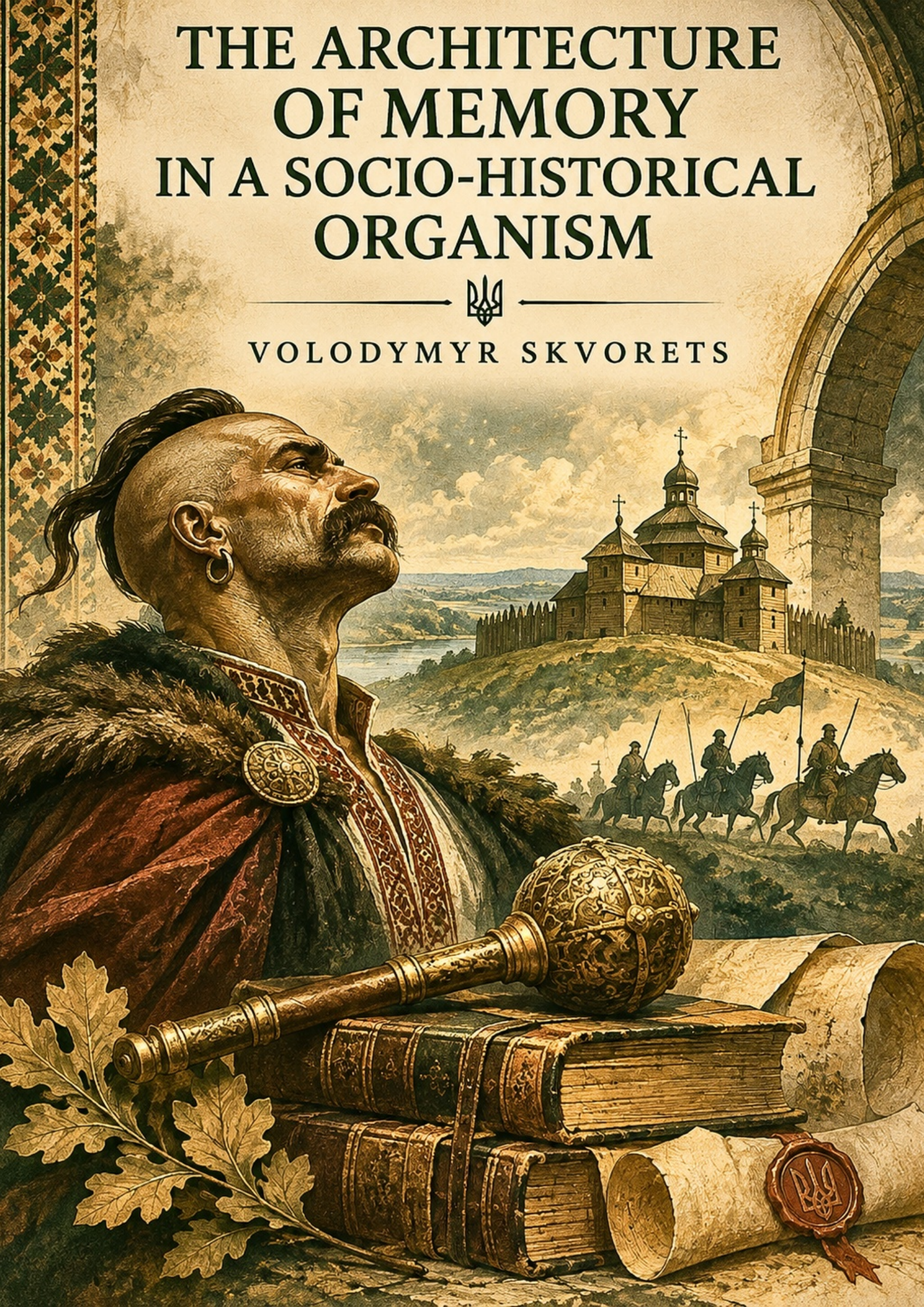
THE ARCHITECTURE OF MEMORY IN A SOCIO-HISTORICAL ORGANISM

VOLODYMYR SKVORETS



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The Architecture of Memory in a Socio-Historical Organism

