in the form of separate articles.<sup>36</sup>

The second chapter is titled **“Historical Memory and Historical Forms of Culture: Socio-Philosophical Aspects of Their Interaction”**. This chapter analyzes the socio-philosophical aspect of the relationship between the evolution of ideas about historical memory and the three types of culture - oral, written and electronic culture (M. McLuhan's division). Here, it is paid special attention to the analysis of the problem specifically as a factor of historical memory of Azerbaijani folklore.

The first paragraph, titled **“Types of Culture, Historical Memory, and Folklore: A Socio-Philosophical Context,”** examines the changes occurring in historical memory and its role in society in relation to the dynamics of the succession of three types of culture. The central thesis adopted here is that *“memory is not only a spiritual value and a means of communication, but also a problem with multiple dimensions”*.<sup>37</sup> Logically deriving from this idea, it follows that there exists a corresponding type of historical memory for each historical form of culture!

According to P. Nora, in such societies, memory as a whole is

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<sup>36</sup> Rəsulova, Y. “Tarixi yaddaş” anlayışı haqqında // – Bakı: YUNESKO-nun təsis etdiyi “Ümumdünya fəlsəfə günü”nə həsr olunmuş “Qərb fəlsəfəsini necə dərk edirik?” mövzusunda beynəlxalq elmi-nəzəri konfransın materialları, – 2012, “Təknur”, - s. 188-190; Rəsulova Y.M. Sosial, tarixi və kollektiv yaddaş: müqayisəli təhlil // “Elmi əsərlər”. Beynəlxalq elmi-nəzəri jurnal, AMEA Fəlsəfə İnstitutu, Bakı, 2012, № 1(18), s. 75-80; Rəsulova Y.M. Qədim Yunanıstanda yaddaş anlayışının fəlsəfi xüsusiyyətləri / Geostrategiya. İctimai-siyasi, elmi-populyar jurnal, Bakı, 2013, №03(15), s. 63-66.; Rəsulova Y.M. Yaddaş haqqında Orta əsr və İntibah dövrü konsepsiyaları // Məruzələr. Azərbaycan Milli Elmlər Akademiyası, Bakı, “Elm”, 2014, s. 55-59.; Rəsulova Y.M. Yeni Dövrə tarixi yaddaş haqqında fikirlərin əsas xüsusiyyətləri // Xəbərlər, AMEA, İctimai Elmlər seriyası, № 1, 2016, s. 219-226.

<sup>37</sup> Məmmədzadə, İ. Kollektiv yaddaş, identiklik və alim etikası epistemologiya kontekstində // İ.Məmmədzadə. – Bakı: “Elm və Təhsil”. The Journal of “Şərq fəlsəfəsi problemləri”. – 2024, № 30, pp. 16.

identical with society. The situation in the written culture is beginning to change. With the "acceleration of history" (P. Nora), the identity between memory and society is violated and it arises a new situation. In this situation, the memory is "cornered", which gives rise to the concept of "memory space" (P. Nora). Finally, in modern e-culture, the features of memory that exist in both oral and written culture are expressed in a synthesis. Figuratively speaking, e-culture combines "eye" with "ear". This in itself leads to the acquisition of new functions of historical (collective, social, cultural) memory in society. Among them, the role that historical memory can play in maintaining the integrity and integrity of society is becoming increasingly important. On this level, the socio-philosophical approach to the role of folklore in society in terms of historical memory allows us to get a more concrete idea. Here, the features of folklore as a system of artistic and historical memory as a mechanism of socio-cultural transformation of society are philosophically analyzed. A number of socio-philosophical aspects of this problem have been revealed on the example of Azerbaijani folklore (Oguz, Kitabi-Dada Gorgud, Koroglu).

The second paragraph is titled **“Ritual-Mythological Memory: Socio-Philosophical Characteristics in the Prism of the Interaction between Cultural Evolution and Historical Memory”**. Artistic-historical memory generally begins with mythical memory. In this sense, mythical memory is both the historical memory itself and its initial stage. Y.M.Meletinski writes that "myth" is a Greek word that literally means narration. It usually tells the story of gods, spirits, deified, or heroes associated with the gods, the first ancestors who first acted, directly or indirectly involved in the creation of the world, its natural and cultural elements.<sup>38</sup>

Myth is a memory event like a story. But it is a sacred, stable, schematic memory; it is connected with the mental formulas of thought and the potential, the energy of ethnic memory. This energy becomes current when society needs it, and thus the myth that we consider unreal today (fictional) is transformed from "unreal" potential into "real" (real)

