



IN THE FORMATION OF NATIONAL SOCIAL MEMORY THE ROLE OF HISTORICAL CONSCIOUSNESS

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ANNOTATION

The article examines the role of historical consciousness in the social and spiritual life of society and the national social memory justified by it. It also excludes blind imitation of the heritage and traditions of the past combined with a mature national and historical consciousness. On a scientific basis, the author analyzes the need for an approach to the problems of the future, taking into account not only past experience, lifestyle norms, but also the possibilities, needs and requirements of the present, the need to develop historical consciousness among young people in this process.

KEYWORDS: *National awakening, motherland, historical consciousness, social memory, values, youth, morality, education, self-awareness, consciousness.*

DISCUSSION

Today's globalisation processes have paved the way for an ever-increasing trend of national awakening in the world community. But in some cases, some educated strata from different regions have allowed exaggerations in the coverage of historical events, their evaluation, in relation to the activities and heritage of individuals, in the evaluation of national and religious traditions, painting, customs, the desire to change one's historical consciousness, and through this one can now see cases of negative impact on the national social memory. Even if these actions are transitory, they lead to the wrong formation of social, historical and national consciousness, historical memory, worldview of young people in responsible periods of development.

Historical consciousness, historical memory and national consciousness, along with proper understanding of the lessons of the past, will be the spiritual ground for one to see the future.[1] The fact that a person with a strong thinking potential can look at his future with full confidence, mature national consciousness, in combination with historical consciousness and historical memory, excludes blind imitation of the heritage and traditions of the past. It is necessary to approach the problems of the future not only with the experience of the past, the forms of production, the norms of morality of the lifestyle, but also taking into account the possibilities, demands and needs of the present period.

As we go along the path of development, it is necessary to take an example in these conditions not

only from the past, but also from the positive lessons learned by other developed countries and peoples. No matter how much affection we have for the national heritage in respect of morality, decency, we cannot go up to the heights of spiritual perfection, bypassing universal values. National values in this regard, even if they are the basis of our spirituality, will not be enough to educate an educated, business-minded, high-moral and decent person, corresponding to the requirements of the present time.

The same can be said about the historical experience of the organization of production. It is also a mistake to idealize the experience of the past, to view it as the only way of national spiritual development. Everyone knows that Uzbeks were a peasant, a master craftsman and a merchant in the past. But it can not be forgotten that there are also new criteria established by the era requirement to approach the prospects of our social, economic and cultural development.

The main factor of the development of today's country is the full acquisition, development, implementation of the achievements of modern science and technology. The correctness of this road is proved by the historical experience of developed countries. Uzbekistan needs qualified, educated workers, engineers, other specialists, scientists capable of developing science and technology. Without this, it is difficult to turn Uzbekistan into a great state. These problems also include the awareness of national identity corresponding to the spirit of the era.

"It is known that the Uzbek people have long been distinguished by their childhood and family



background. Of course, it has always been of great importance for us to be kind to a child, to make them dark and idolized, but to bring our children to adulthood on the basis of national education, morality and high spirituality from a young age. Not paying attention to this issue can be seen in many life examples that it is very expensive not only for some parents, but also for the whole society." [2,54]

Researchers agree that a person actively absorbs cultural skills in his childhood and early childhood. [3] Culture development is carried out in state and non-state institutions of preschool children under the age of six to seven years, as well as in the family.

"Many years of scientific observation and research have shown that a person dies 70 percent of all the information he receives in his lifetime at the age of 5 years.

Taking into account the fact that the child's consciousness is formed mainly at the age of 5-7 years, it is precisely in this period that the first buds of spirituality begin to manifest in his soul under the influence of the environment in the family. The wise proverb that our people "will do what they see in a bird's nest", I think, is a clear reflection of this age-old truth." [2,54]

The natural skills and characteristics that a person will need for a lifetime, for example, the unique and harmonious abilities of any child, the way he behaves with the people around him, how he feels among his peers, the qualities of leadership or he does not have, if necessary, the worldview – all this is first of all confirmed by many examples that life experience is inextricably linked

The fact that a person in his childhood understands, begins to understand the corresponding positive negative aspects of life, absorbs side-surrounding events, impressions of their contemporaries. His love and affection for his parents, grandfathers and grandmothers, his attitude towards the environment that surrounds him, forms in him a historical consciousness.