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Abstract

The architecture of memory plays an important role in preserving and transmitting social experience, which is essential for the continuity and future development of social groups, communities, and peoples. This article aims to identify the principal structural elements of the memory architecture of a socio-historical organism and to examine their functioning in the context of post-Soviet Ukrainian society. The study employs systemic, logical, historical, and dialectical approaches to examine the relationship between individual and social memory, the transmission of social experience, and the reproduction of social systems. The main result is a conceptual model of memory architecture comprising five interconnected elements: the bearers of memory; social experience as the basis of social systems; processes through which productive, cognitive, and communicative experience is transmitted; the outcomes of these processes, expressed in the reproduction of social phenomena and processes; and specific agents of social governance that regulate access to social knowledge and historical experience. The application of this model to post-Soviet Ukraine highlights the relationship between the marginalization of educated social groups, the devaluation of their accumulated experience, and the disruption of intergenerational knowledge transmission. The article also examines the role of traditions and innovation in the functioning of social memory, as well as the influence of social governance on access to historical experience. The proposed model provides a framework for identifying constructive and destructive processes in the organization and reproduction of social life.

Keywords

memory architecture; socio-historical organism; social memory; social experience; transmission of experience; historical continuity; traditions; innovation; social governance; post-Soviet Ukrainian society.

Introduction

Memory is an essential condition for the continuity of human and social existence. It enables individuals and communities to preserve accumulated experience, reproduce established forms of activity, and transmit knowledge and cultural practices across generations. From a social-philosophical perspective, memory should therefore be considered not only as an individual cognitive capacity but also as a mechanism through which societies preserve and reproduce their historical experience. Social memory incorporates the experience accumulated in productive, cognitive, and communicative activities and provides a foundation for the reproduction of social relations and cultural forms (Andros, 2002; Yolon, 2002).

The significance of memory becomes particularly evident when considering the relationship between historical continuity and social transformation. The preservation of accumulated experience does not imply the mechanical reproduction of the past. Rather, it involves the transmission and reinterpretation of inherited forms of activity in changing historical circumstances. Traditions and innovation are consequently interconnected aspects of this process: traditions preserve established patterns of social experience, while innovation transforms or replaces those patterns in response to changing social needs (Volovyk et al., 2011). The disruption of this relationship may affect the capacity of social groups and institutions to reproduce their accumulated knowledge and practical experience.

The problem acquires particular significance in the analysis of post-Soviet Ukrainian society. The transformation of its social structure was accompanied by substantial changes in the position of groups that had previously accumulated professional, scientific, technical, and cultural experience. The marginalization of educated and highly qualified groups, together with the declining social demand for their knowledge and skills, affected the conditions under which experience could be transmitted to subsequent generations (Shulha, 2011). The question of historical continuity also became a subject of public and scholarly debate, particularly in relation to the interpretation of the Soviet period and its place in the historical development of contemporary Ukraine (Doiar, 2019a, 2019b). These processes raise the question of how changes in the organization of social memory may influence the reproduction of social systems and the development of society.

The analysis of these transformations also requires attention to the relationship between social memory, regional sociocultural characteristics, and the processes of societal consolidation. Research on the historical space of Ukrainian identity emphasizes the importance of shared representations, cultural values, and the recognition of regional diversity in the formation of social unity (Vermenych, 2025). Studies of the Donbas conflict, in turn, demonstrate the significance of regional sociocultural conditions in the development of social tensions and political confrontation (Kononov, 2019). These issues indicate that the preservation and transmission of historical experience cannot be considered separately from the social and institutional conditions under which collective representations and forms of identity are maintained.

In this context, the concept of the architecture of memory provides an analytical perspective for examining the structure of social memory, the interaction of its constituent elements, and its role in the functioning of a socio-historical organism. The concept makes it possible to consider not only the bearers and content of memory but also the processes through which social experience is transmitted, the outcomes of such transmission, and the agents that regulate access to historical knowledge. A socio-historical organism is understood in this study as a relatively autonomous society, localized in space and time, occupying a particular territory and subject to a common public authority (Semenov, n.d.).