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<sup>38</sup> Е.М.Мелетинский, Общее понятие мифа и мифологии / Мифологический словарь. Гл. ред. Е.М.Мелетинский. // – Москва: «Советская энциклопедия», – 1990, – с.634.

event. Claude Levi-Strauss writes that as long as a myth is perceived as a myth, it remains a myth<sup>39</sup>. In other words, the existence of mythical memory is conditioned by its relevance. Mythical memory is modernized when society needs it and participates in socio-cultural transformations such as modernizing energy. It should be noted that this point is also the basis of modern approaches to myth. Explaining the connection of mythical memory with socio-cultural transformations in the process of modernization, S.Y. Neklyudov shows: "It is incorrect to think that mass consciousness (which should be called "mass subconscious") is mythologized in the most recent period. It is generally mythological in nature. In politics and ideology, we are witnessing the creation of ancient myths in new social and national volumes based on archaic models from the depths of the centuries. There is a spontaneous mythology comes from below, as well as an artificial mythology created for ideological and political purposes in certain intellectual or governmental groups."<sup>40</sup>

The fact that mythical memory forms the basis of the artistic and historical memory of the ethnos is generally associated with the formation of national thought in each mythology. Jalal Beydili writes that "the mythological system is the basis of the ethno-cultural tradition and the main trend of its historical development in itself."<sup>41</sup> [3, p. 19-20].

Thus, the main results of the second chapter of the dissertation can be summarized as follows. The analysis of folklore samples in this chapter on the formation of historical memory and its role in the social environment allows us to draw interesting conclusions in terms of modernization. Socio-philosophical analysis of Azerbaijani folklore shows that folklore codes play a significant role in the formation of historical memory. This thesis proves that folklore samples play an important role in the socio-philosophical understanding of the role and place of historical memory in society at the present stage. The conclusions reached in Chapter II are set out in a number of articles by the plaintiff.<sup>42</sup>

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<sup>39</sup> К.Леви-Строс. Структурная антропология. // – Москва: Глав. Ред Вост. Лит., – 1985, – с. 194.

<sup>40</sup> Неклюдов С.Ю. Структура и функция мифа // [http // www.ruthenia.ru](http://www.ruthenia.ru)

<sup>41</sup> Bəydili C. Türk mifoloji obrazlar sistemi: struktur və funksiya. // – Bakı: Mütərcim, – 2007, – s. 20.

<sup>42</sup> Расулова Е. Память как элемент культурной традиции / Фундаментальные и прикладные исследования // – Ужгород-Дрогобыч. Сборник материалов I

The third chapter is titled **"Transformation of Historical Memory Practices in the Post-War Period: A Socio-Philosophical Examination"**. This chapter analyzes the role of historical memory in the socio-cultural transformations manifested in modern society in terms of modernization of the results obtained in previous chapters. The first paragraph is titled **"Modernization of Society: In the Context of the Interrelation of Historical Memory and Culture."** It is studied the content of socio-cultural transformations in the context of the interaction of historical memory and culture during modernization in societies that have gained independence at the present historical stage. It is shown that when the logic and "spirit" of modernization do not fit into society, socio-cultural, political, demographic and spiritual identities face contradictions. As a result, society falls in crisis as a whole. This has shown itself in the experience of Latin American countries. It can be concluded that the interaction of modernization with the self-identification of society is of fundamental philosophical importance. However, since society is a complex system of self-organization, the self-identification of different spheres must ultimately act as a single process. It is argued that historical memory plays an important role among the factors that unite them and bring them to the same integrative level.

Therefore, it is necessary to analyze the common and particular points of different theories of modernization. At the same time, various aspects of the internal relationship between historical memory and socio-cultural transformations must be revealed. This subchapter analyzes this connection. At the same time, it was paid special attention to the conditions of formation of a new structural-functional feature on the whole object scale due to the common rhythm of different atmospheres in the field of transformations. This feature was considered in the framework of the methodological rule called the principle of synergetic synthesis in

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международной научно-практической конференции, //– Баку— 27-28 октября – 2016 года, – с. 167-169.; Rəsulova Y.M. Folklor: tarixi yaddağ və sosial-mədəni transformasiya kontekstində / Humanitar elmlərin öyrənilməsinin aktual problemləri. Ali məktəblərarası elmi məqalələr məcmuəsi, – 2017, № 2, – s. 362-366.; Расулова Е. Память в контексте межкультурной динамики: междисциплинарный подход/Материалы сборника статей научно-информационного центра «Знание» Международной Научной Конференции «Развитие науки в XXI столетии», // – Харьков, 14.03. – 2020, – с. 103-109.

the bifurcation zone (in this regard, there are studies by A.F.Abbasov<sup>43</sup> and F.M.Gurbanov<sup>44</sup> in Azerbaijan).

