SOME QUESTIONS OF THE INSTITUTE OF TRADITION AS AN ELEMENT WITHIN THE FRAMEWORK OF THE MECHANISM OF SOCIAL MEMORY

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Abstract. *This scholarly investigation examines the multifaceted dimensions of tradition as a fundamental component within social memory mechanisms, exploring its inherent characteristics and institutional manifestations. The significance of this research derives from tradition's pivotal function in shaping contemporary state ideologies and collective identity formation processes. Through systematic analysis, the authors propose that establishing comprehensive typologies of traditional practices enables researchers to assess their respective influences across different temporal phases of social memory evolution and metamorphosis. The study synthesizes theoretical frameworks with empirical observations, bridging conceptual understanding and practical manifestations of how traditions operate within memory systems. By scrutinizing these interconnections, the research contributes to deeper comprehension of tradition's role in perpetuating cultural continuity, facilitating intergenerational knowledge transfer, and maintaining collective consciousness within societies undergoing continuous transformation and modernization processes.*

Keywords: *institute of tradition, social memory, cultural interaction, functioning of cultural forms, functions of tradition, continuity.*

Considering the topic of the institute of tradition as a philosophical definition, attention should be paid to the fact that it is not new. It is important to determine that the concept of «tradition» must be explored through the prism of ethnography, cultural studies, ethics, the history of philosophy and, of course, social psychology.

The position of the head of state, President of the Russian Federation Vladimir Putin, at the meeting of the State Council «On State Support for traditional folk Culture in Russia» dated December 26, 2006, that culture and multinational traditions are great unifying values, is fair. A similar position is seen at the meeting of the Russian Organizing Committee «Victory», the head of state points out that traditions and moral guidelines form the basis of national identity in the Russian Federation. Thus, it is necessary to agree with the opinion that traditions, together with other unifying elements and mechanisms, are the fundamental basis of national identity.

A characteristic feature of the tradition is that the nature of this phenomenon correlates with the criteria of the past, present and inherited. At the same time, some authors often consider traditions as an element of sociality. As Z.R. Valiullina and L.R. Khasanova correctly point out, tradition, by its very nature, is a manifestation of the universals of being and at the same time the immunity of society, in other words, the foundation and substance of society [1, p. 128]. Also, the formation and strengthening of scientific legitimation of such definitions as social, historical, and cultural memory can clearly indicate a growing trend in interest in certain social dimensions of memory [7, p. 199].

Indeed, tradition, by its very nature, is inextricably linked to the temporal dimension of human existence. It acts as a link between the past, present and future, ensuring the continuity of social experience. The transfer of traditional norms, values and practices from generation to generation creates a stable foundation for the functioning of society, allowing each new generation not to start from scratch, but to rely on the experience accumulated by previous generations.

The metaphor of tradition as the immunity of society seems to be particularly successful and profound. Just as biological immunity protects the body from destructive influences, tradition protects the social organism from chaos and anomie. It forms a coordinate system in which indi-

viduals and groups navigate the social space, make decisions and build relationships. Tradition as the foundation of society ensures stability and predictability of social interactions, creating a common field of meanings and meanings. In the modern context, when societies are undergoing rapid transformations and facing the challenges of globalization, issues of social, historical and cultural memory are becoming particularly relevant. Memory becomes a tool for constructing identity and a mechanism for legitimizing modern social orders through an appeal to the past.

Considering the social philosophy of M. Weber, it should be noted that in his works the concept of tradition is combined with the idea of traditional domination [2, p. 205]. We believe that the origin of both power and individual social mechanisms of power can be correlated with the proper consolidation of established orders and lordly governance. M. Weber really considered tradition not as an abstract cultural category, but as a fundamental source of legitimacy of power. In his typology of domination, traditional domination occupies a special place precisely because it is based on faith in the sanctity of ancient existing orders. Power here is legitimized not by rational considerations of efficiency and not by the charisma of an individual, but by the very fact of historical rootedness, familiarity and naturalness of the existing order of things.

