

# The influence of social networks on the construction of historical memory

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## ABSTRACT

The article is devoted to the study of the modern social networks' impact on the content and form of historical memory as a social and personal phenomenon. The author proposes to consider the historical memory presented in social networks as a certain graph of a fractal nature, that is, one that can contain other graphs as elements. This consideration permits to single out two fields of historical memory's consideration in social networks: the influence of the historical narrative on the elements of the graph, as well as its influence on the connections between these elements. The author considered the effects of post-truth, timelessness, polarization, forgetting or distortion of the memories' space, which arise due to the influence of social networks' memories. It is shown that these effects can arise not only as a result of the social network actors' deliberate actions, but also as a result of the networks' principles themselves. They can also influence both the content of the conceptual memory framework and the very elements present in the community's memory.

## KEYWORDS

*historical memory, social networks, post-truth, information influence, conscientious war, conflict, cyberspace*

## Introduction

In the introduction to his work "Primitive Forms of Religious Life", Emile Durkheim notes: "As the individual participates in social life, he naturally surpasses himself, just as he does when he thinks he is acting." (Durkheim, 2002: 19). This quote perfectly captures how important social communication and interaction is.

Thanks to this, the individual ceases to be just an animal with social skills, and becomes something so much bigger than himself that he is able to overcome almost anything. Although, unfortunately, due to the same potency of the social, a person can turn into something much less than an animal with social skills.

Therefore, each time, new opportunities and options for social interaction and communication have strengthened the possibilities and social construction of reality. The creation of social networks has accelerated analog opportunities for interaction and has been able to create new ways of social communication. Today, it is difficult to definitively assess the consequences of the social networks' introduction into almost all spheres of life, because we are directly in the process of constant acceleration and expansion of their capabilities.

At present, we can only state the fact that social networks have a significant impact on society and can consider this impact on specific examples. Our research **aims to** show the impact of social networks on historical memory. It is the high integration of social networks into all spheres of human life that prompts us to investigate how they can influence how a community and its individual representatives remember the past. Understanding how social networks can change the picture of the past will supplement the toolkit for countering manipulative influences and preserving one's own historical memory.

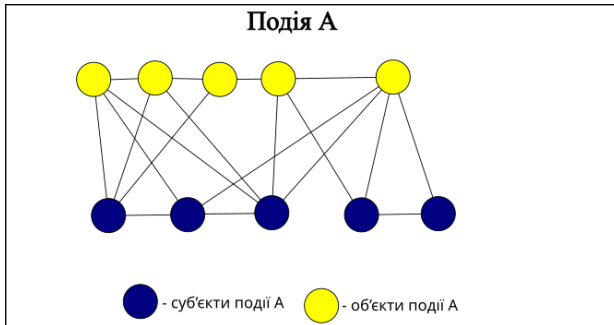
## Research methods

The theoretical basis of the study is the work of A. Assman (2014), P. Connerton (2013), as well as domestic scientists who deal with problems of historical memory (*Complex Issues of Historical Memory...*, 2019). The study of L. Mlodinov (2020) on subconscious processes, L. Genova, (2023) on the mechanisms of remembering and forgetting was also taken into account. Study on social networks and network society by O. Moroz (2020), J. K. Remo (2018), K. Wilber (2019) has permitted to determine the influence of social media on different levels of social existence. Works devoted to the study of totalitarian systems and their influence on modern media were written by P. Pomerantsev (2020), T. Snyder (2020), H. Pocheptsov (2024).

Historical memory in this study is presented according to the classical idea of E. Durkheim (2002: 27-28): as a physiological process of creating a memory in the human brain. There is no specific department in the human brain responsible for memories, since the experience that a person learns is stored in a unique scheme of combining neurons – the parterre activation of neurons. Therefore, when we remember something, different parts of the brain are activated, depending on how the memory was formed. We transfer this idea of memory as a certain scheme of interconnected nodes to historical memory. Let us imagine an event A that took place in the past and left behind a certain number of traces, which can be both material (documents, various objects that participated in the event, the place where the event took place) and immaterial (oral testimony, folklore, stories). In different eras, historians try to recreate the event and no one succeeds, because some of the traces could have disappeared, and other traces could have been interpreted by historians based on their own ideas and knowledge of the era when the event occurred.

