

Socio-Historical Development of National Historical Consciousness and Memory

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ABSTRACT

This article provides a scientific analysis of the socio-historical development of national consciousness and memory, their interrelationships. The genesis of mankind, the stages of development, the evolutionary connection between them, the connection of national historical consciousness and memory with the character and mentality of the Uzbek people.

KEYWORDS: national historical consciousness, memory, genesis, character of the Uzbek people, mentality, epistemology, universal, "universal spirit", "human spirit", national nihilism, ethno psychological features

INTRODUCTION

The Uzbek people have a rich history, culture and heritage. Sources testify that the first man in our area appeared a million years ago. This example encourages us to study the history of our people and our country objectively and to form it in the minds of young people. "There are two reasons to study the history of Uzbekistan perfectly and holistically. First, our history was written under the influence of a previously dominant idea; second, ancient sources are often overlooked, with a one-sided approach to past events and happenings. For these reasons, many events and incidents have been shallowly covered, or not covered at all" [1].

LITERATURE ANALYSIS AND METHODOLOGY

"During the Soviet era," Juraev wrote, "there was a policy of deliberately illiterating the people, separating them from their past, ignorance of their ancestors, lineage and history, which rose to the level of state policy and formed the essence of communist ideology." For this reason, the scientific books that were being written were descriptions of real events and took the form of references. A methodology of historical science has been created, such as a superficial approach to socio-political processes and the enumeration of only historical dates. The main purpose of this methodology was to poison the minds of people, to distract them" [2].

Superficial coverage of historical events, sometimes falsifying them, was not just a scientific or methodological error, a restriction. Ignoring historical events, ignoring with them the life of the people, nation, ethnos, was to reduce their role in socio-historical development. "As a result, efforts have been made to destroy nations, to instill in the hearts of citizens a sense of national pride, to limit their worldview," he said. A population that was indifferent and indifferent to itself and its past was "brought up" [2, p. 32].

DISCUSSION

It must be admitted that the books published during the Soviet era and the communist ideology did not ignore the issues of human development, they periodically and

interpret the history of Uzbekistan in accordance with the requirements of universal, world history. However, they do not have the problem, the purpose of forming a national historical consciousness - in our opinion, the understanding of human history, history in general, begins with the national historical consciousness. The center of national historical consciousness is the national historical memory.

So what is national historical consciousness and national historical memory?

Epistemological interests aimed at understanding the genesis of mankind, the stages of development, the evolutionary connections between them can be called universal (universal) historical consciousness. The historical and philosophical works of V. Gegel, I. Gerder, O. Shpengler, A. Toynbee, V. Danilevsky, S. Alekseev, K. Cantor, aimed at the formation of historical knowledge about world civilizations [3] are in fact such a universal (universal) implies the formation of historical consciousness. This historical consciousness is close to such terms as "universal spirit" and "human spirit", which Gegel meant, and seeks to understand the socio-historical processes taking place in the world from a general, holistic, holistic point of view. The historical-philosophical concept in it is close to the idea of the Indian thinker and philosopher Sri Aurobindo, "Man and humanity have a common ideal unity" [4]. That is, all human beings, regardless of nationality, genesis, race, appearance, language, and culture, are a kind of being in accordance with their ontological nature and physiological structure. This particularity leads to the conclusion that unity can form in them a universal (universal) historical consciousness. This is also observed in the existential approach used by N.A. Berdyaev and K. Jaspers.

At the same time, in our opinion, in order for an individual to be formed as a representative of a particular nation, people, ethnos, he first of all needs a national historical consciousness and memory. The phrase "national historical consciousness and memory" actually means IA Karimov's "understanding of identity begins with knowing history" [5], that is, everyone understands his identity, belonging to this or that people, nation by knowing the history of his people, nation and homeland. came from the idea of conceptual significance. It is the national historical consciousness and memory that help the Uzbek people to look at and understand the subject, creator and mover of socio-historical processes. During the Soviet era, this approach was forgotten, and as a result, the role of the Uzbek people in history was diminished. The phrase "national historical consciousness and memory" has not yet been incorporated into the philosophical, historical and social sciences. We hope that in the future it will find its place in science.

National historical consciousness and memory is a positive phenomenon. They rely on positive experiences and

methods that serve national development, effectively use the positive tools, traditions and values created in the process of socio-historical development. Relying on and continuing positive experiences shows that the Uzbek people have a tendency to create and develop gradually. National nihilism is alien to the Uzbek people. In this regard, it is worth recalling the work done during the years of independence to preserve cultural and historical monuments and pass them on to future generations. Today, there are more than 1,200 museums and sanctuaries in the country. They reflect the rich history, culture and life of our people.

The national historical consciousness and memory are not intertwined in their shells, they do not overlook the fact that peoples have integrated and developed, and on the basis of this tradition a universal unity, a universal planetary alliance can be formed. In particular, the Uzbek people will never forget that they have always been blood relatives of the peoples of Central Asia, with whom our history, past and way of life are close. In addition, in the process of socio-historical development, the Uzbek people have established very close relations with the Chinese, Turkish, Indian, Azerbaijani and Arab peoples, enjoyed the positive cultural and achievements of the Russian people. During the years of independence, the integration ties of our people with the peoples of the world have further expanded, and today our Republic, as a subject of international relations, contributes to the solution of world events on the basis of mutual cooperation. These changes will inevitably expand the scope of national historical consciousness and memory.

National historical consciousness and memory are connected with the character and mentality of the Uzbek people. Therefore, when discussing the formation of national historical consciousness and memory, it is necessary to take into account not only the attitude of the Uzbek people to the historical riches, but also its ethnopsychological features. As noted in modern ethnopsychological research, no nation, ethnos can form its attitude to the socio-historical being without its psyche, experiences, emotional feelings [6].

"National character," writes M. Kuronov, "is a culture, a set of qualities inherent in most people of spirituality." It also plays a role in the history of the nation. It is the spiritual source of directing the intentions, character and talents of each member of the nation to the national interests. In short,

the national character is the force that creates, maintains and directs the development of the nation. A strong national character is a spiritual power capable of great deeds" [7, p. 94]. Indeed, the national character, the national characteristics of a person in the mentality, is reflected, first of all, in the national-spiritual features. Therefore, M. Kuronov finds the basis of the national idea in the character of the Uzbek people.

True, he does not mention the themes of national historical consciousness and memory, but he reveals the peculiarities of the Uzbek people in terms of national ideas.

CLEAR CONCLUSIONS AND PRACTICAL SUGGESTIONS

The symbols that unite the Uzbek people include our language, our religion, our graves, our markets, our weddings, our borders, the blood of our ancestors, our independence. The national historical consciousness and memory cannot be formed without knowing these signs and qualities, because any idea or ideology is synthesized not only by one's own interests, but also by one's psyche.

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