The thesis that the origin of power can be correlated with the consolidation of established orders is particularly important. This means that power in a traditional society is not artificially constructed or rationally designed, but grows organically from everyday practices, customs, and rituals. In this context, masterly management is perceived as a natural continuation of the traditional way of life, where the master's right to command is recognized not by virtue of formal laws, but by virtue of the traditional habit of obeying.

This understanding of power demonstrates the deep insight of Weber, who saw in tradition not just a cultural heritage, but a powerful mechanism of social control and political legitimization, acting through the interiorization of norms and values in the minds of members of society.

It is assumed that traditions are in a time flow, although they are static postulates. At the moment, the negative trend towards the decomposition of collective values is debatable in society and scientific doctrine. We believe that society painfully feels the loss of some part of its identity and is trying to find (make up for) it. This part is in your past, past events, as well as individual, family, and collective memory.

According to V.D. Plakhov, it is most clearly possible to consider traditions in the context of social formations, for which, as objective realities, reflection in human consciousness is specific in both unscientific and scientific forms [4, p. 17]. Traditions as objective social realities exist regardless of how they are interpreted by people, but at the same time they are always somehow refracted through human consciousness. This refraction has qualitatively different forms, which is what Plakhov fixes in his classification.

The appeal to unscientific forms of consciousness as the first level of reflection of traditions is completely justified. Everyday consciousness is a direct, non-reflexive way of perceiving tradition, when a person lives within tradition, follows it intuitively, perceives it through the prism of common sense, habits, and emotional attitudes. Here, tradition is taken for granted, natural, and does not require special justification. It is at this level that tradition has the greatest impact, since it is not subjected to critical analysis and is perceived as an organic part of the life world.

The allocation of scientific forms of reflection of traditions as the second level also seems methodologically correct. Theoretical understanding of tradition involves distancing oneself from it, objectification, reflection, and the use of special research methods. The scientific approach allows us to identify the mechanisms of functioning of traditions, their structure, dynamics, and role in social reproduction. This is no longer a direct experience of tradition, but its conceptualization, transformation into an object of knowledge.

The importance of this distinction lies in the recognition that tradition exists simultaneously in two dimensions, and ignoring either of them leads to an incomplete understanding of the phenomenon. The synthesis of everyday and scientific knowledge about traditions allows us to obtain the most complete picture of their social existence.

It is determined that numerous forms of everyday consciousness should be attributed to the first group, and theoretical methods and constructions should be attributed to the second group.

At the moment, the acceleration of history aspect has become essential in the framework of the study of the role and place of the institution of tradition in any modern society.

The acceleration of history should be understood as rapid transformations and transformations, as a result of which the change of generations, groups and classes occurs faster and the continuity of knowledge is more clearly visible. In such conditions, the position of the American scientist A. Megill that if identity becomes questionable, the value of memory increases seems logical [3, p. 101].

Thus, the opposite opinion is observed in F. Nietzsche, since, in his opinion, the transformation of tradition and the modification of the spiritual basis of being can become a prerequisite for the transformation of tradition into an anti-tradition. Some time earlier, the philosophy of F. Nietzsche was a new turning point in the framework of humanitarian thought [6, p. 533].

The examination of tradition as a fundamental component within the mechanism of social memory reveals its multifaceted nature as both a conservative force and a dynamic system of cultural transmission. This investigation demonstrates that tradition functions not merely as a repository of historical practices, but as an active mediator between past experiences and present realities, continuously shaping collective identity and social cohesion. The analysis has shown that the institute of tradition operates through complex processes of selection, interpretation, and adaptation, where communities negotiate between preservation and innovation according to contemporary needs and values.

Furthermore, the study establishes that tradition serves as a crucial framework through which societies construct meaning, legitimize social structures, and maintain continuity across generations.

The interplay between individual memory and collective remembrance, mediated through traditional institutions, creates a sophisticated mechanism for storing and transmitting cultural knowledge that extends beyond formal educational systems. Understanding tradition as an integral element of social memory mechanisms provides valuable insights into how societies manage cultural heritage, respond to modernization challenges, and maintain their distinctive characteristics while adapting to changing circumstances.

These findings contribute to the broader theoretical understanding of social memory and suggest important implications for cultural policy, heritage preservation, and intercultural dialogue in an increasingly globalized world. Future research should explore how digital technologies and transnational communication are transforming traditional mechanisms of social memory while examining the resilience and adaptability of traditional institutions in diverse cultural contexts.