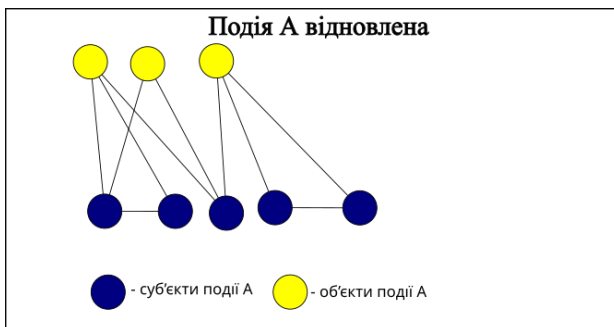


There are also cultural limitations, because the historian still evaluates the event through the eyes of a modern person, who sees the world completely differently than a person at the time of event **A**. Therefore, it is possible to represent an event in the form of a graph, which depicts the relationships between objects and subjects of the event itself. An event reconstructed by a historian on the basis of artifacts and intangible evidence can also be represented in the form of a graph (**Figure 1**). In this figure, the yellow vertices of the graph represent objects involved in event **A**, and the blue vertices of the graph are subjects of event **A**.



**Figure 1. Original event A**

Then, after event **A** has occurred and left traces for future study by the historian, event **A** reconstructed by him has a different appearance (**Figure 2**). As we can see, some of the objects have disappeared, and the connections between the subjects have changed.



**Figure 2. Restored event A**

Let us immediately note that this abstract image is intentionally simplified, because real historical events consist of an incredible number of subjects and objects and their combinations. In addition, events themselves can become part of graphs that describe other historical events, and nodes themselves can be a certain graph, or, better to say, a network of relationships. Thus, a complex, or even complex picture of history is formed, which can be perceived as a fractal graph or a fractal network, where each node of the network can contain its own picture of the connections between the subjects and objects of the event. It is a cautionary note that a large amount of information generated by humanity can also be represented in the form of a large graph with nested graphs. Confirmation of this fact can be found not only in various studies, but also while simply browsing social media pages. It is a cautionary note that a large amount of information generated by humanity can also be represented in the form of a large graph with nested graphs. Confirmation of this fact can be found not

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### Results and Discussion

Historical memory is essentially a conceptual framework that narrows the number of events and creates a certain narrative of them. Therefore, if we imagine history as a certain graph, then historical memory will be a representation of this graph of history that has passed through the filter of the conceptual framework set by society. Such a representation will permit to understand and track in more detail the changes that occur in historical memory over time, in addition, such a representation permits to distinguish the stages of historical memory of a particular people and humanity as a whole. The concept of a historical memory graph also permits to identify stable narratives that remain unchanged over long periods of time. Constructing a historical memory graph is a rather complex task, so it should be used in certain conditions when such a view and historical memory can be most useful. When analyzing new technological tools for influencing historical memory with the involvement of social networks and network technologies in general, it is desirable to understand which particular part of historical memory is influenced by social networks, how this part can change, and how this will then change the overall picture of historical memory.

Social media have become a normal part of people's daily lives, they have not only become a significant addition to the usual exchange of information, they have provided a large number of new opportunities for the creation and dissemination of information. Today, you can find pages by politicians, political parties, diplomats, civil servants and even state institutions on social networks. Zygmunt Bauman described this quite vividly in his work "Globalization. Consequences for Man and Society": "With the emergence of the global information web, cybernetic space was formed over this territorial/urban/architectural, constructed space of our world. The elements of this space, according to Paul Virilio's definition, "are devoid of spatial dimensions, but inscribed into a single temporality of instantaneous distribution. From this moment on, people cannot be separated by physical barriers or temporal distances. In the conditions of interconnected computer terminals and video monitors, the distinction between here and there loses all meaning" (Bauman, 2008: 18). Another well-known researcher, J. Remo, notes that such a wide penetration of social networks into human life creates new challenges and threats. (Remo, 2018: 44).

During Russia's full-scale invasion of Ukraine, social networks have also become a major humanitarian challenge for Ukraine, because, on the one hand, they provide ample opportunities for communication and the creation of horizontal ties to address urgent issues, such as announcing charity collections or informing the population about threats, and on the other hand, the possibility of hostile influences, the spread of disinformation, and the carrying out information and psychological operations remains open. Including using historical narratives and narratives of historical memory as the core values of society (Assman, 2014: 27). Ukraine in this case is in a situation of double complexity, because it is still trying to find its own historical memory, overcoming the shadows of the totalitarian past and at the same time being open to new historical concepts and opinions.

