



## Historical Consciousness: As the Basis of National Social Memory

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### Annotation:

The article examines historical consciousness in the development of national social memory, the role of historical memory as a basis, its role in the spiritual life of society and the formation of national social memory through it. It also describes the main social factors that contribute to the formation of historical consciousness and historical memory, the current state of the processes of socialization of the younger generation and the current state of social memory formed on this basis. Historical consciousness and historical memory are formed on the basis of a comprehensive theoretical understanding of the past, at the level of defining the principles of historical development. The knowledge about the past accumulated by history and other disciplines, the formation and development of a scientific worldview on the basis of generalized historical experience make it possible to form a more or less clear idea of its chronology, the content of history, and typology. social development, model.

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In these days of accelerating national awakening, such cases cannot be allowed to escalate. It can be seen that some intellectuals in some cases make false exaggerations in the coverage of historical events, in the assessment of the activities and heritage of individuals, in the assessment of national and religious traditions, customs and traditions. Although these actions are temporary, they lead to the incorrect formation of social, historical and national consciousness, historical memory, worldview of young people in responsible periods of development.

Because historical consciousness, historical memory and national consciousness, along with a correct understanding of the lessons of the past, will be the spiritual basis for seeing the future. A person with strong thinking and potential looks at his future with full confidence. A mature national consciousness, combined with historical consciousness and historical memory, precludes blind imitation of the heritage and traditions of the past. The problems of the future must be approached taking into account not only the experience of the past, forms of production, lifestyle and ethical norms, but also the opportunities, requirements and needs of the present.

No matter how kindly and faithfully we look at our national heritage of morality, we will not be able to reach the heights of spiritual maturity, bypassing universal values. Although our national values in this regard are the basis of our spirituality, they are not enough to bring up an educated, business-minded, highly moral and polite person who meets the requirements of the modern age.

It is well known that Uzbeks in the past were hardworking farmers, skilled craftsmen and traders. But we must not forget that there are new criteria for approaching the prospects of our social, economic and cultural development, determined by the demands of the times.

The main factor of our independent development is the full mastery, development and application of the achievements of modern science and technology. The experience of developed countries also proves the correctness of this path. Uzbekistan needs skilled, educated workers, engineers, other specialists, scientists capable of developing science and technology. Without them, it is difficult to turn Uzbekistan into a great country. Understanding national identity in keeping with the spirit of the times also includes these challenges.

“It is known that the Uzbek people have always been distinguished by their childhood and family. Of course, loving children, feeding their stomachs and idols is their own way, but it has always been important for us to bring up our children from an early age on the basis of national upbringing, morality and high spirituality. It can be seen in many real-life examples that ignoring this issue is very costly not only for some parents, but for the whole society. ”

Researchers agree that a person actively acquires cultural skills in infancy and early childhood. Culture is taught in state and non-state preschool institutions for children under the age of six or seven, as well as in the family.

Natural skills and traits that a human being will need for a lifetime, such as each child’s unique and adaptive abilities, how he or she interacts with people around him or her, how he or she feels among peers, whether or not he or she has leadership qualities, and, if necessary, worldview life experience proves in many examples that first of all his innate nature, however, is inextricably linked with the upbringing he receives in the family.

"It is at this time that the child begins to understand all the good and the bad, his immaculate consciousness, like a piece of paper, absorbs all the events in the family, around them, the impressions behind them. His love and respect for his parents, grandparents, and the environment around him are improving day by day. ”

But under the influence of severe tremors and sudden changes in social life, a person may also experience periods of anti-socialization. This is due to the historical consciousness and historical memory of more people and especially the most vulnerable part of society - the youth.

As can be seen, the reasons are convincing enough, sufficiently clear, and in a sense, noble, because they serve the need of people to be full citizens of their country. There are reasons for identification (being with one's country, people) and the pursuit of objective knowledge, because it allows us to better understand the present, to help make the right decisions. While the population understands that it is impossible to be a civilized person without knowing history, they consider historical knowledge as a means of raising children. The social unity of human beings, through historical consciousness and historical memory, understands itself as a common unity on the basis of knowing its past, on the basis of knowing its place in the world historical process.

Historical consciousness and historical memory are formed and developed on the basis of a comprehensive theoretical understanding of the past, at the level of defining the principles of historical development. The knowledge of history and other sciences, formed on the basis of generalized historical experience, forms and develops the scientific worldview, tries to get a clearer idea of the forces that develop nature and human society, its chronology, the content of history, typology of social development, models.