In this regard, philosophers emphasize the growing relevance of the issue of identity. Special attention is given to the socio-cultural context of the relationship between the fluidity of identity and the comprehension of historical memory. Furthermore, the relevance of this aspect of the problem is particularly noted in the digital age.<sup>45</sup>

The second paragraph of this chapter is titled **“The Integrative Function of Historical Memory in Azerbaijani Society during the Post-War Period”**. In this paragraph, the interaction between historical memory and the contemporary type of culture-electronic culture- is analyzed in the context of ensuring societal cohesion in the post-war period. The analysis also explores the conditions under which historical memory can effectively fulfill a sustainable integrative function.

The relevance of a philosophical reflection on the post-war period is emphasized in this context. It is noted that, alongside the geopolitical, political, and security dimensions of victorious Azerbaijan’s post-war phase, philosophical considerations also play a leading role in defining the character of this period. Within the framework of historical memory, particular attention is drawn to the necessity of recognizing a specific feature: namely, under new conditions, historical memory becomes dependent, on the one hand, on national and regional factors, and on the other hand, on the impressions of "polities" as manifestations of collective

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<sup>43</sup> Ə.Abbasov. Geosiyasi və sosial fəlsəfə: ədalətli nizam və tərəqqi naminə. // – Bakı: “Zərdabi LTD” MMC, – 2017, – 284 s.; A., Аббасов, С Мехтиев. Трансформационный процесс: гражданское общество и проблемы демократизации // Vətəndaş cəmiyyətinə doğru nəzəriyyə və reallıqlar. // – Bakı: – Adiloğlu, – 2001, – s. 42-49.

<sup>44</sup> F.M.Qurbanov Modernləşmə fəlsəfəsi və Azərbaycan / Müasir fəlsəfə və Azərbaycan: // – Bakı: tarix, nəzəriyyə, tədris. “Elm”, – 2011, – s. 221-225.

<sup>45</sup> Məmmədzadə, İ. və b. Müasir fəlsəfə, süni intellekt və qeyri-səlis məntiq // İ.R.Məmmədzadə, Ə.F.Abbasov, Ə.S.Abaov, F.M.Qurbanov, A.R.Büniyatov. – Bakı: “Elm və təhsil”. – 2022, s. 272.; Замараева, Е.И. Проблемы сохранения исторической памяти в эпоху цифровизации // Е.И. Замараева. – Казань. Казанский педагогический журнал. – 2022, №3, – с. 263-264.

memory, as well as on the dynamics of international relations.<sup>46</sup>

Presenting modernization as a systemic process, R. Mehdiyev emphasizes the need for citizens to acquire moral values and behavior in accordance with the requirements of a rapidly changing world. In this context, the researcher argues for the importance of "transformation of spiritual-moral values."<sup>47</sup>

In this context, the following opinion of the Azerbaijani philosopher, Doctor of Philosophy İlham Mammadzadə is interesting. He writes: "... any national culture is the result of long-term development in all its uniqueness and individuality."<sup>48</sup> Continuing his thoughts, I. Mammadzadə emphasizes that "and only at some stage of it, the intersection of different cultures, ethnicities and religions begins to be perceived as a contradictory process."

The emphasized philosophical points provide a certain philosophical grounding for the increased prioritization of historical memory in the interest of societal cohesion during the post-war period, particularly against the backdrop of President İlham Aliyev's comprehensive social, cultural, economic, informational, technological, geopolitical, energy, and moral-spiritual reforms. In this context, President İlham Aliyev's focus on educating youth with a national spirit, fostering patriotism, and preserving customs and traditions effectively underscores the role of historical memory in further strengthening social unity during the post-war era.<sup>49</sup> It is therefore concluded that historical memory's function in maintaining societal cohesion has been significantly enhanced in this period.

