

# Analysis of Historical Memory and Its Peculiarities

Jumayev Bahrom Panjiyevich

Researcher at Karshi State University Uzbekistan, Karshi

**Corresponding Author:** Jumayev Bahrom Panjiyevich, Researcher at Karshi State University, Uzbekistan, Karshi

**Email:** [baxromumayev@gmail.com](mailto:baxromumayev@gmail.com)

## Abstract

**Background:** The article explores the phenomenon of historical memory, its role in the formation of social life as a subjective reality and the person as a representative of the people, the nation, aspects related to such concepts as "historical knowledge", "historical consciousness" and "historical thinking" from a socio – philosophical point of view. In Uzbekistan, in the years of independence, the warming of history and the problems of shaping historical memory increased. Today, our people, our nation are looking at the study of its historical roots, the historical and cultural heritage that our great ancestors had buried, as a condition for the construction of a new Uzbekistan, the foundation of the third Renaissance. This phenomenon has its own scientific, gnoseological and positive practical significance.

**Keywords:** Historical knowledge; Historical Consciousness; Historical Thinking; Phenomenon

SDES- International Journal of Interdisciplinary Research is a journal of Open access. In this journal, we allow all types of articles to be distributed freely and accessible under the terms of the creative common attribution- non-commercial share. This allows the authors, readers and all scholars and general community to understand, use and to develop non-commercially work, as long as appropriate credit is given and the newly developed work are licensed with similar terms.

**How to cite this article:** Panjiyevich JB. Analysis of Historical Memory and Its Peculiarities. SDES-IJIR; 2025; 6-2: 1030-1034

**Submitted:** 25 –April- 2025; **Accepted:** 02-May-2025; **Published:** 08-May-2025

## Introduction

Global changes in the world, integration, especially increased attention to the human factor, make preparing young people for social life, raising them as individuals with an active civic position, with high intellectual potential and spirituality an urgent problem than ever before. These changes, on the one hand, are creating new technologies, and on the other hand, rejecting ethnomathean colorism, pluralism, forming monopolistic, Eurocentric paradigms. In such a conflict setting, it is important to form historical memory in young people, to educate the interests and skills of preserving the nationalism, historicism and spirituality inherent in their people.

Today, in developed countries of the world, such negative situations as a nihilistic attitude towards history under the banner of democracy and modernization, not even progressing objective knowledge of World War II, openly rejecting it, ignoring the ancestral heritage, following narrow political and utilitarian views are often visible. The conformist generation does not learn the heritage of their ancestors, the history of their people, to honor them, but to earn more money, making it a vital goal to live in Caif Safa, prosperous and weaving, which in it forms a pophigistic attitude towards the side. Progressive thinkers, on the other hand, condemn conformism and pophigism. Pophigism refers to the approach of young people to everything, even the historical and cultural heritage created by their ancestors, as something trivial, unnecessary, unworthy of attention. Progressive Western thinkers argue that such approaches are harmful to human and Community Development.

In these studies, some socio-philosophical, pedagogical and social aspects of the formation of historical

memory are given. However, revealing in them the ethnomethodological aspects of historical memory and the ethnodifferential aspects of student-youth, the study was left out of focus. In our opinion, historical memory is not only a socio-pedagogical reality, it is a phenomenon with the characteristic of objectification, ethnodifferentiation in historical-cultural artifacts, which necessitates ethnomethodological research of the problem. The objectification of historical memory in real existence, the transformation of student-youth into active subjects of socio-historical processes, is important for the development of society.

### **Materials & Methods**

The scientific study of history has been going on since antiquity. To study history, Abu Nasr Farabi, Beruniy, Ibn Khaldun, A.Navoi, M.Eastern allomas, such as Babur, as Saolibiy, as-Samarkandi, B. from modern researchers. Ahmedov, A.Sagdullayev, K.Shoniyazov, A.Ziyo, M.Khairullayev, I.Many researchers, such as Jabbarov, have made significant contributions. If the Berunian Oriental peoples first studied the history of the Indian people and created such a fundamental work as "India", Ibn Khaldun researched world history as a holistic concept. A.Navoi lived before him in his works and left invaluable information about his contemporaries, M.Babur's "Baburnoma" is a rich source on the past of our people. As-Saolibi collected valuable information about 124 poets, adib, statesmen from the 9th to the 12th centuries, while as-Samarkandi gives information about rulers, sardars and large figures who lived in Movoraunnahr from the 14th to 17th centuries, reads pandemics to rulers about the administration of the state. There have been many studies of the Amir Temur period and its historical-cultural services. And during the years of independence, the scope of these studies expanded, new sources were identified, controversial topics were put on the agenda. Western and CIS scientists on scientific and philosophical methodological issues of the study of history, first of all, Herodotus, Thucydides, Plutarch, D.Laertsky, Plato, Aristotle, N.Machiavelli, Hegel, I.Gerder, I.Kant, F.Nishe, O.Shpengler, A.Toynbee, CA.Popper, K.Yaspers, O.Count, L.Bolingbroke, B.Russell, S.Radhakrishnan, E.Fromm, K.Manheim, E.Gottlieb, W.V.Solovev, N.A.Berdyayev, Y.K.Klyuchevsky, I.V.Danilevsky, L.I.Karsavin, I.T.Smirnov, V. Ye.Chesnov, K.Manheim, Y.Habermas, G.Bart, G.Myrdal, E.V.Chernyak, Y.B.Researchers such as Petrov conducted careful research.