The purpose of this article is to identify the principal structural elements of the architecture of memory in a socio-historical organism and to examine their functioning in post-Soviet Ukrainian society. This purpose is pursued through three research objectives: first, to characterize individual and social memory and identify the properties that determine their role in human and social life; second, to substantiate the content of the concept of the architecture of memory in a socio-historical organism; and third, to examine the architecture of memory in post-Soviet Ukrainian society.

Methodology

The methodological framework of this study is based on the systemic, logical, historical, and dialectical approaches. Their combined application makes it possible to examine the architecture of memory as a complex social phenomenon, identify its constituent elements, clarify the relationships between them, and consider their role in the historical functioning and reproduction of a socio-historical organism. The study follows a theoretical and conceptual orientation, combining the philosophical analysis of memory with the historical and sociological interpretation of social experience and its transmission.

The systemic approach is employed to examine memory as an interconnected structure rather than as an isolated individual capacity or a collection of historical representations. Within this perspective, the architecture of memory is understood through the relationships between its principal components: the bearers of memory, accumulated social experience, the processes through which this experience is transmitted, the outcomes of its transmission, and the agents of social governance that regulate access to social knowledge and historical experience. This approach makes it possible to consider the functioning of memory in relation to the broader organization of social systems and to identify how changes in one component may affect the operation of the others. Social memory, in this context, is associated with the preservation and reproduction of the experience accumulated through productive, cognitive, and communicative activity (Andros, 2002; Volovyk et al., 2011).

The logical approach is applied to clarify the conceptual foundations of the study and establish the relationships between its principal categories. Particular attention is given to the distinction and interconnection between individual memory and social memory, as well as to the meaning of the concepts of social experience, historical continuity, tradition, innovation, and the architecture of memory. The analysis proceeds from the general philosophical understanding of memory as a capacity for retaining and reproducing acquired knowledge to its consideration as a social mechanism through which experience becomes available beyond the boundaries of an individual life. This conceptual distinction is important because the study examines not only the preservation of information but also the social conditions under which accumulated experience becomes part of collective activity and cultural reproduction (Yolon, 2002).

The historical approach is used to examine the functioning of social memory within specific historical circumstances and to interpret changes in the transmission and preservation of social experience. It provides the basis for considering the historical development of Ukrainian society, including the transformation of its social structure during the post-Soviet period. Particular attention is paid to changes in the position of social groups that had accumulated professional, scientific, technical, and cultural experience, as well as to the consequences of the devaluation of this experience for its transmission to subsequent generations. The historical perspective also makes it possible to examine the relationship between Soviet and post-Soviet Ukrainian society as a problem of historical continuity and transformation. The concept of a socio-historical organism is used to define the society under consideration as a relatively autonomous unit of historical development, localized in space and time and subject to a common public authority (Semenov, n.d.).

The dialectical approach is applied to analyze the interdependence and transformation of the phenomena that constitute the architecture of memory. First, it makes it possible to examine the relationship between individual and social memory: the results of individual cognitive activity enter social memory through communication, while socially accumulated experience is assimilated by individuals and becomes part of their personal knowledge and practical experience. Second, the approach is used to interpret the relationship between tradition and innovation as interconnected forms of social activity through which experience is preserved, transmitted, revised, and transformed. Traditions provide continuity by maintaining established patterns of activity, whereas innovation enables the overcoming of outdated practices and the development of new forms corresponding to changing social needs (Volovyk et al., 2011). Third, the dialectical perspective makes it possible to consider the tension between the preservation of historical experience and the processes that may interrupt, restrict, or redirect its transmission.