At this level of historical consciousness and historical memory, attempts are being made to explain the past of mankind with all its contradictions and complexities, both at the concrete historical and theoretical levels. The formation and development of historical consciousness and historical memory at the theoretical level promotes thinking through historical categories, understanding the historical process in dynamics, chronological sequence and interdependence in terms of time. With this level of historical consciousness, the system of sciences deals primarily with the science of history. The science of history, which includes regular scientific knowledge of the history of society, can identify the guiding principles of social development, and describe some predictions.

The formation of historical consciousness on a scientific basis is a very serious and rather complex task. The formation of worldviews in people, especially young people, is formed and strengthened under the influence of the ideology that dominates (or dominates) in society, and public opinion, which in a certain way opposes it, the level of everyday consciousness.

The philosophy of history has always been in a situation where historical consciousness is interdependent. It is inconceivable that the philosophy of history would exist outside the context of historical consciousness. At the same time, the philosophical understanding of history has had a profoundly formative effect on historical consciousness and, consequently, on socio-historical life. History is a complex process that combines geographical, material, spiritual and other factors. For people, history is a memory where the roots of their lives are hidden.

The problem of consciousness and its historical structure have been developed in the philosophy of history. After all, the philosophy of history means nothing more than "thinking about history."

To date, there is no universally accepted definition of the category of "consciousness," its essence, origin, and evolution. But there are many hypotheses, theories, concepts and definitions of these processes.

Social consciousness is a collection of ideas, views, social feelings, habits, and morals that reflect an objective reality. Social consciousness is the consciousness of individual groups belonging to a class, social group, people, nation, and ethnicity.

In addition, forms of social consciousness include political, legal, moral, aesthetic, religious,

philosophical, spiritual, and national consciousness. Such diversity of forms of social consciousness is their basis and the multifaceted and multifaceted nature of the being that creates them. Forms of social consciousness arise and develop on the basis and in the process of social relations. For example, political consciousness is a "generalized system of political ideas and concepts, ideas and views that reflect the political relations of political groups, states, peoples, nations and peoples", while legal consciousness is a form of consciousness that regulates legal relations between people.

Historical consciousness and historical memory, which are forms of social consciousness, are incompatible in content: historical consciousness is a much broader concept than historical memory. Memory is an important, central element in the concept of 'consciousness', which is a system, and is an important central element in the concept of 'historical consciousness';

Although in this description (see Juraev. Historical consciousness ...) an attempt has been made to explain the relationship between the two concepts, but since it is in the original Russian, one definition is repeated twice, resulting in historical memory being a central element or one of the central elements of historical consciousness - remained unclear.

Thus, historical knowledge, which is an element of social consciousness that constitutes the spiritual aspect of the historical process, must be accepted systematically, at all its stages and levels, because without a systematic approach, perceptions of historical consciousness will not be complete.

"Historical consciousness is society, its social groups and about the past of individuals and the past of all humanity

The definition of "historical consciousness" narrows the content of the concept of historical consciousness and interprets it only as one of the many forms of mental processes, such as perception, perception, imagination, memory, thinking. This, in our opinion, is logically incorrect.

"Historical memory is a consciousness that is focused in a certain way on concrete facts, reflecting the special importance and relevance of information about the past in close contact with the present and the future. Figuratively speaking, memory is the storehouse of the most relevant facts in all forms of social consciousness, including historical consciousness; It is clear that such a definition is slightly different from the original, because the Russian word "xranilishe" is not translated into Uzbek as "storage".

Interpreting historical memory as a repository of "actual facts" in all forms of social consciousness, in our opinion, is vague and incomprehensible, because each form of social consciousness has its own history (eg, history of philosophy, history of religion, history of art, etc.). but it would not be a mistake to say that historical memory refers only to the past, to the philosophical perception and memorization of history.

The sources list about ten methods of upbringing. For example: 1) to combine moral education with the teaching process;

2) The process of moral education depends on the question of a team of successful students and teachers. To do this, the team must be friendly and cohesive, the children must be disciplined.

3) Planned and coordinated implementation of educational work will ensure the success of moral education, etc. ... "

Historical consciousness, historical memory, national consciousness is the ability to protect the dignity of the nation. It is not for nothing that Uzbeks say that karma comes from both hands. While we respect the national identity, culture, language and interests of other peoples, we have the right to demand the same fair treatment of our own nation. There is still a feeling of disregard for the Uzbek language among some members of the population. Although some people are learning English, French, Arabic, and Chinese, they consider learning Uzbek to be a secondary task. Since learning other languages is a factor of spiritual maturity, why did the Uzbek language not fit into this concept?

In short, in order to develop the national social memory, it is necessary to lay a solid foundation for it, in other words, the national social memory is formed and developed through historical consciousness. Therefore, without the national social memory, the present and future of the nation cannot be seen, and various false views and ideologies are quickly absorbed into the human mind and change the existing historical memory in the mind. As a result, human inclination to the ideas of cosmopolitanism is growing.

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