### **Results**

In Uzbekistan, during the years of independence, interest in history and the problems of shaping historical memory increased; today our people, our nation are looking at the study of its historical roots, the historical-cultural heritage left by our great ancestors as a condition for the establishment of a new Uzbekistan, the foundation of the third Renaissance. This phenomenon has its own scientific, gnoseological and positive practical significance.

In addition to the fact that historical memory is a subjective reality, the chapter discusses objectification, features of human activity and manifestation in artifacts, signs of their reflection in socio-historical processes. The study discusses such issues as istorism and istoritism, evolutionary development, covariance, historical reality, historical reality, analyzes conceptual ideas, approaches in the scientific literature.

National consciousness with historical memory, ideology are dialectically related realities; historical memory takes its goals and objectives from national idea and ideology, in turn, historical consciousness and memory serve as a retrospective, illustrative source, socio-pedagogical tool for national idea and ideology. The dialectical connection between historical memory and national idea, ideology lies in the fact that they represent the Indigenous interests of the people, the nation, the goals of social progress. The positive nature of the National idea also gives positivity to historical memory, elevating them to the level of ethnomadanic, ethnosocial reality, a separate phenomenon.

### **Discussion**

The phenomenon of historical memory and its ethnomethodological foundations have not been sufficiently studied in science. Historical memory, which is considered the appearance of social historical reality and its attitude, is not only a special phenomenon, but also a phenomenon with its ethnomethodological properties, immanent signs. It is, in its philosophical essence, unlike any other phenomenon, of which it differs sharply in

its retrofalsafic and ethnomethodological aspects. Even the process of cognition may not have retrofalsafic and ethnometodological aspects, be limited by the psychological possibilities of consciousness. Historical memory, on the other hand, not only includes this consciousness, but also enriches it with new, not yet opened, unknown facts, examples and realities. But this is the role of facts, examples and realities, gnoseological functions, the famous California sociologist and cultural scientist G. In accordance with the Garfinkel concept, justification as “independent phenomena” is necessary. There are important, rationally analyzable, “intelligible situations” for ethnometodology between simple human behavior and unique phenomena that the researcher reflects on based on whether they relate to the life of the general public or the people. A number of conditions for this, such as “the realness of the situation”, that it is a non-fiction, an understandable reality, that the messages conveyed are sequential and logical, and above all that they have the necessary social organization to be approached “objectively, objectively [1;11-12] need.

It is the German philosopher Immanuel Kant (1724-1804) who brought the “phenomenon” into philosophy as a separate category and reality. He writes that “the general characteristic, interpretation of human experiences is empirical, and their objects are phenomena. The laws of experiences, and in general, any emotional cognition, are called the laws of phenomena[2;392]. It is known that all events and phenomena, including phenomena, are associated with time and space. If the phenomenon comes as objects of sensory cognition, “space is the absolute first principle of the emotionally perceptible world, not because objects in the universe are phenomena, but mainly because it is the only general principle that, in its ESSENCE, encompasses everything related to sensory cognition... What affects our senses as objects is a phenomenon... Phenomena are first seen and revealed as phenomena of external perception in physics, and secondly, as phenomena of internal perception in psychology”[2;406].

I. From Kant's thoughts, it is understood that external objects and objects of “inner feeling” that affect the emotional knowledge of a person are phenomena. In relation to historical reality, they are “objects created before the birth of a person, passing from generation to generation, beyond human consciousness, consciousness and imagination... Traditionalism and succession, continuity inherent in the historical-cultural heritage, presupposes attention precisely to the internal spiritual factor, ethnopsychological influences”[3; 7-8.].

Society seeks the basis and ideal for its progress as it moves from one stage to another stage, from one historical-cultural paradigm to the second historical-cultural paradigm. Society seeks this foundation, the ideal, from the history of its development, from the phenomena, history of conceptual models, that is, objective assessments, with which various social stages are evolutionarily connected to each other and meet their requirements. Because no nation, no nation, as the Spanish philosopher José Ortega y Gasset said, “does not hang from the sky on the stage of history”, they rely on their socio-historical experiences, feel the need to further develop these experiences, to continue. The ideal of progress, on the other hand, is to move away from the period by its hypothetical nature, imagining this period in the way of a certain idea, model, hypothesis, encouraging society to create a new social being.