Before considering possible manipulations or influences on historical memory through social media, it is necessary to understand what exactly can be influenced. For

example, efforts by individual network agents to change conceptual frameworks to distort the view of a community's past, which can lead to the forgetting of important events or figures, can be considered as influence. In addition, vulnerable and controversial places in historical memory can be manipulated in order to create points of tension or polarization of society. If we consider historical memory as a certain network of interconnected historical events and figures (*Dzihora, 2022*), then such an influence can distort some parts of such a network, and can "add" new elements to the network of memory that will undermine the overall picture.

Because any actions aimed at changes in the network must, at a minimum, take into account the principles of information dissemination through the social network, as well as its anti-hierarchical and horizontal nature. That is why it is important to understand that different information campaigns can use different parts of the network and influence both the content of historical memory and the processes of its formation. Although it is worth noting that the influence on historical memory through social networks itself can have a positive effect and lead to the formation of a more democratic view of the past of the community.

Social networks not only provide active tools for various kinds of influence on users – they create a special environment for the user – an echo chamber, within which the user feels informed and understood (*Komar, 2023*). In general, depending on the functionality of the social network and its country of origin, various influences and manipulations can take various forms. It is quite difficult to list such forms, because they quickly lose relevance, and they are replaced by newer ones, to which the network has not yet had time to adapt. In addition, with the expansion of the networks' capabilities, new opportunities for manipulation and influence arise. Because of this, various manipulations and influences can be described through the effects they can cause. I will try to characterize the most common and identified at the theoretical level. These are: post-truth; timelessness; polarization; forgetting or distortion of the memories' space. All of the above effects can affect both the content of the conceptual framework of memory and the elements themselves that are present in the memory of the community. Here are examples of their action in the network space.

**Post-truth** as an effect is a recent phenomenon, but it is thanks to social media that it has become fully apparent. According to the Cambridge Dictionary, post-truth is a situation in which people tend to make decisions based on their emotions and beliefs, rather than on facts (*Cambridge Dictionary, 2024*). In this case, social networks are literally a repository of emotional reactions from different people. Moreover, the very functionality of social networks today encourages a person to react to the content they see. Yes, earlier there was a certain opposition: like / dislike ("Like" / "Dislike"), now this functionality has significantly expanded with networks such as Facebook and Telegram, which provide a wide range of options for reacting to content using various emojis. Telegram even created special reactions that are only available to users who have purchased a subscription to the service. YouTube, on the other hand, has reduced the functionality by removing the ability to see how many users have clicked "Dislike", leaving this information only to content creators. In this way, the developers decided to combat unjustified underrating of videos. Such reactions seem like only minor functionality, but they are these reactions that determine how the algorithms will per-

ceive and recommend content. In fact, at this stage, a certain normalization of emotional reactions to content occurs, because the network permits to quickly and symbolically show its attitude to information. The main problem is that this type of reaction does not demonstrate anything, except that this content causes a reaction, because we do not have tools that would permit to understand to what extent people's reactions are justified or reflexive, or whether these reactions were from real people, not bots. Another interesting feature is that sometimes social networks mark who funds certain media outlets. For example, Radio Liberty stories on YouTube have a special mark that states that this media outlet is funded in whole or in part by the US government, and also provides a link to the Wikipedia page where there is information about this media outlet. An example can be seen in **Figure 3** below.

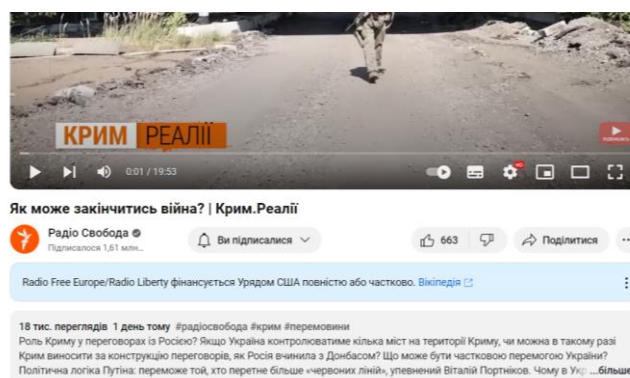


Figure 3. Example of an information panel

YouTube itself explains it this way: "Its purpose is to provide viewers with additional context to understand the sources of the news content they see on YouTube. Information about the news publisher is included in the panel from Wikipedia or other independent third-party sources" (*Panel with information..., 2024*). It can be stated that networks, even at the functional level, support the user's making emotional decisions that will be based on beliefs, not facts. In such a situation, historical memory begins to play an even more important role, because, as A. Assman notes (*2014: 35*), it is one of the factors in the formation of certain values and beliefs in a person.

