

To The Issue on the Study of Historical Consciousness of Youth in Uzbekistan at the Present Stage

Melikova Martaba Numonovna

Senior Lecturer, Department of social sciences Samarkand State of foreign languages Samarkand city, Uzbekistan

Abstract: *This article examines the formation and study of historical consciousness, which occupies a special place among other socio-philosophical and socio-humanitarian problems of the modern society. The content of historical consciousness includes a set of ideas, attitudes, feelings, moods reflecting the perception and assessment of the past in all its diversity, inherent and characteristic of both society as a whole and its individual groups. The article analyzes the studies of such famous scientists as Z.T. Toshchenko, B.G. Mogilnitsky, J. Ryuzen, I. Shubrt, M.A. Barg, L.P. Repina, R. Rakhmonov, F. Fayziev, etc. It is show that the study of historical consciousness is an interdisciplinary research problem and acts as a subject of study in the framework of various special sciences. The importance of the study of the historical consciousness of young people in the conditions of modern development of society is highlight.*

Key words: history, historical consciousness, past, present, future, knowledge of the past, historical experience, historical consciousness of the youth, assessment of the past, study

of historical consciousness.

The issue on formation and the study of historical consciousness takes a special place among other socio-philosophical and socio-humanitarian issues of the modern society.

The content of historical consciousness is a complex of ideas, opinions, feelings, moods, reflecting the perception and assessment of the past in its entire diversity, inherent and characteristic of society as well and various socio-demographic, socio-professional and ethnosocial groups, and also individual people [1, p. 5]. The most significant events of the past, relating both to the country as a whole and individual social strata, groups, individual processes and individuals are the primary objects of historical consciousness.



Yu. A. Levada, a Russian scholar, sociologist and political scientist, means the historical consciousness as "... all the diversity of spontaneously formed or science-created forms, in which the society realizes (reproduces and evaluates) its past, more precisely, in which the society reproduces its movement in time. In each given epoch, historical consciousness is a certain system of interaction between "practical" and "theoretical" forms of social memory, folk legends, mythological ideas and scientific data ... "[2, p. 305].

Sociologist, anthropologist and philosopher I. S. Kon defined historical consciousness as "the awareness by society, class, social group of its historical identity, its position in time, the connection of its present with the past and future" [3, p. 15].

Researcher Mikhail Barg described historical consciousness as a

form of social consciousness in which all three modes of historical time are combined: past, present and future. "Only their conjugation (which is possible only on the basis of the present) is able to translate the statics of memory and contemplation into a dynamic form of foresight and goal setting" [4, p. 13].

One of the historians, R. Abdullayev, characterizes historical consciousness in this way: "Historical consciousness in science means concepts based on the views of social groups, nations on the history of their appearance, important pages of their history, their great figures, correlation of their development history with the history of human development, traditions, customs, rituals "[5, p. 6-12].

The modern Uzbek researchers R. Rakhmonov and F. Fayziev characterize the concept of "historical consciousness" as the concept of "historical consciousness":

“Historical consciousness is an assessment of the past, taking into account the diversity of society’s development, in particular, various socio-demographic, socio-professional, ethnosocial, ethnic and religious groups, and individuals. In our opinion, historical consciousness is the totality of society, its social groups and the individual's perception of his past and the past of humanity. History harmoniously perceives the past, present and future” [6, p. 21].

The well-known contemporary Russian researcher L.P. Repina gives the following definition of the phenomenon under consideration: “The historical consciousness of any epoch, connecting the present with the past and the future, acts as one of the most important and essential characteristics of its culture and accordingly determines the type of historical writing inherent to it (letters ") and the

scheme of organization of accumulated historical experience (“type of historicism”) in their inseparable unity” [7, p. 17].

The Czech researcher Jiri Shubrt defines historical consciousness as an “entity”, which is shaped by the promotion of certain components, among which he considers historical experience, ideology, especially state ideology, knowledge produced by historiography and historical science, “collective memory” [8]. The boundaries between these four main components are not clearly defined, but from an analytical point of view, they should be distinguished.

Now, the most famous model of historical consciousness is the theory of the German historian, cultural theorist, professor of history and history of culture, Jorn Rusen. This theory points to the broad significance of historical

consciousness in the practical life of society and suggests taking into account its sociocultural contexts.

The German researcher characterizes the historical consciousness as a set of mental operations (emotional and cognitive, conscious and unconscious), the purpose of which is to combine past experience with interpretations of the present and expectations of the future, thus allowing practical orientation in life [9, p. 24].

Jorn Rusen identifies four types of historical consciousness:

- Traditionalist (traditional) type, reminiscent of the origin and reproduction of duties.

- An exemplary or instructive type (exemplary, exemplary containing exemplary type) dealing with experience in the form of cases that represent and embody the rules of temporal change and human behavior.

