

THE MUTUAL DIALECTIC OF HISTORICAL MEMORY AND CONSCIOUSNESS IN THE WORLDVIEW

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ABSTRACT

This article analyzes the philosophical essence of the concepts of historical consciousness and memory, their role as a factor guaranteeing the development of society. Approaches to the essence of historical consciousness, which helps to gain a deeper understanding of the content of historical memory, are studied comparatively.

Keywords: consciousness, historical consciousness, memory, historical memory, worldview, dialectics, philosophy, social processes.

INTRODUCTION

With the independence of our republic, we can say that a completely new era in the development of our national historical consciousness and memory has begun. Of course, the periodicity of layers in national historical memory is conditional. Because, first of all, in each nation it can be classified in its own way and cover different periods in chronological terms. Second, even when applied to our own national historical memory, it is possible to distinguish qualitatively different periods within each layer. Therefore, it should be noted that the separation of different layers in the national historical memory makes it easier to analyze the features inherent in its development. As the nation analyzes the events it has experienced in its history, the pros and cons, it realizes why these events occurred and what needs to be done to ensure that they are not repeated in the future and that the gains made are maintained and developed.

MATERIALS AND METHODS

“Memory is the recollection, recollection, forgetting and familiarization of memory, which directly and indirectly, involuntarily and voluntarily, passively and actively, reproductively and productively, verbally and nonverbally, logically and mechanically. mental process, a social phenomenon that is separate and common, is a mnemonic (remembering, recollection) memory, activity, aimed at the creative processing of all influences "[1].

In Aristotle's view, memory is specific to both humans and animals, but remembering is a phenomenon that applies only to those who have the ability to think[2].

Abu Ali Ibn Sina linked memory with internal perceptions, interpreting it as a means of summarizing, storing, and then imagining information from external perceptions[3].

Consciousness and memory are complex structural phenomena, and several key elements of it can be highlighted. These elements differ in their methods, forms, criteria of understanding the socio-historical reality, their attitude to a particular socio-historical period and civilization. However, according to a generally accepted practice in the scientific field, historical consciousness can be considered on a daily and theoretical level. These areas of consciousness allow for the reflection of socio-historical reality at different levels and levels in interaction.

Without having one's own historical memory, one cannot comprehend the essence of the changes taking place in various spheres of one's life, which in turn makes it difficult to imagine the future. For this reason, the phrase of the first President of our country I.A. Karimov "Without historical memory - there is no future" is true. After all, at a time when the struggle for the mind and heart of modern man is going on, it is necessary to rely not only on scientific knowledge, but also on historical knowledge and experience to analyze the processes taking place in reality, to understand if necessary.

In recent years, the term "historical consciousness" has become the main topic of research in a particular field. Uzbek researcher M.N. Melikova conducted a study on "Historical consciousness of the youth of Uzbekistan (social and philosophical analysis)." In this study, the term historical consciousness is analyzed in the context of philosophical views in the West and the East. It should be noted that a number of models have been developed in the West in this regard, and although they sometimes contradict each other, they are required in some cases. Oriental scholars consider historical consciousness and memory as a factor that guarantees the development of society, while at the same time proposing to put into practice every opportunity to further develop historical consciousness and memory.

In general, the issues of historical consciousness began to be studied first in European sciences, because, as we said earlier, this issue was first focused on German scientists, and then in other European countries, historical consciousness became one of the main topics of research. was reported.

In our country, research is being conducted in the field of historical consciousness and memory, as well as in a number of social sciences. Among the definitions of the concept of historical consciousness, the uzbek scientist N.Juraev said, "Historical consciousness is an integral part of society, social groups, and at the same time the perception of the individual, the past of humanity. Therefore, history encompasses the past, the present and the future in a harmonious way"[4].

Historical consciousness plays an important role in reconstructing historical events that have taken place in the past. In doing so, the historical consciousness consciously refers to the past, seeking to evaluate the events in it in both positive and negative (good and bad) terms. Philosophers also seek to understand the main directions and essence of the development of society in this or that period, referring to history, the events reflected in the mind.

There is an internal contradiction in the historical consciousness consisting of 'past-present-early'. Acknowledging this feature, A.V. Guliga said that the historical consciousness is "the assimilation by man (social group, society) of his place in time, the connection of the past with the present and the future. It is a focus on the past that is important for the future"[5]. This approach is also typical of the views of the tajik researcher A.Kh. Samiev [6].

Hence, historical consciousness is a reflection of an individual's understanding of the relationship between an individual, a social group, and an ethnos's place in time, past, present, and future.