But under the influence of severe stressful situations and sharp changes in social life, the person also experiences periods of counter-socialization. It connects more people, especially the most sensitive part of society - with the historical consciousness and historical memory of young people.

As can be seen, the reasons are sufficiently reliable, to the extent necessary, clear and in a certain sense, Noble, because they serve the need of people to become a full-fledged citizen of their country. Bunda has both the reasons for identification (national monarchy) as well as the pursuit of object knowledge, because it provides a good understanding of the present day, assists in making the right decisions. Since the population understands that it is impossible to be a cultured person without knowing history, it considers historical knowledge as a means of educating children. The national social memory of

people is formed thanks to historical consciousness and historical memory, on the basis of knowledge of its past, knowing its place in the world historical process and understanding it as a common unit.

As a result, history is inextricably linked with social consciousness. In his case, all elements that make up the consciousness of society (views, ideas, political and legal consciousness, historical consciousness, memory, morality, religion, art, science) have their own history. They can be understood and known only on the basis of an outgoing historical approach, depending on the concrete circumstances and circumstances in which each phenomenon originated, from the point of view of the conditions of development. For the same reason, in the discussions on the most important problems of the present time, there is always a reference to the past. Modern social theories and ideological systems are developed on the basis of an assessment of the past. The continuous connection and succession of the present with the past is thus formed.

Historical consciousness and historical memory are formed and developed on the basis of a comprehensive theoretical understanding of the past, at the level of determining the principles of historical development. On the basis of the accumulated knowledge of history and other sciences about the past, generalized historical experience, a scientific worldview is formed and developed, forces that develop the Society of nature and personality, try to create a clear picture of its periodization, the content of history, the typology of social development, models.

At this level of historical consciousness and historical memory, it is attempted to explain the past of mankind with all its contradictions and complexities, both at the concrete historical and theoretical level. The formation and development of historical consciousness and historical memory at the theoretical level contributes to thinking with the help of historical categories, understanding the historical process in dynamics, chronological consistency and interdependence from the point of view of time. With this level of historical consciousness, the system of Sciences is primarily engaged in historical science. Historical science, which includes regular scientific knowledge of the history of society, can determine the leading principles of Social Development, describe some forecasts.

"History is not knowledge, but emotions, experiences," Yaspers said. History is the product of intuition, observation." [4,578] He says historical processes must be understood through perception. After all, understanding the world first begins with self-realization.

As a person grows up, other agents of socialization are also recruited. Their occurrence and significance will depend on the characteristics of the individual and the conditions of socialization. Labor



plays an important role in all cultures without exception, although at this time there was a primary socialization and a step towards secondary socialization. [5]

In our society, in addition to the socialization agents shown, it is possible to distinguish such an important factor of social life as the neighborhood.[6]

To lose history is the very essence of losing culture. Like every nation and nation in the world, the past history is the foundation, the solid ground, the base root, which never loses its importance for the Uzbek people. If we rely on this base point, the national and spiritual foundation, if we receive strength, spiritual nourishment from the past, we will find progress, restore our value and adjust our destiny as a mature people.

In fact, the concept of nationality is inextricably linked with the concept of nationality. In particular, in the conditions of independence of Uzbekistan, the nation includes the past of the Uzbek people, its glorious path, its unique culture, language unity, traditions and traditions, historically gained rich life experience. If we look at the long history of the Uzbek people, who maintained their national identity until today, we can see that many ethnic groups took part in its formation.

The formation of the national social memory requires knowledge of the succession printotype in development, its use in theoretical and practical activities. Succession is a link that connects the past with the present, the future with the present, as a result of which the history of mankind forms a chain ring that is interconnected. By the way, the national social memory of the nation is formed. The fact that the national social memory is what it is today helps us to understand and understand the past more deeply. Already in the people who received food from the historical background, social ideals arise. Such ideals give impetus to the feelings of national pride in the people.

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