



MECHANISMS OF INTERACTION OF NATIONAL IDENTITY AND NATIONAL CULTURE ON HISTORICAL MEMORY

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ABSTRACT

The article discusses the role of the concepts of historical consciousness and historical memory in the spiritual life of society and the formation of the national social memory created through it. Also, the social factors that are the main impetus for the formation of historical consciousness and historical memory, the writing of school history textbooks, the current situation, and the current state of social memory formed on this basis are described. It is known from the past that historical memory is the only axiological force that regulates social life, and it is necessary to shape it in society. But the future of national statehood and the nation has an important place in strengthening and improving this historical memory. The theoretical research of the historical memory of the society is being studied in the scientific-theoretical and practical studies of the leading scientific research institutes.

KEY WORDS: *history, homeland, historical consciousness, worldview, memory, globalization, value, patriotism, education, social memory.*

As a result, memories of interest to individuals and society are strengthened, memory information is transmitted from one society representative to another, remembered and restored. P. Nora opposes history to memory, that is, in his opinion, "memory is always suspicious of history, its real task is to destroy and suppress it [1. - p. 17-50.]". Historical memory acts on the basis of certain laws as a large system of information flow. Social information serves as a complement to historical memory. It is developing through digital technologies, mass information space, internet, language, cultural objects, social communication and others.

Historical memory is a dissociation of the social space determined by the system of dominant social institutions and its specific system of social institutions (archives, museums, libraries).

Historical memory as a phenomenon means: the ability of a person to relate cause and effect, the ability to compare, the science of finding resources, the ability to classify history, the ability to analyze from the point of view of historicity and logic, the ability to coordinate the awareness of identity with other members of the community. "cultural memory is the mysterious ability to imagine a story as one's spirituality. This ability is inherent in every human being. It is realized in a twofold movement: self-awareness and knowledge of history.

The issue of national identity is a feature that always arises as the psyche of the nation, and it, in turn, gives rise to national consciousness. But these processes are characterized by their emergence and development through historical consciousness. Another aspect of the historical memory created by the national and historical consciousness, which affects the outlook and thinking of the individual, then the community, and then the society, is the sense of national unity, solidarity and cooperation. The reason is that, on the basis of these feelings, a person feels himself as a whole person and realizes that he belongs to a separate ethnic group, moreover, he strives to study his history and future destiny in depth, and serves to develop the social capital of the society.

Regardless of how migration and assimilation processes go, national identity must survive. Why is that? It is understandable if a person is born into a certain nation and lives in the community and space of that nation. But if you pay attention to today's generations of representatives of the local Indian tribes who immigrated to the territory of the United States hundreds of years ago or experienced decline in the assimilation of the territory of the region, in some sense the national identity lives on. The weakening of the sense of national unity and responsibility is the main reason for the spiritual crises that occur in the life of the country and the people. National consciousness also represents the ability of the nation to manage itself independently. For this, historical consciousness and historical memory should be raised to the level of people's worldview as elements of national consciousness, because "a nation that has no memory, forgets its history, and does not value its ancestors has no future. Personal history proves this fact."



At the same time, "memory" means remembering our ancestors who passed away from this mortal world, lighting their lamp and continuing their good deeds. This is an ancient quality of our people" [3. – B.407.]. The feeling of national unity in society is economic-[2. - p 23.], includes issues of spiritual freedom. It is difficult to establish an independent national state and protect national interests in a country economically, politically and spiritually dependent on others. "Only where national unity and solidarity are stable will the national state, language, culture, values, and traditions rise, and wide opportunities will arise for the realization of national goals and interests" [3. – B.407].

National consciousness, historical consciousness, historical memory are the basis of national unity - national will, national conscience. National unity is first formed in the hearts of people as ideology, belief, morality, will, duty, and conscience. At the same time, objective and true knowledge of history not only forms the national consciousness, but also serves as a reliable shield to protect young people not only from the emergence of separatism, but also from religious extremism, nationalism and chauvinism. "The main object of memory, unlike experienced history, is not the event itself, but its image in the mind, first transmitted by its direct participants and then reconstructed by subsequent generations according to certain laws. Experienced injuries and heroic events are preserved in memory and connected to each other on the basis of memorization and forgetting" [5. - P. 43.].

Years ago O'tkir Kayumov and Dilyara Yengulatova "Youth of Uzbekistan in the mirror of sociological research[6. - B. 97-100.]” the article mentions the following: "Public opinion" study of the public opinion of the Republic of Uzbekistan, which was conducted in 2001 and covered about 2,000 young men and women aged 14-29. In sociological research by the center, the topic of historical consciousness and historical memory of young people was also discussed. During the analysis of research results, a number of conclusions on our topic are presented. The results of concrete sociological studies indicate that the outlook of young people has been formed, their life goals, aspirations and goals have changed dramatically during the years of independence. There are three perspectives that interest young people the most: 1) enrollment; 2) employment; 3) achieving economic independence.