The paragraph specifically highlights the importance of citizens

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<sup>46</sup> Məmmədzadə, İ. Kollektiv yaddaş, identiklik və alim etikası epistemologiya kontekstində // İ.Məmmədzadə. – Bakı: "Elm və Təhsil". The Journal of "Şərq fəlsəfəsi problemləri". – 2024, № 30, p.12.

<sup>47</sup> Р.Мехтиев Определяя стратегию будущего: курс на модернизацию // Бакинский рабочий, – 2008, 10 января, № 4,- с. 4.

<sup>48</sup> Мамедзаде И. Философия о современности, истории и культуре (О контурах историко-культурной эпистемологии). Баку: Издательство "Elm və təhsil", – 2018, – s. 109

<sup>49</sup> İlham Aliyev's Speech at the Oath-Taking Ceremony [Electronic Resource] // Azərbaycan Respublikasının Prezidenti İlham Əliyev, 14 fevral 2024. URL: <https://president.az/az/articles/view/64527>. Accessed: 06.10.2024.

effectively utilizing examples of historical memory to actively participate in the country's development during the post-war period. It is emphasized that President İlham Aliyev is the architect of all these reforms in the post-war era.<sup>50</sup>

Based on these theses, the third paragraph of the final chapter conducts a philosophical analysis of two essential conditions for historical memory to fulfill its integrative function. This paragraph is titled **“Key Factors of the Socio-Cultural Transformation of Historical Memory in the Post-War Period: Tolerance, Dialogic Consciousness, and the National Idea.”**

This problem was analyzed philosophically in the light of V.Nalimov's theories of spontaneity of consciousness<sup>51</sup> and M.M.Bakhtin theses of dialogue of consciousness<sup>52</sup>. These theses have been applied in the context of a synergetic approach, which is widely used in modern philosophical and scientific literature. In this regard, the opinion of the Azerbaijani philosopher İlham Mammadzade is very interesting. I.Mammadzadeh writes: "culture is in any case the communication of different cultures", but "then there is a dialogue between a person and his choice"<sup>53</sup>.

The main conclusion reached in Chapter III of the dissertation is that historical memory can play an integrative role within the framework of the strategic development course implemented by President İlham Aliyev, meeting contemporary demands. This, in turn, is closely linked to society functioning as a system capable of active self-reflection and to individuals' ability to harmonize internal dialogue with dialogue with others. In other cases, either historical memory can serve to link society to conservative factors, or to abstract modernity that is incompatible with the local environment, which poses a threat to the future of society. The

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<sup>50</sup> Qurbanov, F.M. İlham Əliyev: postmüharibə dövrünün memarı kimi // F.M.Qurbanov. – Bakı. “Xalq qəzeti”, - 2024, №, 110 (30514), s. 5.

<sup>51</sup> Налимов В.В. Разбрасываю мысли. М.: ЦГИ, 2015, 258 с.; Налимов В. В. Спонтанность сознания: Вероятностная теория смыслов и смысловая архитектура личности. М.: Ozon.ru, – 2011, – 400 с.

<sup>52</sup> Бахтин М.М. Эстетика словесного творчества. М.: Искусство, – 1979, – 424 с.

<sup>53</sup> İlham Məmmədzadə. Bir daha fəlsəfə haqqında. Müasir yanaşmalar. Təmayüllər. Perspektivlər. Bakı, “Elm və təhsil”, – 2019, – s. 85.

emphasized theses were expressed in several articles of the plaintiff.<sup>54</sup>

The dissertation specifically emphasizes the necessity of actualizing historical memory within the framework of President Ilham Aliyev's strategic development course in the post-war period, in the context of ensuring societal cohesion.

The conclusions presented in the “**Conclusion**” section of the dissertation are expressed in the following theses:

1. The concept of memory has held scientific and philosophical relevance since ancient times. It has been primarily studied in the context of memory consolidation. Research on perceptions of memory during that period demonstrates that memory held great significance for humans in social activity. At that stage, society was even identified with historical memory.

2. With the onset of the Middle Ages and the Renaissance, philosophical conceptions of historical memory were also renewed. This development was connected to the transition from oral culture to written culture. This shift raised the issue of how written symbols alter individual and collective memory to the level of a significant scientific problem. Within this logical framework, the dissertation argues that a process of “doubling” of historical memory occurred.