The application of these approaches is complemented by a conceptual analysis of the principal elements of the architecture of memory and their interaction in the functioning of a socio-historical organism. The study first examines the philosophical characteristics of individual and social memory, then identifies the structural components of memory architecture, and finally applies the resulting conceptual framework to the analysis of post-Soviet Ukrainian society. In this final analytical context, particular attention is given to the marginalization of groups possessing accumulated professional and intellectual experience, the disruption of intergenerational transmission, the role of traditions and innovation, regional sociocultural characteristics, and the influence of agents of social governance on access to historical knowledge.

The methodological design therefore connects the theoretical examination of memory with the analysis of its social and historical manifestations. It provides a basis for interpreting the architecture of memory not merely as a mechanism for preserving the past, but as a structure involved in the transmission of social experience and the reproduction of social life. The study does not seek to quantify these processes or establish statistical causal relationships; rather, it develops a conceptual framework for identifying their principal components and examining their interaction in the historical development of Ukrainian society.

Results

1. Memory as a Condition of Individual and Social Continuity

The examination of the architecture of memory begins with the clarification of the nature of memory itself, since its structural organization cannot be adequately understood without considering its principal characteristics and functions. In philosophical epistemology, memory is regarded as a cognitive capacity through which a subject retains, preserves, and reproduces information acquired in the process of cognition. This information concerns both the subjective and objective worlds and reflects the results of its intellectual processing, as well as the conditions and means through which it has been apprehended. Memory therefore enables individuals to accumulate knowledge, enrich their previous experience, and use images, concepts, and representations in thought and imagination (Yolon, 2002).

From this perspective, memory is not limited to the passive preservation of previously acquired information. It is directly involved in the continuing process of cognition, allowing the subject to draw upon accumulated experience when interpreting and understanding the surrounding world. The capacity to retain and reproduce knowledge provides continuity between previous and present cognitive activity. Without this capacity, neither the accumulation of experience nor its subsequent use in perception and reasoning would be possible. Memory consequently constitutes an essential condition of individual cognitive activity and the development of personal experience.

The analysis distinguishes between two interconnected forms of memory: individual memory and collective, or social, memory. Individual memory is associated with the functioning of the human brain and the mechanisms of higher nervous activity. Social memory, by contrast, manifests itself in socially accumulated historical experience, public consciousness, and culture, and is realized through communication. Although these forms have different foundations and modes of functioning, they cannot be understood independently of one another.

Their relationship is reciprocal. The results of individual memory enter the sphere of social memory through communication and become part of the experience accumulated by a wider social community. In the opposite direction, socially preserved knowledge and experience are assimilated by individuals and incorporated into their personal experience. Thus, individual and social memory continuously interact: personal cognitive achievements can acquire social significance, while socially accumulated experience becomes accessible to individuals and contributes to their further cognitive development (Yolon, 2002).

This relationship ensures continuity in the accumulation and transmission of knowledge across generations. Individual memory preserves the experience acquired by a particular subject, whereas social memory makes it possible for this experience, together with the achievements of other individuals, to extend beyond the limits of an individual life. Their interaction therefore provides the continuity of cognition and the transmission of individual and collective knowledge from one generation to another. Memory is consequently significant not only for the cognitive activity of individuals but also for the preservation and intergenerational transmission of social experience.

2. Social Memory and the Reproduction of Social Life

Social, or collective, memory represents the accumulated productive, cognitive, and communicative experience of human beings. This experience constitutes a foundation for creative activity and contributes to the formation of the individual's spiritual world. The significance of social memory lies in its capacity to organize and objectify the historically specific experience

of humanity, thereby making possible the historical reproduction of forms of activity and communication and the development of material and spiritual culture (Andros, 2002).

An important characteristic of social memory is its connection with two forms of continuity: the continuity of practical, object-oriented activity and the continuity of culture. These dimensions are interrelated because social life is sustained not only through the preservation of cultural representations but also through the transmission of practical knowledge, skills, and established forms of activity. Social memory therefore encompasses both the experience embodied in human practice and the cultural forms through which this experience is preserved and transmitted.