Considering proposals to improve the institute of tradition as an element of the mechanism of social memory, it is advisable to create an International Coordination Center for the Preservation and Transmission of Cultural Heritage with the support of UNESCO, which would combine the efforts of research institutes, museums and educational institutions of various countries in the systematization of traditional practices and their adaptation to modern conditions. At the same time, it is necessary to develop national programs for the digitalization of traditional knowledge with the creation of open electronic archives, including audio, video and text materials about rituals, customs and folk practices, which will ensure their accessibility for future generations and researchers. At the State level, mechanisms for the intergenerational transmission of traditions through a mentoring system should be legislated, providing tax incentives for organizations and craftsmen involved in teaching traditional crafts and practices to young people. An important step will be the integration of the study of local traditions into educational standards with the mandatory inclusion of courses on regional culture and ethnography in school and university curricula, which will strengthen the link between generations and prevent the rupture of social memory. In addition, it is necessary to create a system of grant support for scientific projects aimed at studying the transformation of traditions in the context of globalization and urbanization, with mandatory publication of the results in the public domain to form a scientifically sound decision-making framework in the field of cultural policy.

Consequently, through rigorous examination of empirical evidence and theoretical frameworks, scholars must acknowledge that a defining characteristic inherent to the phenomenon

designated as tradition manifests itself through its ubiquitous penetration and pervasive presence across all conceivable social formations and cultural organizational systems throughout human civilization. The research collective advancing this scholarly investigation maintains the theoretical position that, when considering the matter from multiple analytical perspectives and interpretative dimensions, the sustained operational existence and functional maintenance of the institutional apparatus of tradition constitutes not merely an ancillary or supplementary element, but rather represents an indispensable and fundamental prerequisite condition for the viable existence, coherent functioning, and successful preservation of any contemporary societal configuration in the modern world.

Throughout the temporal interval encompassing recent years and the immediately preceding historical period, observable developments occurring within the contextual boundaries of the domestic political landscape and juridical-legal operational sphere have demonstrated a pronounced and systematic tendentious augmentation in the frequency, intensity, and significance of references, invocations, and appeals directed toward traditional practices, established conventions, and national cultural heritage manifestations across multiple stratified levels of public institutional activity and civic engagement platforms.

Building upon this documented empirical foundation and observable sociopolitical trajectory, contemporary researchers and analytical observers possess sufficient evidential grounds to formulate reasoned hypotheses regarding the potential emergence of certain concerning patterns of social fragmentation, hierarchical stratification processes, and progressive deterioration or disruption of the intergenerational continuity mechanisms responsible for transmitting accumulated experiential wisdom and systematized knowledge repositories between successive generational cohorts. These identified deficiencies and emerging lacunae in the social fabric necessarily demand comprehensive remedial interventions through deliberate implementation strategies focused on introducing innovative institutional frameworks while simultaneously undertaking restoration initiatives aimed at revitalizing and rehabilitating previously established social institutions that may have experienced functional degradation or operational obsolescence over extended historical periods.

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НЕКОТОРЫЕ ВОПРОСЫ ИНСТИТУТА ТРАДИЦИИ КАК ЭЛЕМЕНТА МЕХАНИЗМА СОЦИАЛЬНОЙ ПАМЯТИ

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Аннотация. *В рамках настоящей научно-исследовательской работы были рассмотрены некоторые вопросы института традиции, в частности, свойства традиции как элемента в механизме социальной памяти. Актуальность тематики научного исследования предопределяется значительной ролью института традиции в рамках концепции любого современного государства. Авторы полагают, что посредством выделения классификации традиций возможно определить значение конкретной традиции в хронологии развития и преобразования социальной памяти. Таким образом, в настоящей научной статье авторы проводят анализ некоторых аспектов традиции как элемента в механизме социальной памяти, производят сопоставление между теоретической и практической сторонами соответствующего вопроса.*

Ключевые слова: *институт традиции, социальная память, культурное взаимодействие, функционирование форм культуры, функции традиции, преемственность.*