Starting from the Renaissance, the identity between historical memory and society was disrupted. The role of memory within society

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<sup>54</sup> Rəsulova Y.M. Modernləşmə və tarixi yaddaşın transformasiyası: qarşılıqlı əlaqələr kontekstində // Pedaqoji Universitetin xəbərləri. Humanitar, ictimai və pedaqoji-psixoloji elmlər seriyası, Bakı, – 2017, C.65, № 3, –s. 124-132.; Rəsulova E. О взаимосвязи индивидуальной и коллективной памяти / Фундаментальные и прикладные исследования. Сборник материалов II международной научно-практической конференции, Баку-Ужгород-Дрогобыч, 10 марта 2017 года, с. 185-188.; Rəsulova E. Историческая память и типы культуры: в поисках взаимодействия / Гілея, Науковий вісник збірник наукових прац, Київ, – 2017, Випуск 120 (№ 5), – с. 222-225.; Rəsulova E. Память в контексте межкультурной динамики: междисциплинарный подход / Материалы сборника статей научно-информационного центра «Знание» Международной Научной Конференции «Развитие науки в XXI столетии», Харьков, – 2020, 14.03.2020, – с. 103-109.; Rəsulova Y., Qurbanov F. Əliyev irsi: dövlət quruculuğunda tarixi və sosial yaddaşın rolu // Heydər Əliyevin siyasi irsi və azərbaycançılıq. Elmi məqalələr toplusu. Bakı, – 2020, – s. 55-69.

began to assume a more abstract character.

3. The formulation of the problem in this manner has made it possible to highlight two key points in the research. First, the study of historical memory within the dynamics of cultural evolution is highly relevant in the socio-philosophical context. Second, the role and place of historical memory in the socio-cultural transformation of society become more concretely embodied through the unity of folklore and culture.

4. The role and place of historical memory in the socio-cultural transformation of society, as well as its interaction with folklore, are analyzed in the dissertation. Two interrelated aspects are examined: folklore is considered both as a modernizing system of artistic-historical memory and as a mechanism of socio-cultural transformation; ritual-mythological memory is interpreted as the origin of artistic-historical memory and as the mechanism that activates its functions.

5. The dissertation examines the modernization of society through the lens of the interrelation between historical memory and culture. It explores the integrative function of historical memory in a multicultural society within the context of the current stage of modernization, and analyzes the interconnections between tolerance, dialogic consciousness, and historical memory in the process of modernization.

In this context, particular attention is given to the role of historical memory, tolerance, and openness to dialogue within the framework of current modernization. To better conceptualize the emerging situation, the dissertation employs the terms "channels of communication" and "communicative mediator."

6. The dissertation advances the thesis that channels of communication define the informational boundaries of the modernization process. This implies that, in any historical stage, a comprehensive process of societal renewal must occur within a specific communicative corridor.

7. In the context of the interrelation between historical memory, tolerance, and dialogue, the success of modernization is closely linked to the function of the "communicative mediator." The dissertation proposes a key thesis in this regard: the role of the communicative mediator is fulfilled by historical memory in terms of informational-content, by dialogue in terms of the mechanism of realization, and by tolerance in terms of guidance and motivation.

8. In the context of electronic culture, the role of historical memory as a key factor in socio-cultural integration within the modernization process holds significant importance from a socio-philosophical perspective. The dissertation investigates the general boundaries and specific mechanisms of realization of this issue at the current stage, within a theoretical and methodological framework.

9. The analysis conducted in the dissertation makes it possible to formulate three important theses regarding the integrative function of historical memory in the post-war period. First, the ideological concept most appropriate for Azerbaijani society is *Azerbaijanism*. Second, within the framework of this concept, the primary event-factor shaping the dynamics of the historical stage is the Second Garabagh War. Third, in order to fully realize the integrative function of historical memory in the context of societal cohesion, the extensive use of political institutions and their propaganda and promotional capacities is essential.

10. One of the findings of the research is that, under the new conditions that emerged in the post-war period, a limited number of factors can play a leading integrative role. These factors are derived from historical memory and may be related to the dynamics of the relationship between the national idea, identity, and multicultural values, particularly in the aspects of tolerance and dialogue.

11. The socio-philosophical understanding of the problem of historical memory also remains relevant in terms of its future research potential. In societies that have gained independence, the deepening and expansion of transformative processes necessitate the continuous socio-philosophical and scientific study of this issue. Moreover, the problem has become even more pressing for Azerbaijan with the onset of a new historical stage. In this regard, examining the role that historical memory plays at each specific stage within the rapidly evolving framework of electronic culture will continue to maintain its relevance.