- Critical type, designed to provide historical evidence that breaks

the continuity of identity and problematic modern values and lifestyles.

- Genetic type, which is the integration of someone else's experience into their own structures of life [10, p. 11].

The above-given interpretations do not exhaust the entire possible universe of definitions of historical consciousness, but rather indicate reference points for further consideration of this category. Summarizing the above, we can conclude that historical consciousness today is seen not only as a collection of knowledge, impressions and ideas about the past, but above all, as an awareness of a certain relationship between the past, present and future, as a consciousness that forms people's attitude to the present and the future.

Historical consciousness is one of the most influential regulators of social life. The need for its formation



was recognized at the initial stages of the development of society. The oral folk art, historical chronicles and biographies affirmed the cult of ancestors, established traditions that should be strictly followed, reflected the conviction of the need to know the past and treat it carefully, transmit the accumulated experience, addressing it primarily to younger generations.

The interest of communities of people to their past serves as one of the manifestations of the tendency towards their self-knowledge and self-determination. The basis of such interest is not only the desire to save the memory of himself for posterity, but also the desire to understand the present by referring to history.

The significant interest to the study and preservation of the past is typical for all stages of the formation and development of society. The ways of its reflection changed, but the tradition itself to look for and find in it

answers to topical issues of our time remained remain the same.

Historical consciousness is designed to cultivate in members of society the ability to relate their present to the past, projecting their present state of development into the future. One of the prominent political leaders of the modern era, I.A.Karimov wrote: "... each person, being a son of his nation, puts questions, and who were my ancestors, where are the origins of my nation, how did the process of its formation, revival and formation take place" [11, p.128].

The social practice indicates that a person deprived of a connection with the past, a historical retrospective (obviously, as well as prospects) is spiritually incomplete and even miserable. Living by momentary activity, he is likened to a plant, at best, a limited animal. "A person deprived of the historical experience of his



people and other nations turns out to be outside the historical perspective and is able to live only for today” [12, p. 2], - wrote the famous Kyrgyz writer and public figure Chingiz Aitmatov. The image of such a creature with a lack of memory and knowledge of its origin - mankurt was derived by the writer in his remarkable book “A day lasts longer than a century”. This image is a metaphorical allegory about the fate of humanity, capable of losing behind the daily worries about existing, momentary, today's connection with the past, with the roots and origins of the national and international in all areas of society.

Carefully delving into the past, we are becoming more and more convinced that the past, as it were, is not gone, has not disappeared irretrievably. We actually live in it, without even noticing. It is the past in us: in our worldview, in moral norms and traditions, in everyday thoughts,

feelings, actions, lifestyle, language, inherited from grandfather to grandson, habits ... Modernity itself can really know itself (of course, through the activity of thinking mankind) only through a thorough and comprehensive knowledge of the past. As a rule, most (if not all) problems solved by modern society have not arisen now, not simultaneously, but have their own objective reasons, roots in the recent or distant past. Indeed, in today's conditions, is it necessary to look for the causes of the difficulties that have arisen for the majority of people in our country, distortions in economics and politics, in sociopolitical and civic passivity? Even a superficial analysis shows that they are a negative legacy of our recent past.

The cognition of modernity inevitably includes a new amount of knowledge, reflecting new, previously lacking, specific and relevant aspects of modern social phenomena. B.G.

Mogilnitsky makes a correct remark: “even in those exceptional cases when one or another problem that modernity faces does not have any long history behind it, being a product of modern developments, its comprehensive scientific study also presupposes a historical approach” [13, p. 84].

The study of historical consciousness is an interdisciplinary research problem and acts as a subject of study in the framework of various special sciences. By now, there has been a certain scientific tradition of considering this discourse in socio-humanitarian knowledge; the key problems of the research field are clearly identified [14; 15; 16; 17].

At the beginning of the 20th century, the concept of “historical consciousness of youth” is included in the scientific circulation. The Russian researcher A. A. Linchenko identifies the following three stages in the course of his study: studies of the early 20th

century, studies from 1968 to 1989 and studies after 1989 [19, p. 27].

The most significant expansion of the research field of the historical consciousness of young people takes place in the 1990s and 2000s. Scientists are focusing not only on diagnosing and analyzing the content of students' historical knowledge, but also on studying the value and practical aspects of using historical consciousness in everyday life [18, 19]. The actualization of such attention was due primarily to the overestimation of values that occurred at that time, the formation of new development guidelines, and critical assessments of previously accumulated experience. At present, the problem of shaping the historical consciousness of young people already presented in a somewhat different context and requires new answers based on previously accumulated research experience.



The study of the historical consciousness of young people is associated with the identification of objective (external) and subject (endogenous) factors; therefore, it seems necessary to form a multi-criteria model in which social practices occupy a central position as behavioral models in which historical ideas and assessments of young people actualized. The historical consciousness of the modern youth determined, first, by the attitude to the present and therefore requires the identification of the structural and institutional parameters of the historical consciousness; it describes the conditions in which it acts as an algorithm of social practices of young people.