The continuity of practical activity and cultural inheritance enables the reproduction of social and cultural phenomena and processes. Through the preservation and transmission of accumulated experience, individuals and social groups can maintain forms of activity, communication, and organization that have developed historically. Social memory thus provides one of the necessary conditions for the reproduction of social life. Its functioning is connected with the continuity of social subjects, systems, groups, communities, institutions, and individuals, since their continued existence depends, among other factors, on the preservation and transmission of previously accumulated experience (Andros, 2002).

The importance of this relationship becomes particularly evident when considering the consequences of losing memory. The absence of a connection with one's origins, social environment, cultural inheritance, and language may undermine the continuity through which personal and collective identity is maintained. The literary image of the mankurt, created by Chinghiz Aitmatov in the novel The Day Lasts More Than a Hundred Years, serves in the original study as an illustration of a person deprived of memory and consequently separated from their origins, kinship, national culture, and language. This example emphasizes the author's central argument: memory is not an incidental attribute of social existence but a condition for preserving the connections through which individual and collective experience acquires continuity.

The interruption of social memory may also affect social groups and communities beyond the individual level. The historical experience of peoples demonstrates that breaks in historical continuity can occur under conditions of external domination and the assimilation of the elites of a subordinated community into the ruling circles of a dominant group. In the author's interpretation, such circumstances may weaken the transmission of historical experience and threaten the continuity of collective existence.

The article identifies two historical situations in Ukrainian history as illustrations of this problem. The first concerns the period when Ukrainian lands came under the authority of Polish magnates and the nobility, while part of the Ukrainian nobility and clergy underwent Polonization and Catholicization. The second concerns the eighteenth century, when the Cossack starshyna, which had preserved elements of Ukrainian statehood in the form of autonomy, gradually underwent Russification and was subsequently assimilated into the ruling class of the Russian Empire.

The author interprets the responses to these historical challenges through the development of the Ukrainian Cossacks and the emergence of the Hetmanate, on the one hand, and the Ukrainian national and cultural revival of the mid-nineteenth century, on the other. These examples illustrate the relationship between the preservation of historical experience, the continuity of collective existence, and the capacity of a society to respond to circumstances threatening its historical development. They also demonstrate why the analysis of memory must extend beyond the individual level and address the social structures and historical processes through which collective experience is maintained or disrupted.

3. The Concept of the Architecture of Memory in a Socio-Historical Organism

The distinction between individual and social memory, together with the identification of their principal characteristics, provides the conceptual basis for defining the architecture of memory in a socio-historical organism. In this study, the architecture of memory is understood as a structure comprising the constituent elements of memory and the relationships established between them. It is not reduced to the accumulated content of historical knowledge; it also encompasses the subjects who preserve experience, the processes through which experience is transmitted, the consequences of these processes, and the agents who regulate access to social knowledge and historical experience.

The analysis identifies five structural elements of this architecture.

First, the bearers of memory. Memory is carried by individuals and other social subjects, including social groups, communities, societies, peoples, and states. These subjects preserve and reproduce different forms of accumulated experience. The concept of memory bearers therefore extends beyond the individual and includes the social entities through which historical experience is maintained and transmitted.

Second, social experience. Accumulated social experience constitutes the foundation of the functioning of social systems. It includes the experience developed through productive, cognitive, and communicative activity. This experience provides the basis upon which social subjects organize their activities and maintain established forms of social life. In this model, social experience is not separate from memory: it represents the content that memory preserves and makes available for subsequent use.

Third, the processes of transmitting experience. The architecture of memory includes the processes through which productive, cognitive, and communicative experience is transmitted. These processes connect the bearers of memory with the accumulated experience of society and make its reproduction across individuals and generations possible. Their significance lies in ensuring that previously acquired knowledge and practical experience do not remain confined to the subjects who initially accumulated them.

Fourth, the outcomes of transmission. The results of transmitting social experience are manifested in the reproduction of social phenomena and processes. The transmission of experience therefore has consequences for the continuation of social activity and the functioning of social systems. It is through these outcomes that the relationship between memory and the reproduction of social life becomes observable.