12. In light of the conclusions reached in this study, it becomes evident that further philosophical investigation in this direction is of great importance. Key areas for continued research include: the development of state consciousness; the strengthening of society along a tolerant and dialogic path while preserving multicultural values; the emergence of new dimensions of the socio-cultural functions of memory in the context of

consciousness, language, and experience; the preservation of historical memory and the assurance of its integrative function in the process of building a democratic civil society; and related issues.

**The main content of the dissertation is reflected in the following published articles and theses of the author:**

1. “Tarixi yaddaş” anlayışı haqqında //– YUNESKO-nun təsis etdiyi “Ümumdünya fəlsəfə günü”nə həsr olunmuş “Qərb fəlsəfəsini necə dərk edirik?” mövzusunda beynəlxalq elmi-nəzəri konfransın materialları. – Bakı, “Təknur”, – 2012, – s. 188-190.
2. Sosial, tarixi və kollektiv yaddaş: müqayisəli təhlil // – Bakı: “Elmi əsərlər”. Beynəlxalq elmi-nəzəri jurnal, AMEA Fəlsəfə İnstitutu, – 2012, № 1(18)–, s. 75– 80.
3. Qədim Yunanıstanda yaddaş anlayışının fəlsəfi xüsusiyyətləri // – Bakı: Geostrategiya. İctimai-siyasi, elmi-populyar jurnal, – 2013, №03 (15), – s. 63– 66.
4. Heydər Əliyev və dövlət quruculuğunda sosial yaddaşın rolu // – Bakı: Geostrategiya. İctimai-siyasi, elmi-populyar jurnal, – 2013, №01 (49), – s. 53– 55.
5. Yaddaş haqqında Orta əsr və İntibah dövrü konsepsiyaları // – Bakı: Məruzələr. Azərbaycan Milli Elmlər Akademiyası, “Elm”, – 2014, – s. 55–59.
6. Память как элемент культурной традиции //– Фундаментальные и прикладные исследования. Сборник материалов I международной научно-практической конференции, – Баку-Ужгород-Дрогобыч, – с. 27-28 октября, – 2016 года. –С.167-169.
7. Yeni Dövrdə tarixi yaddaş haqqında fikirlərin əsas xüsusiyyətləri //– Bakı: Xəbərlər, AMEA, İctimai Elmlər seriyası, – 2016, № 1, – s. 219-226.
8. Modernləşmə və tarixi yaddaşın transformasiyası: qarşılıqlı əlaqələr kontekstində // – Bakı: Pedaqoji Universitetin xəbərləri. Humanitar, ictimai və pedaqoji-psixoloji elmlər seriyası, – 2017, C.65, № 3, – s. 124–132.

9. О взаимосвязи индивидуальной и коллективной памяти // – Фундаментальные и прикладные исследования. Сборник материалов II международной научно-практической конференции, – Баку-Ужгород-Дрогобыч, –10 марта. –2017 года, – с. 185-188.
10. Folklor: tarixi yaddaş və sosial-mədəni transformasiya kontekstində //– Bakı: Humanitar elmlərin öyrənilməsinin aktual problemləri. Ali məktəblərarası elmi məqalələr məcmuəsi, – 2017, № 2, –s. 362–366.
11. Историческая память и типы культуры: в поисках взаимодействия //– Київ: Гілея, Науковий вісник збірник наукових прац, – 2017, Випуск 120 (№ 5), – с. 222-225.
12. Tarixi yaddaş mədəniyyətin təkamülü dinamikasında //– Bakı: Metafizika jurnalı, Beynəlxalq Metafizika Mərkəzi ,– 2019, C.2, say 1, sıra 5,.– 96-107
13. Память в контексте межкультурной динамики: междисциплинарный подход //– Материалы сборника статей научно-информационного центра «Знание» Международной Научной Конференции «Развитие науки в XXI столетии», – Харьков, – 14. марта. – 2020, – с. 103-109.
14. Əliyev irsi: dövlət quruculuğunda tarixi və sosial yaddaşın rolu // – Bakı: Heydər Əliyevin siyasi irsi və azərbaycançılıq. Elmi məqalələr toplusu. – 2020, – s. 55-69.
15. ANAS as a Historical Memory Space: Philosophical Approach // – Path of Science – ERIH PLUS <https://pathofscience.org/index.php/ps/article/view/3204/1483> – 2024, Vol 10, № 5– p.6010-6014



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