The historical consciousness of youth develops under the influence of three contradictory factors. Firstly, young people are under the influence of historical revision, multidirectional

interpretations of national history. Secondly, young people form historical self-perception because of their own social experience and the experience of “kindred” older generations, which creates conditions for the prevalence of actualistic assessments in history the closer the period, the clearer “it” for young people. Thirdly, for the younger generation of our country it is of fundamental importance how the perception of history correlates with social well-being, self-esteem. Historical assessments completely correlate with the real social status of the respondents, since social differences determine the access of young people to cultural and educational resources as an opportunity to obtain historical information. Most young people who rate their status as good enough consider history only as a way of comparing themselves with previous

generations in order to realize their best position in modern society.

The development of historical consciousness, changes both in the structure and in the nature of historical assessments are determined not so much by rewriting history as by what civic positions formed among young people in relation to society, the state and their own participation, influence on social and political processes.

Value-normative models of young people are mobile; they show the corresponding distortions in favor of free interpretation, which can be qualified as eclecticism, defining one's attitude to history regardless of ideological, political, moral interests in favor of patriotism, realizing the desire to achieve a consensus position that eliminates conflict within younger generation.

Young people attract to a consensus position, which includes the unity of the positive and negative

aspects of the Russian history: even sympathy for one or another historical period does not negate the fact that young people also find certain weaknesses and weaknesses in their favorite historical scheme. It is not common for the young generation to look for reference points in the historical past for the formation of the desired social relations or an analogue of a just and reasonable social order. The estrangement from society is increasing, in the sense that history does not construct the desired image of the future. Historical consciousness does not act as a stimulus to the formation of value orientations.

Behavioral practices, the hierarchy of life goals, characterized by a high level of actualization of personal success, leads youth to the selectivity of historical assessments.

The dynamics of the historical consciousness of youth determined by socio-structural institutional changes,



the way young people positioned in society, which social institutions they associate with, and which institutional resources they use.

Social institutions, as stable forms of social life organization, influence the historical consciousness both directly and indirectly. The direct influence is that behavioral and mental practices formed by a social institution are connect with tradition, with the actualization of the past. Indirectly, in the process of transformation of social institutions, in the growth of trust in them or its deviations, individuals rely on historical experience. They are looking for confirmation of their institutional righteousness, they consider institutions as normative, or deviating from the norm, dysfunctional according to which institutional model formed in the past seems perfect for them. Modern youth avoid the idealized ideas about history, but their assessments show a

dependence on the choice of a value system. Today, life itself demonstrates to young people that only in terms of unity, patriotism, and readiness to go and stand the test is a guarantee of successful development of the country.

For young people, it is important to relate the national history to the history of other countries and nations, and to see its uniqueness not in the fact that our country has experienced a particular historical path, but in what consequences historical events had for the modern citizen. For our young people, regardless of what their positions are in relation to national history, it is obvious that the east is still not west, and if we talk about the introduction of Western designs, it is only taking into account the specifics of our historical conditions.

The historical consciousness of young people is in a state of becoming and is largely determine by their social



well-being, awareness and assessment of what changes their lives. Social moods of young people depend not even on how official historical discourse will be form, but on how confidence can be realized in the future, the expectation that young people will live in a just and reasonably organized society. The youth demonstrates readiness for the formation of a holistic historical consciousness, if the reflection of history is in demand, is connect with the prospects of personal and group participation in the political and civil life of society.

In our opinion, history must be make the fundamental value of the perception of young people, because through historical consciousness the most optimal way of synthesizing fundamental and instrumental values, which translate the instrumental activism of young people leads into the sphere of social creativity. According to the perspectives of the development

of the historical consciousness of the younger generation, the most obvious is the combination of the institutionalization of historical knowledge through the establishment of public consensus on the history of the country and the inclusion of our youth in the discussion on historical issues as a form of its civic activism.

In a globalizing world, the sense of inseparability of historical processes and factors of everyday life for young people is the country's history as a tool to increase pride in the fact that Uzbekistan has made a unique and unprecedented contribution to the world civilization and that the future of youth is related to the extent to which the images of history influence the social well-being of society and the life of an individual.

Summarizing the above, it should be noted that the study of the peculiarities of the formation of historical consciousness and the

specifics of the manifestation of value orientations in the younger generation, and the development on this basis of recommendations on the formation of such a system of values that could help to overcome the disintegration processes in society, to ensure its consolidation, is one of the most urgent tasks of modern philosophical science.