Fifth, specific agents of social governance. The architecture of memory also includes agents of social governance that regulate access to particular forms of social knowledge and historical experience. Such regulation may involve restricting or preventing certain social subjects from accessing specific knowledge or elements of historical experience. The inclusion of this element is important because the preservation and transmission of memory take place within social structures in which access to knowledge may be regulated by particular actors and institutions.

These five elements constitute the structural foundation of the architecture of memory in a socio-historical organism. Their significance derives not only from their individual functions but also from their interaction. Different combinations of relationships among the elements may produce different models of social governance in particular societies and at different stages of their historical development. Consequently, the architecture of memory is connected with the broader organization of social systems and with the conditions under which accumulated experience is preserved, transmitted, and reproduced.

4. The Socio-Historical Organism as the Social Framework of Memory Architecture

The concept of the architecture of memory requires clarification of the social entity within which its elements interact. For this purpose, the study employs the concept of the socio-historical organism, also referred to as a socio-historical unit or socior. A socio-historical organism is understood as a particular society that constitutes a relatively autonomous unit of historical development. It is localized in space and time, occupies a specific territory, and is subject to a common public authority.

Within this conceptual framework, socior units are regarded as primary subjects of history and, simultaneously, as principal objects of historical research. In class-based societies, their boundaries generally coincided with state borders. However, the concept does not equate a socio-historical organism exclusively with an independent state: the existence of colonies as distinct socio-historical units demonstrates that such units may exist without possessing separate statehood. Conversely, the division of a single state into several independent entities may, over time, lead to the formation of several distinct socio-historical organisms (Semenov, n.d.).

This understanding provides the social and historical framework within which the architecture of memory is examined. The bearers of memory, the experience they preserve, the processes through which that experience is transmitted, the outcomes of transmission, and the agents regulating access to historical knowledge operate within a particular society situated in a definite historical and territorial context. The architecture of memory must therefore be considered in relation to the specific socio-historical organism whose continuity and development it supports.

The post-Soviet Ukrainian society is examined in this study as a distinct social organism that emerged from the Soviet social formation. This point of departure is important for understanding the subsequent transformation of its social structure and the changing conditions under which accumulated experience was preserved and transmitted. The relationship between Soviet and post-Soviet Ukrainian society is thus considered not only in terms of political and institutional transformation but also as a question of the historical continuity of social experience.

The conceptual results of the study establish the architecture of memory as a five-element structure embedded in the functioning of a particular socio-historical organism. They also demonstrate that the preservation of social experience, its transmission between generations, and the regulation of access to historical knowledge are interconnected dimensions of social reproduction. This framework provides the basis for examining the transformation of memory architecture in post-Soviet Ukrainian society.

Discussion

The analysis of the architecture of memory in post-Soviet Ukrainian society makes it possible to consider the transformation of social memory not as an isolated cultural process, but as part of broader changes in the organization and reproduction of society. Within the conceptual framework proposed in this article, the condition of social memory depends on the relationship between its bearers, the experience accumulated by social groups, the mechanisms through which this experience is transmitted, and the social conditions under which it can be reproduced. Consequently, changes in the social structure may affect not only the position of

particular groups but also the capacity of society to preserve and transmit the experience accumulated by previous generations.

In the author's interpretation, one of the central problems of post-Soviet Ukraine was the devaluation of the productive, cognitive, and communicative experience of large groups of educated and professionally qualified people. The marginalization of workers, engineers, researchers, teachers, physicians, and representatives of other professional groups disrupted the connection between accumulated experience and its practical application in the changing social environment. This process had consequences extending beyond individual employment or social status: it weakened the transmission of professional knowledge and experience to subsequent generations. The analysis presented by N. Shulha (2011) is used by the author to demonstrate the scale of this marginalization, while the discussion of industrial decline illustrates how the disruption of experience transmission affected the reproduction of complex economic activities.