Such an approach to the essence of historical consciousness helps to gain a deeper understanding of the content of historical memory. At the same time, it avoids a superficial approach to it, as is allowed in some studies. This is called "... historical memory is one of the

foundations of national pride" [7] or "... historical memory is a people who can be applied to the material and spiritual life of society, humanizing the life and work of the individual, the positive experience of the nation's past"[8], "the power that binds the individual to the material and spiritual riches created by all mankind, and gives spiritual nourishment to his consciousness and daily practical activity, is a historical memory"[9].

In the above-mentioned views, firstly, the content of the concepts of "historical memory" and "national historical memory", and secondly, the "historical memory of the individual" and "national historical memory" is clarified. Third, the meaning of the term "historical memory" is artificially narrowed.

Even without such confusion, it is one-sided to call historical memory "one of the foundations of national pride and pride," "a set of positive experiences from the past," "a power that nourishes us spiritually." Because in such an approach, historical memory remains only positive. In fact, it also contains perceptions of events that have a negative character, that pride cannot be the basis for being a source of spiritual power.

A one-sided approach to the essence of historical memory is also found in other forms. In particular, the Russian researcher V.B. Ustyantsev notes that historical memory is "formed on the basis of historical written sources"[10].

It is known that in historical memory, along with written sources, oral creation also plays an important role. Explaining historical memory by linking it only to written sources, in our view, leads to a narrowing of its scope. This is because historical memory contains a lot of information, such as systematized historical knowledge, perceptions about the past, and develops based on them. Historical memory is constantly evolving as a result of the processing of new information, and it is essentially future-oriented. Focusing on this aspect, professor D.Alimova said, "Historical memory reflects the prospects for the development of the social existence of the people, that is, the future. After all, the future is the inevitable end of the past and the present, their result and continuation"[11]. Although this definition also equates the content of "historical memory" and "national historical memory", the connection between the past, present and future is correctly recognized. At the same time, the peculiarity of continuous development in historical memory is emphasized. Such an approach is "Historical memory is a fixed state that is ingrained in the human imagination. In other words, a person becomes a camera and takes a picture of a specific object, situation, or reality as it is. Rather, it is sealed in his mind. This speed is alien to thought, mood, logic and content. There is no movement in it"[12]. Historical memory is inherited. It is known that the material and spiritual heritage created by ancestors is passed down through the generations. The role of historical memory in preserving it and passing it on to future generations is important. Accordingly, the researcher J.T.Toshchenko "... historical memory reflects an important feature of information about the past in relation to the present and the future. In essence, it is a reflection of the process of accumulation, preservation and restoration of the past experience of the people, the state, the country, the possibility of its application in human activities, the return of its influence to the social consciousness"[13]. Although this definition reveals the peculiarities of historical memory, it ignores the question of the forms of accumulation of past experience. Furthermore, given that memory is a human, a group of people, it is possible to be sure that the range of

subjects of historical memory is artificially expanded. After all, it makes no sense to talk about "historical memory of the country" or "historical memory of the state". These considerations allow us to understand historical memory as a constantly evolving phenomenon, which represents the connection between the "past-present-early", a set of positive and negative information: a certain imagination, knowledge of past experience and the spiritual process, which consists of being remembered, preserved, and, if necessary, restored in the form of conclusions, is called historical memory. Knowing the essence of memory helps to correctly understand the content of historical memory, which is its specific appearance, and this in turn the national historical memory. The study of the characteristics of the historical memory of an individual, social group and nation, which differ according to their subject, opens the way to identify their specific and similar aspects and interrelationships.

The views of Abdurauf Fitrat are also noteworthy in understanding the content of national historical memory. In particular, he said, "every nation should know its social and political situation, how much it has developed from that historical period in comparison with that historical period. Every nation, if it wants to live, refers to the past, the history of its people, and if a nation is doomed to destruction, it must study its causes and abandon the customs associated with that destruction. It is necessary to adopt the rules that will lead to the development of another nation" [14]. It is clear from these considerations that a deep knowledge of one's own past, the path of one's ancestors, and the history of other nations, drawing correct conclusions from their successes and failures, has been interpreted as one of the factors contributing to the development of every nation.

A study of the views available in today's scientific literature will help to gain a deeper and deeper understanding of the content of national historical memory.

CONCLUSIONS

So the relationship between worldview, consciousness and memory is like the relationship between generality, specificity and specificity. Historical consciousness and historical memory are important components of the historical worldview. They form a historical worldview as a whole, as well as a set of scientific and practical conclusions based on the historical and logical principles of knowledge, the daily perceptions and ideas about the past, present and future of the individual, community, people, nation, peoples. systematized and rounded.

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