A person's openness to manipulation, when social networks in their messages claim to change his beliefs acquired during a certain social exchange of experience, is noted by R. Dodonov:

"The collective memory of society in such situations functions completely differently than in normal conditions, and intensively arriving information does not become social experience, because "in an unprocessed and meaningless form it is actually useless for society, settling in the basements of the social psyche as a general negative and difficult impression." The tragedy is that in any case, when a similar crisis situation is reproduced, and ideology fails" (*Dodonov, 2022: 22*).

As H. Tymofieieva notes, social networks in periods of uncertainty and social crises permit an increase in the types of informal communication, which becomes a kind of "social glue" that holds the community together, and then such communities can be more exposed to the influence of counter-knowledge, which can spread quite easily and quickly thanks to informal communication in social networks (*Tymofieieva, 2024*).

It can be said that the situation of post-truth is fueled by the technical side of the implementation of social networks.

In this case, historical memory becomes open to both manipulation and the use of this lived experience of the community for manipulative influences.

**Timelessness.** Historical memory itself exists in cyclical time, which is constantly renewed by various holidays and memorable dates. This cyclicity itself is also reflected in social networks. Each holiday and memorable date now, along with traditional commemorative practices, has its own imprint in the space of social networks. This is manifested in greetings on a personal level, when various photos or postcards are sent to each other to a certain narrow circle of people, as well as in reminders and greetings from various organizations and institutions.

During celebrations, a kind of continuous environment is created, which performs certain festive or memorable rituals both in the real world and in the virtual. As Paul Conner (2013: 70-75) notes, such rituals are designed to restore events, to create a space where the time of the past is combined with the present. Although in reality social networks are constantly in a state where everything is combined at one point: the past, the present and the future. Moreover, it is also worth noting that, unlike totalitarian systems, where they tried to displace individual time and expand social time (Pocheptsov, 2024:8), and democratic systems, where they tried to preserve or find balance, social networks are an explosive combination of all kinds of time in one place. When a person posts various events from his life on the network, he records them – and they will now exist on this network indefinitely, even if deleted.

**Timelessness** can best be understood by using a social network. Every time a person goes online to read news, see photos, or simply chat, they are in the middle of an information exchange process. After all, we cannot determine where content begins and where it ends, we are always somewhere in between. Yes, we can build a certain sequential line of events, for example, in a Facebook feed, from a photo of yesterday's party of the conditional Kohli to updates in the page of macrame lovers, but this will only be a local fixation of a certain logical sequence that one of the users will find, but the next time the picture in the Facebook feed will change and some sequence will have to be imposed again.

Everything permits to talk about timelessness: here the user watches a short video dedicated to the Holodomor - this is one-time stream, then a photo from a friend's child's birthday 16. Everything allows us to talk about timelessness: here the user watches a short video dedicated to the Holodomor - this is one-time stream, then a photo from a friend's child's birthday 16. Everything allows us to talk about timelessness: here the user watches a short video dedicated to the Holodomor - this is one-time stream, then a photo from a friend's child's birthday - this is a completely different time, the next post is about cooking cutlets, and so on. Such a sequence of content is continuous and can move from one network to another, also creating a unique audiovisual text that a person will not be able to consume a second time. This is a completely different time, the next post is about cooking cutlets, and so on. Such a sequence of content is continuous and can move from one network to another, also creating a unique audiovisual text that a person will not be able to consume a second time. Yes, it is not difficult to find all these posts, but it will be impossible to resume viewing them in this sequence without additional manipulations due to the fact that the network has no beginning and end, the user is always inside. On the one hand, such a space without time, or outside of time, is one

of the aspects of preserving memory, both individual and its collective manifestations.