This interpretation also draws attention to the relationship between social memory and the continuity of social systems. The preservation of experience does not mean the unaltered reproduction of previous forms of social organization. As the discussion of generational continuity developed by Volovyk et al. (2011) indicates, the transmission of experience takes place through the interaction of tradition and innovation. Traditions preserve established forms of activity that have acquired recognition within a particular social community, whereas innovation involves the transformation or replacement of practices that no longer correspond to the needs of its further development. Their relationship is therefore dialectical: continuity requires the preservation of socially significant experience, but it also requires the capacity to revise inherited practices.

The distinction between progressive and conservative traditions is important in this respect. The author does not treat tradition as an unconditional positive value or innovation as an automatic expression of progress. Traditions may support social development when they preserve practices and values that remain relevant to the community; they may also hinder development when they reproduce obsolete forms of activity. Innovation, in turn, becomes constructive when it contributes to the emergence of a new qualitative state of the social community. The account of tradition provided by Nivnia (2018) further emphasizes its role in maintaining cultural integrity, transmitting historical memory, and ensuring continuity. Thus, the functioning of social memory depends on the capacity of society to distinguish between the experience that should be preserved and the practices that require transformation.

The discussion of tradition also raises the question of its influence beyond the level of conscious knowledge. Drawing on Marx's reflections on the role of inherited historical circumstances and traditions, the original article connects the reproduction of the past with the ways in which people interpret and enact historical change (Marx, 2011). It also refers to the concepts of archetypes and the collective unconscious in order to indicate that traditions may be associated with forms of inherited experience that are not exhausted by rational awareness. Within the argument of the article, this connection helps explain why traditions can function as powerful social regulators and why their influence may persist even when the social conditions in which they emerged have changed.

The contemporary use of social memory in processes of political and informational confrontation constitutes another dimension of the problem. The author draws attention to the possibility that traditions and historical representations may be employed as instruments of hybrid and information-psychological warfare. In this context, social memory is not merely a resource for maintaining cultural continuity; it may also become an object of deliberate influence. The discussion of the Donbas conflict refers to the role of regional sociocultural characteristics in the development of the conflict and to the analysis offered by Kononov (2019). The National

Report (2015), in turn, is cited to demonstrate how the historical formation and industrial development of the region contributed to a specific sociocultural environment and how this environment was connected with social attitudes and political orientations.

These arguments lead to the importance of considering regional sociocultural differences in the formation of a common social identity. The model of societal consolidation developed by Vermenych (2025) is particularly relevant to this issue. As presented in the original article, consolidation requires shared representations of the country's unity and recognizable symbolic parameters of identity in space and time. It also presupposes the preservation and reproduction of cultural values and traditions, support for cultural diversity, and the construction of a common identity on the principles of non-violence, tolerance, and respect for others. The significance of this model lies in its recognition that social unity cannot be reduced to the elimination of regional differences. Rather, it requires a framework within which these differences can coexist with shared principles of social and political life.

The final dimension of the discussion concerns the role of social governance in determining access to historical experience and social knowledge. As established in the proposed architecture, particular social actors may regulate, restrict, or close access to specific forms of knowledge. The original article identifies the state, public authorities, the church, censorship, educational institutions, and mass media among the actors capable of performing this function. Their influence is significant because the selection and interpretation of historical experience affect the ways in which society understands its past and relates it to the present.

In examining post-Soviet Ukraine, the author focuses on the devaluation of the Soviet period of national history and the associated policy of forgetting its historical achievements. The arguments presented by Doiar (2019a, 2019b) are used to discuss the consequences of such devaluation for collective memory, social continuity, and the interpretation of the formation of Ukrainian society. In particular, Doiar's analysis draws attention to the relationship between historical memory and the biographies of generations whose lives and work were connected with the Soviet period. The discussion of the renaming of urban spaces and the treatment of the material legacy of that period illustrates how changes in public representations of the past may affect the recognition of the experience through which social and industrial environments were formed.