In it, reflexive and areflexive, topical and dispositional approaches are combined, coming in the way of fantasy, thought, model, template, hypothesis in the human “I”. In either case, that is, society appeals to its history, past, relying on socio-historical experiences of a rational nature, collected by its ancestors, both when moving from one historical-cultural model to the second historical-cultural model and when choosing the ideal for its progress. And this is difficult to do without historical memory and historical knowledge.

There is no people, nation, person who does not refer to historical memory. Social consciousness never renounces its base, knowing that it is an immanent trait to turn to the past, to seek encouragement from it.

However, certain objective and subjective reasons can lead to the formation of nihilistic views in social consciousness, being, and their transformation into a way of thinking, to the fact that most minds obey

themselves, to become their way of thinking. "As you know," writes the regional coordinator of the Institute of international cooperation of the German Association of people's universities (dvv international) Uve Gartenschleger (Bonn), "after each decisive event or shock comes the phase of elimination from memory, which also applies to the individual and society. However, in order for society and the individual to get along with the past, to realize and ultimately accept what has happened, to open a face to change, the stage of understanding what happened after this protective reaction must come into force. Otherwise, myths and creeds (stereotypes) arise, which are extremely influential both personally and politically". Indeed, the "de-memory phase" is observed in almost all stages, generations. According to the description of Uwe Gartenschleger, history is presented as a "conversation with time". A supporter of this idea realizes that there is little undeniable truth for humanity, that changes should be viewed with an open face, and that it is complicated to determine who is right. With this, the author wants to emphasize that the "conversation with time", that is, the study of history, the past, is especially complex to evaluate.

The driving forces of history according to myths are gods, Saints, Giants with divine power, angels, humanoid beings. Academician A.F. According to Losev's writing, myths were the philosophy of life, the worldview of the early people, who, in essence, understood, perceived themselves through myths. The gods created the Being and gave meaning to the lives of men, and the men, through the Gods, realized their life, their will, their existence [4;12].

## **Conclusions**

While history and historical memory are dialectically linked, they are not exactly realities, from an ethnomethodological point of view. History consists of facts of an existing objective and subjective form, in the process of gnoseological and ethnomethodological research, a historical theory is created as a result of summarizing these facts, revealing their characteristics [5;28].

Historical memory, on the other hand, is a fact about one event or another, an event, or rather, a subjective and objective fact. If historical memory comes as a theory, generalization, gnoseological search, it becomes a science of history.

Historical memory is a reality inherent in a person and his subjective world. Only a person is able to understand historical facts, draw certain conclusions from it and create theories. Animals also have their own "historical memory". For example, a dog can find its owner, a horse is well aware of his foals, and a cow, abandoned by swallows or cranes, can not get lost a year later. But "historical memory" in animals is the product of instinct, and in humans it is the result of the experiences gained in the process of gnoseological research, knowledge, practice, social relations.

And the above searches and experiences are considered in the time system, in this context, time, experience, memory are interconnected, cosubstantial realities. Historical memory manifests as their subjective visual generalization.

In historical memory, it is important that subjectivity and objectivity are harmonious, complementary. No matter how characteristic is the subjectification of facts to a person, to society, they are aimed at the realization of an objective being, of events and phenomena that have occurred. The subjective property of remembering, keeping in mind, choosing one fact or another is inherent in human memory. However, this subjectivity does not occur by itself, moving to memory as a conscious, imaginary perception of objective phenomena occurring in real life, in social relations in society.

**Financial support and sponsorship:** Nil

**Conflicts of interests:** There is no conflict of interest

## References:

1. Garfinkel, H. *Studies in Ethnomethodology*. – St. Petersburg: Piter, 2007. – pp. 11–12.
2. Kant, I. *Works in Six Volumes. Volume 2*. – Moscow: Mysl, 1964. – p. 392.
3. Norqulov, D.T., Karobayeva, D.D. *Historical-Cultural Heritage and Understanding of National Identity*. – Tashkent: Publishing House of Science and Technology, 2022. – pp. 7–8.
4. Losev, A.F. *Philosophy. Mythology. Culture*. – Moscow: Respublika, 1994. – pp. 4–12.
5. Petrov, Yu.V. *Practice and Historical Science: Problems of the Subject and Object in Historical Science*. – Tomsk: Tomsk University Press, 1981. – p. 2.
6. Sobirovich, T. B. (2024). The national idea as a driving force behind ideospheric transformation in Uzbekistan: Exploring its implications and impact. *Asian Journal of Applied Science and Technology (AJAST)*, 8(3), 170-176.
7. Sobirovich, T. B. (2024). Renewal of Societal Ideosphere: An Analytical Study of Medieval Philosophical Thought. *Philosophy*, 8(3), 12-18.
8. Sobirovich, T. B. (2024). The Dynamics of Ancient Thought: How Philosophies Shaped Changing Societal Ideospheres. *Dynamics*, 8(3), 19-24.