Indeed, in this case, social networks can literally resist forgetting. But, on the other hand, social networks can actively resist remembering or even lead to forgetting as a result of information overload and moderation policies that can remove sensitive content (Dyman, 2020). If, as Georgy Pocheptsov notes, in totalitarian systems, individual memory that is not consonant with the memory of the collective had to be forgotten or destroyed altogether (Pocheptsov, 2024:11), today, it is enough to simply create a louder information campaign that could displace unwanted memories, that is, there is no need to hide information by destroying it, it is enough to just add even more information. Also, the timelessness of networks creates the effect of memory inflation, because the user sees so much diverse information that among this diversity it is quite easy to lose something important, or not to encounter important information at all. In a space where everything exists simultaneously, and it is impossible to understand where the beginning and the end are, such important discussions about historical memory may not take place at all, or the mechanism of this discussion may be so complex or closed that it may lead to direct manipulation of the society's historical memory.

Thanks to this, the individual ceases to be just an animal with social skills, and becomes something so much bigger than himself that he is able to overcome almost anything. Although, unfortunately, due to the same potency of the social, a person can turn into something much less than an animal with social skills.

**Polarization.** A lot has been said and written about the polarization effect of social networks, but it is not often noted that this effect in social networks also arises due to the manipulation of the community's historical memory. Both the networks themselves and the authors of the content are involved in this process. The mechanism of manipulation in networks looks like this: there is a need to attract and retain people, so the algorithms of the networks select content that would retain users. Search engines participate in the formation of this echo chamber because search engines take into account the polarity of sites and the number of clicks to them as important indicators when providing information for a query (Wilber, 2019: 36). However, search results have now become smarter and indirect queries such as "Is it true that all women are evil?" will no longer provide information that proves this to be the case, at least in the first pages of a search. Although it is unlikely that anyone will search for information with such a query, there are usually socially significant topics that will touch on the issue of sexism, anti-Semitism, racism, and it is in the discussion of such topics that opinions are divided. Developer Jaron Lanier, in his book "10 Reasons to Delete Your Account from Social Media Right Now," describes this situation in expressive language, but quite aptly: "Monster corporations undermine political processes and harm millions of people, but people themselves are mostly too dependent and capable of only praising OUTCOMES, because these platforms permit to complain about the disasters that they themselves caused. It's like Stockholm syndrome or toxic relationships that seem to bind with invisible ropes. Positive, idealistic beginners lose, tirelessly thanking the infernal machine for bringing them together and giving them such feelings" (Lanier, 2020: 132). So, social networks bring people together, but they do not contribute to constructive dialogue, but only create the illusion of such dialogue (Lanier, 2020: 133). It is clear that social networks

are just a tool designed in such a way that contributes to the creation of an echo chamber. The other side is the users who, by creating and distributing content, fill these chambers.

Social networks have become an integral part of the political process. The 2016 US election is one of the first campaigns where the use of social networks is considered one of the reasons for Donald Trump's victory (Mlodinov, 2020: 138-139), or Brexit, which was also marked by the influence of social networks on decision-making (Wilber, 2019: 116-117). The 2024 US election campaign continued this trend: candidates paid a lot of attention to their political campaigns specifically on social networks, with the involvement of even more modern tools (Tkachuk, 2024). All this confirms that social networks have an impact on the user audience, and this is not something new, moreover, the developers themselves do not hide it (Lanier, 2020: 11).

Historical memory acts as a kind of background on which a person builds his own echo chamber. It is memory that provides access to worldviews and values, in accordance with which a person chooses information sources. This is the first stage of building an echo chamber, the next is different content that can fuel certain stereotypes in historical memory and create the feeling that everyone around thinks the same. Moreover, while direct propaganda, such as channels and pages of Russian propagandists, may be blocked and deleted on some social networks, various historical content that may fuel false stereotypes and incite heated discussions around controversial historical events will not be perceived as propaganda for war or genocide of Ukrainians.

One striking example is the nostalgic content widely featured on Facebook. Various photos, memories of childhood in the Soviet Union, or photos dedicated to holidays from the same period, are designed to evoke nostalgia and portray that time as undeniably positive. Figure 4 shows an example of such manipulation.



**Figure 4. The girl goes to hand over the empty milk container. Example of a photo that romanticizes Soviet times**

It is also important to note that the text of the post is written in Ukrainian and Russian, so these photos can more easily be seen by Ukrainian-speaking Internet users.