National identity or historical memory is not only to expand the range of information, but also to strengthen confidence in the future. American psychologist Abraham Maslow's "hierarchy of human needs" believes that after natural needs, the need for peace and security, and the need for confidence in the future. In a situation where the society is destroyed by internal disputes, class conflicts, civil wars, inter-ethnic and inter-religious conflicts, the confidence in the future decreases sharply, today's worries do not allow us to have great hopes for tomorrow and make grand plans.

In fact, as the English physicist John Bernal rightly noted, "the cultural level of a nation today is determined by its attitude to its history [7. - S. 277]".

Identity emerges in the process of social development of life and is related to the feeling of belonging to a whole system, and means that a person is a part of this system. Identity helps a person to find his place in society and to satisfy needs. The national identity formed during social development embodies the national spirit and national character factors. At the same time, socio-cultural identification reflects the proportion of people living in the society with their adaptation to the social environment and socialization. Identity arises in a person based on the questions "who am I", "what makes me different from others?" P. Alter divides national identity into different components (cultural-national identity and civil-political identity). According to him, it covers the basis of cultural-national identity - traditions, customs, religious belief, common language. Forms of civil and political identity are formed by the integrating factor related to the development of political consciousness and legal culture of the population living in the society. Abu Nasr Farabi said that "every person is structured in such a way that he needs many things in order to live and reach the highest level of maturity. He alone cannot acquire such things, in order to acquire them, a community of people is needed [8. - B.186.]" says.

"Turning the cultural heritage of the past into a component of the nation's spiritual world, in other words, creatively mastering it, giving it a new meaning, is only one aspect of national-cultural development. The second, more important aspect of this process is the renewal of culture, the emergence of new, unique and unique phenomena, the assimilation of new layers of universal culture" [9. - B. 73].

"There are two characteristics of national identity - generality and uniqueness" [1. - S. 13.]. Commonality is seen in communities. In this case, common history, unity of territory, common language, culture, religious beliefs and values, common historical and artistic monuments constitute unity (homogeneity), and these are its internal attributes. The manifestation of these attributes in the international arena is its external features.

The existence of a state with a national identity depends on the possession of the identity of the population. Therefore, it determines the historical development of the state. If the socio-political crisis of the state depends on the national identity, then the following situations are observed in social life: first, political and social institutions disintegrate; secondly, bribery, nepotism, and



corruption will increase in society; thirdly, the formation of small inter-ethnic historical conflicts and enmity will intensify, fourthly, the flow of leaving the country (migration) will accelerate; fifthly, sectarianism, religious or religious division, and legal and moral norms weaken. As a result, stagnation, internal decay, processes dependent on external factors arise in the state. "Learning history and learning from it is necessary for every person. It is equally important for a specialist dealing with philosophy and for an ordinary reader studying it. History is a great teacher, an educator who teaches lessons from the past. After all, there is no future without the past!" [11. - B. 4.].

The main manifestations of national identity: national, religious, territorial, ethnic and civil. Among them, ethnic identity occupies an important place. It is an emotional-cognitive process that indicates the ethnic group of a person. One of its interesting aspects is that it represents the opposite of the general national identity formed in society.

The socio-cultural world of the world cannot be imagined without culture. The concept of culture is divided into types of local, community, regional, universal culture, and their historical core is the culture of primitive society. Historical development has caused the cultural development and crisis of various nations, ethnic groups, peoples. During the rotation of the wheel of development created by mankind, various local cultures were formed. Each of them came into existence in its own form, developed and declined. Therefore, "while analyzing the events that the nation has experienced in its history, its positive and negative sides, it is necessary to understand why these events happened and what should be done to prevent their repetition in the future and to preserve and develop the achievements"[12] . We want to say that culture also has a historical end. For example, ancient Egyptian culture, ancient Chinese and Indian cultural civilizations, cultural development of South American peoples, etc. But cultural development can spiral back. As an example of this, we can cite countries such as China and India, which occupy an important place in determining today's world economic development.

However, the formation of principles, norms, value system, cultural development, national and cultural identity that unites society is related to national culture, but it is a difficult issue to implement. Advances in the current global information and communication tools can simultaneously strengthen national unity and identity or provoke a cultural crisis in society by intensifying the processes of social disintegration.

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