The issue, therefore, is not simply whether a particular historical period receives positive or negative evaluation. Within the author's argument, the more fundamental question concerns the consequences of breaking the connection between the achievements of previous generations and the experience available to contemporary society. The preservation of historical continuity is presented as a condition for the further development of social communities, whereas the loss of this continuity creates conditions in which collective memory may become vulnerable to manipulation. This position is consistent with the article's broader conceptual framework: when access to historical experience is restricted or when the experience of particular social groups is devalued, the processes through which society reproduces its knowledge, practices, and forms of identity may also be disrupted.

Taken together, the discussion demonstrates that the architecture of memory should be considered in connection with the models of social governance and the mechanisms of intergenerational transmission. The post-Soviet Ukrainian case, as interpreted by the author, illustrates how changes in the status of memory bearers, the devaluation of accumulated social experience, the transformation of traditions, and the regulation of access to historical knowledge can interact within a single process of social transformation. The proposed framework thus makes it possible to distinguish between constructive processes that preserve continuity while enabling innovation and destructive processes that weaken the transmission of experience and

the reproduction of social life. This distinction provides the basis for the conclusions concerning the functioning of memory architecture in a socio-historical organism.

Conclusion

The analysis of the architecture of memory in a socio-historical organism makes it possible to formulate several conclusions concerning the structure of social memory, the transmission of social experience, and the reproduction of social life.

First, the relevance of studying the architecture of memory is determined by the role of memory in preserving and transmitting social experience, which is necessary for social groups, communities, and peoples to shape their future.

Second, the architecture of memory in a socio-historical organism comprises five interconnected structural elements: the bearers of memory, including individuals and other social actors such as groups, communities, societies, peoples, and states; social experience, which provides the basis for the functioning of social systems; processes through which productive, cognitive, and communicative experience is transmitted; the outcomes of these processes, expressed in the reproduction of social phenomena and processes; and specific agents of social governance that regulate, restrict, or prevent access to particular forms of social knowledge and historical experience.

Third, the destructive character of social changes in post-Soviet Ukraine is associated, in the author's interpretation, with the models of social governance implemented by its ruling class throughout the development of the independent Ukrainian state. The resulting processes of social degradation were determined not only by the established model of social governance but also by the architecture of memory of the emerging socio-historical organism.

Fourth, the marginalization of a broad stratum of educated people and the devaluation of their accumulated social experience in post-Soviet Ukraine disrupted the transmission of productive, cognitive, and communicative experience to subsequent generations.

Fifth, the transmission of productive, cognitive, and communicative experience takes place through traditions and innovation. Their interaction is essential to the functioning of social memory. Traditions are connected not only with conscious forms of experience but also with the subconscious, including what is described in the original article through the concepts of archetypes and the collective unconscious.

Sixth, contemporary technologies of confrontation can transform traditions and social memory into instruments of hybrid conflict. The author identifies the use of the sociocultural specificity of the Donbas region by geopolitical actors as one of the causes of the military conflict in the region.

Seventh, the study highlights the model of societal consolidation developed by Ukrainian researcher Y. Vermenych, which takes into account the sociocultural specificity of Ukraine's regions.

Eighth, drawing on the research of L. Doiar, the article considers the devaluation of the social experience of the Soviet period and the associated policy of forgetting its historical achievements as significant features of the new architecture of memory in independent Ukraine.

Ninth, continuity is presented as a defining characteristic of the existence of peoples. The loss of connection with the past creates the danger of collective amnesia, which may become a factor facilitating the manipulation of consciousness, external absorption, and the establishment of external control.

Tenth, a critical examination of the principal elements of the architecture of memory in post-Soviet Ukrainian society makes it possible to identify processes in the sociocultural sphere that manifest themselves as constructive or destructive technologies of social governance.

Taken together, these conclusions reaffirm the importance of examining memory not only as a means of preserving the past but also as a structural condition for the transmission of social experience and the reproduction of society. The proposed concept of memory architecture provides a framework for considering the relationship between memory bearers, accumulated experience, its transmission, the reproduction of social processes, and the agents that regulate access to historical knowledge.

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