In general, there is quite a lot of such nostalgic content in Russian, so users who use this language when searching for information on the Internet are more likely to come across such manipulative content. Thus, by playing on feelings of nostalgia and contradictory moments of historical memory, a person is drawn into a memory space that actively imposes one's own vision of past events and closes the possibility for rational analysis of memories, because all such content uses emotions, which are the most important factor in the formation of memories (Durkheim, 2002: 33; 77).

**Forgetting or distorting the space of memories.** The space of memories undergoes changes when new ways of transmitting memories are invented. Even at the level of ordinary storage of one's own memories in the form of photos and diaries, with the advent of high-speed Internet and social networks, it undergoes significant changes. Alaida Assman speaks of changes in the spaces of memory as follows: "Such ancient and at the same time leading metaphors of writing, as it should be, a sign of a lost presence waiting to be deciphered, imperceptibly dissolve in the signs of digital writing. This reorientation indicates a decisive "change in the consistency" of the memory spaces. For with material writing the experience of depth, background, sedimentation, and layering, which was primarily condensed into the idea of latent memory between absence and presence. Under electronic conditions, such images and representations are hardly justified.

What reigns here is a surface behind which nothing is hidden except the considered states and code switchings of 1 from 0." (Assman, 2014: 429). Indeed, today we can say that modern technologies permit not to leave blank spots in a person's personal memory. Photos, videos, audio and text messages are stored in the same form in which a person took them, recording the smallest details of important and not so important events. When we have such a large archive of our own actions in the past, we can restore events quite accurately, and therefore many things that previously existed to convey our own experience simply lose their relevance. But if we switch from a person's personal memory to what we call historical memory, the situation changes somewhat. After all, historical memory, which is a social construct that can be either imposed by a totalitarian state or invented in the process of public dialogue in the space of social networks, undergoes changes. By connecting to a social network, the user does not just become a consumer of a large amount of information, he becomes a participant in a large dialogue with the network.

During this dialogue, a person will in any case encounter content dedicated to historical events. Due to the fact that the network itself does not care about the content of the information, as long as it does not violate the rules of the community, the user can get anything. It can be some high-quality scientific text with links that really has value, or maybe a conspiracy text that has little in common with reality and science. But the problem is that these two texts can exist side by side and speak about the same historical event, so for the user a simulacrum of a dialogue is created, where there are simply different points of view. X is an extreme example, in reality there will be thousands of texts, videos, audios and various posts of different nature and quality. Therefore, when such an amount of information is poured on the user, he will cling to the information that fuels his established views and stereotypes, because this is how our subconscious works and they are in these

ways that a person structures his world (*Mlodinov, 2020: 187*).

Because the network has no borders, you can encounter any version of historical memory in the world at all. Entire shows have even been built on such clashes, where the host in a video chat tries to use rhetorical means to show the fallacy of the other's position. The popularity of such shows is quite symptomatic, because people watch a simulacrum of a discussion that, apart from emotions, offers nothing more. That is, what was supposed to be a platform for exchanging opinions has actually turned into a noisy and colorful mess where no one hears the other. It is worth noting that the inability to build a dialogue online is used by various destructive forces to chaos political processes in different countries (*Snyder, 2020: 116 – 117*).