Bibliography:

1. Toshenko, J. T. Istoricheskoe soznanie i istoricheskaya pamyat: analiz sovremennogo sostoyaniya / J. T. Toshenko // Novaya i noveyshaya istoriya. – 2000. – № 4. – S. 3–15.
2. Levada, Yu. A. Istoricheskoe soznanie i nauchny metod / Yu. A. Levada // Pamyati Yuriya Aleksandrovicha Levad / sost. T. V. Levada. – M., 2011. – S. 298–352.
3. Kon, I. S. Problema istorii v istorii filosofii / I. S. Kon // Metodologicheskie istoriograficheskie vopros istoricheskoy nauki : sb. st. – Tomsk, 1966. – Vp. 4. – S. 14–55.
4. Barg, M. A. Istoricheskoe soznanie kak problema istoriografii / M. A. Barg // «Tsep vremen»: problem istoricheskogo soznaniya / otv. red. L. P. Repina. – M., 2005. – S. 12–37.
5. Abdullaev R. Tarixiy ong va O'zbekistonning zamonaviy tarix fani. //Tarix va o'zlikni anglash II: O'zbekiston va Germaniya XX asrda. – Toshkent, 2007.
6. R.Raxmonov, F.Fayziev. Yoshlar dunyoqarashi shakllanishida tarixiy ong va tarixiy xotira. T.Uzbekiston, 2008, 81 s.
7. Repina, L. P. Istoriya i pamyat: istoricheskaya kultura Yevrop do nachala Novogo vremeni / L. P. Repina. – M., 2006. – 768 s.
8. Shubrt, I. Istoricheskoe soznanie kak predmet sotsiologicheskogo issledovaniya [Elektronny resurs] / I. Shubrt // Vestn. VyatGGU. – 2010. – № 4 (1). – Rejim dostupa: <http://www.vgggu.ru/content/vestnik-41-2010>. – Data dostupa: 07.03.2016.
9. Linchenko, A. A. Problema istoricheskogo soznaniya v filosofii i teorii istorii Yorna Ryuzena / A. A. Linchenko // Izvestiya Saratov. un-ta. Ser. Filosofiya. Psixologiya. Pedagogika. – 2013. – T. 13, vp. 4. – C. 22–27.
10. Ryuzen, Y. Utrachivaya posledovatelnost istorii (nekotore aspekt istoricheskoy nauki na perekrestke modernizma,

postmodernizma i diskussii o pamyati) / Y. Ryuzen // Dialog so vremenem. – M., 2001. – Vp. 7. – S. 8–26.

11. I.A.Karimov. Svoe budushee mi stroim svoimi rukami. Soch., t.7, Uzbekiston, 1999.

12. Aytmatov Ch. Buranny polustanok (I dolshe veka dlitsya den) // Roman-gazeta. - 1982. - № 3.

13. Mogilnitskiy B.G. Istoricheskaya nauka i sovremennost // Metodologicheskie i filosofskie problem istorii. — Novosibirsk, 1983.

14. Gorshkov, M. K. Istoricheskoe soznanie molodeji / M. K. Gorshkov, F. Ye. Sheregi // Vestn. Ros. akad. nauk. – 2010. – T. 80, № 3. – S. 195–203.

15. Mogilnitskiy, B. G. Istoricheskoe poznanie i istoricheskoe soznanie / B. G. Mogilnitskiy // Istoricheskaya nauka i istoricheskoe soznanie. – Tomsk, 2000. – S. 34–67.

16. Mslivets, N. L. K voprosu o kontseptax: istoricheskoe soznanie i istoricheskaya pamyat / N. V. Kozlovskaya, N. L. Mslivets // Vesn. Grodz. dzyarj. un-ta imya Yanki Kupal. Ser. 5. Ekanomika.

Satsyalogiya. Biyalogiya. – 2015. – № 1 (188). – S.78–88.

17. Osipov, V. Ye. Istoricheskoe soznanie, ego rol i mesto v strukture obshchestvennogo soznaniya / V. Ye. Osipov, Ye. I. Bankerova // Kultura. Nauka. Obrazovanie. – 2010. – № 1 (14). – S. 5–32.

18. Linchenko, A. A. Znanie o proshlom i istoricheskoe soznanie molodeji v informatsionnom obshchestve [Elektronnyy resurs] / A. A. Linchenko. – Rejim dostupa: <http://histrf.ru/uploads/media/default/0001/10/173469e6b09632d3f01df9ae2092cfd2b69737cc.pdf>. – Data dostupa: 07.03.2016.

19. Dubin, B. V. Natsionalizirovannaya pamyat. (O sotsialnoy travmatike massovogo istoricheskogo soznaniya) / B. V. Dubin // Chelovek. – 1991. – № 5. – S. 8–9.

20. Toshenko, J. T. Istoricheskaya pamyat i sotsiologiya / J. T. Toshenko // Sotsiologicheskie issledovaniya. – 1998. – № 5. – S. 3–6.