Another threat also arises in this context: wars of conscience. As I. Lomachynska and Yu. Hryshyna note, this type of war is included in the broader context of modern hybrid wars, and with the help of social media that permit the spread of fakes and deepfakes, there is an attempt to destroy not only the value and worldview of users, but as a result, to destroy identity without the possibility of restoring it (*Lomachynska et al., 2024*). Another danger is associated with the use of artificial intelligence technologies for historical research. For example, employees of the Israeli Holocaust Memorial Center in Jerusalem are using artificial intelligence (AI) in their research to identify unknown Holocaust victims (*Bunyak, 2024*). While it is clear that AI significantly speeds up the work, it carries additional risks, as discussed in the UNESCO report. It states: "UNESCO warns that these same technologies can be used to amplify hateful messages and disinformation or to simplify complex history. It mentions how leading chatbots responded to prompts about the Holocaust with historically incorrect answers. And it explains how algorithms that instruct search engines and social media platforms to prioritize attention-grabbing content can perpetuate lies and reinforce regional biases. The report finds that generative AI can "hallucinate" and completely invent false narratives and sources" (*Katsimon, 2024*). Thus, the information noise that exists in social networks can get into the archives and change our memory of the past. Today it is not difficult to imagine a situation where, with the help of social networks, AI and education, it is possible to completely distort history, or even create a new one. If previously totalitarian systems had to resort to complex operations to falsify history with the fight against alternative memory, rewrite encyclopedias, create films, that is, it was necessary to "attract a lot of resources to create a hermetic memory space" (*Pochepstov, 2424: 23*), today technologies will permit this to be done much faster, and in some cases people may not even notice what happened. Although, in the example of the modern totalitarian country of the Russian Federation, we see that a lot of money is invested in an old-fashioned TV, because, according to Peter Pomerantsev, this is the only thing that can act as a unifying factor in a country of this type (*Pomerantsev, 2020: 13-14*). Social networks are also involved in creating a hermetic memory space, for example, in a totalitarian country they create their own analogues of popular global social networks and search engines: *Facebook* and its analogue *Vkontakte*, *Google* and its analogue *Yandex*, which allows the state to fully control information in these networks. Yes, there is also information noise there, but this noise exists within clearly defined boundaries. Everything that happens on the network is monitored by a specially created AI that instantly reacts to everything that goes beyond the permitted, including in

historical memory. Thanks to such tools, it is already possible to distort memories and force us to forget important events in history. Although it is still impossible to completely erase other views on history or alternative memories of history, this is no longer necessary. It is only enough to create even more information noise so that any deviation is simply lost in the large new flow of information.

### Conclusion

Social networks can influence historical memory, but to properly understand how this can happen and how the network influences historical memory, it is necessary to look at historical memory in a new way. The metaphor of the network or the view of historical memory as a network becomes an important part of understanding the processes that occur with memory in the space of social networks. Although this concept still needs further description and research, it has limits and flaws that make it quite cumbersome. But all this permits to depict that with the help of social networks it is possible to influence various elements of memory, gradually changing it from the inside. Thus, distortion can lead to the emergence of such effects as: post-truth, timelessness, polarization, forgetting or distortion of the space of memories. All these effects can be felt by actively using social networks, some of them arise as a result of the system, and some are intentionally reinforced by various actors of social networks. Therefore, when historical memory enters into a dialogue with the network, it, on the one hand, fills the network with new information, and on the other, undergoes changes under the influence of information already available in the network. This influence is network-based, meaning that it can only change those elements of historical memory with which it interacts. Although this is a two-way process, it is therefore quite important to have a representation of one's own historical memory in the network space. The presence of a large amount of information that represents historical memory permits to counteract the described negative effects. All of the above depicts only one side of social networks, which is manifested when they are used to enhance various destructive processes in the social life of people. Although the benefits that the possibility of horizontal communication brings cannot be underestimated. Social networks have great creative and scientific potential, which is revealed over time. Indeed, the invention of many technological products has created new dangers, but humanity has been able to adapt to them and find ways to solve these problems. Therefore, problems such as forgetting, polarization and post-truth can also find their solution, and the use of social networks will become safer and more productive.

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## Вплив соціальних мереж на конструювання історичної пам'яті

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Робота присвячена дослідженню впливу сучасних соціальних мереж на зміст та форму історичної пам'яті як соціального та особистісного феномену. Автор пропонує розглядати представлену в соціальних мережах історичну пам'ять як певний граф фрактального характеру, тобто такий, що може містити в собі як елементи інші графи. Такий розгляд дозволяє виокремити два напрями розгляду історичної пам'яті в соціальних мережах: вплив історичного нарративу на елементи графу, а також його вплив на зв'язки між цими елементами. Автором розглянуто ефекти постправди, позчасовості, поляризації, забуття або викривлення простору спогадів, що виникають завдяки впливу соціальних мереж. Показано, що ці ефекти можуть виникати не тільки внаслідок зумисних дій акторів соціальних мереж, а також внаслідок принципів роботи самих мереж. Вони також можуть впливати як на зміст концептуальної рамки пам'яті, так і на самі елементи, що наявні в пам'яті спільноти.

**Ключові слова:** історична пам'ять, соціальні мережі, постправда, інформаційний вплив, консцієтальна війна, конфлікт, кіберпростір.

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