

# The Role of Socio-Philosophical Factors in Strengthening the Historical Memory of Youth

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**Abstract:** *The purpose of this research is to examine the role of socio-philosophical factors in strengthening the historical memory and consciousness of youth in the context of globalization. Using a qualitative and analytical method, the study investigates how education, cultural heritage, media, and national ideology influence the formation of patriotic identity and collective memory among young people in Uzbekistan. Through the review of philosophical, sociological, and pedagogical literature, the research highlights that historical consciousness not only connects individuals with their past but also serves as a moral and ideological safeguard against cultural alienation. The findings indicate that fostering historical memory through national education, monument preservation, and civic engagement promotes resilience, national pride, and social cohesion. The study concludes that strengthening the historical memory of youth is essential for sustainable national development and the preservation of cultural identity amid global transformations.*

**Keywords:** *Historical Memory, Youth, National Identity, Globalization, Socio-Philosophical Factors*

## Introduction

The significance of historical consciousness and historical memory in the social adaptation, that is, the socialization of young students, is immeasurable. One of the main tasks of education and upbringing is to nurture all members of society—especially the youth, who make up about 65 percent of Uzbekistan’s population—into individuals who are deeply devoted to their homeland. This, in turn, requires fostering a sense of patriotism among young people through modern knowledge [1, p.624].

The formation of historical consciousness is not limited to expanding the scope of knowledge (information); it also serves to strengthen confidence in the future. The American psychologist Abraham Maslow, whose “Hierarchy of Human Needs” remains a key concept in many modern textbooks, argues that after physiological needs, the next levels of human necessity are safety and security—the need for confidence in tomorrow. In a society torn apart by internal conflicts, class struggles, civil wars, and interethnic or interreligious clashes, confidence in the future sharply declines. Anxiety about the present overshadows hope for tomorrow and prevents people from making great plans.

For comparison, the author of *The Death of the West*, Patrick Buchanan, expresses concern that American patriotism has been declining over the past decades. “When our parents were young,” writes the political scientist, “89 percent of American men and 94 percent of women believed that America was the greatest nation on Earth. Today, only 58 percent of men and 51 percent of women think that America is the best country in the world” [2, p.89].

## Methodology

Studying national history leads to national self-awareness. “The restoration of national self-awareness is a vital condition for national revival and social progress—it serves as one of the foundations for the cultural and spiritual transformations taking place in society” [3, p.28]. The current aspiration to study the true history of our people naturally contributes to the development of national consciousness. When reflecting on national consciousness and its direct impact on the worldview of the youth, it is important to note that the identity of any nation—regardless of its size or influence—is primarily manifested through its national consciousness and psychology. Every nation, ethnicity, and people possess an ethnic consciousness that reflects their social life. Compared to social consciousness, ethnic consciousness is a more concrete concept, expressing the social life, culture, customs, traditions, history, social psychology, and worldview of tribes, clans, ethnic groups, and nations.

National consciousness is the individual’s awareness of belonging to a particular ethnic group, possessing a historical understanding of their past and ancestors, and perceiving national traditions, rituals, and values through the lens of universal human principles. For instance, “while historical memory is a component of national consciousness, it neither replaces nor contradicts other forms of social consciousness; rather, it interacts with them” [4, p.99]. Moreover, “an individual’s perception of the present largely depends on how they understand the past. Historical memory inevitably encompasses the prospects for the development of a nation’s social being—that is, its future—since the future represents the logical outcome and continuation of the past and the present” [4, p.99].

As historical consciousness is formed on the basis of historical memory, some scholars suggest that the loss of a nation’s collective historical memory may lead to the disappearance of its future. At the same time, it must be emphasized that in the formation of historical memory—particularly national historical memory—the oral folk tradition plays an invaluable role. In the creative heritage of every nation, virtues such as goodness and nobility, courage and heroism, patriotism and humanism are glorified. Legendary heroes and valiant figures celebrated in epics have become enduring symbols of the struggle for freedom, the triumph of truth, and the defense of justice. The eternal conflict between good and evil always ends with the victory of goodness and the defeat of dark forces.

No nation has ever created tales or legends that glorify evil, deceit, theft, treachery, or envy. Yet, it would be historically inaccurate to claim that the past of every people or nation consisted solely of positive events and noble moral values. Among the countless events and millions of individuals who lived in the past, not all are preserved in historical memory—nor should they be.

This naturally raises the question: which events are remembered, and which are forgotten? When a new era begins, the heroes and values once dominant in the historical memory of the previous age undergo transformation; they are reinterpreted in light of the needs and interests of the present. The relevance and selectivity of historical memory can be explained by the following: knowledge about history (not just any knowledge, but specifically selective knowledge) must serve to interpret and deeply understand the events of the present while maintaining the instructive power of historical experience for the future.

Today, the attitude of young people toward learning historical knowledge is far from satisfactory, which has led to a weakening of their understanding of historical figures and national heroes. Therefore, it is natural to ask: Is there a reason for such an attitude toward history, and what are its roots? In fact, much depends on how history is taught within the educational system, as the way this subject is internalized deeply influences society's historical consciousness and historical culture, shaping the social identity, political views, and ideals of the younger generation. They represent an integral part of the collective responsibility every society bears toward its own future. This becomes especially evident during periods of profound political and social transformation, when society must not only abandon conventional interpretations of history but also urgently construct a new historical identity [5, p.7]. Reviving history—presenting it through vivid narratives and events—is among the most effective methods of transmitting historical knowledge to future generations.

The historical consciousness of youth is a complex socio-psychological phenomenon; therefore, its formation and development must rest on multiple socio-cultural foundations. For instance, Uzbekistan's architectural art, as one of the most significant elements of its cultural heritage, has been created over thousands of years and stands as a living expression of history. Historical and cultural monuments are not merely ancient structures that remind us of the past; they also serve as powerful tools for cultivating national pride and dignity, providing objective historical insights, fostering patriotic feelings, and shaping what may be termed the culture of history—an essential manifestation of historical consciousness in social life.

Interest in ancient monuments does not merely reflect curiosity about the distant past; it is also an expression of love and devotion to one's homeland and birthplace. Historical monuments enrich the spiritual life of society, evoking a sense of respect and reverence toward the nation, the people, and their ancestors. In particular, since the early years of Uzbekistan's independence, efforts to restore national history, preserve historical and cultural monuments, and promote spiritual and cultural values have acquired great importance.

## **Result and Discussion**

Historical and cultural monuments play a vital role in the moral education of the younger generation. Only when a person gains a deep understanding of their own history and grasps its true essence does a genuine sense of patriotism take root within them. The significance of historical monuments in awakening respect and reverence for the homeland and the nation is truly invaluable. The acknowledgment that our ancient cities—Samarkand,

Bukhara, Khiva, Qarshi, Tashkent, and others—are between 2,000 and 2,700 years old attests to the profound antiquity and richness of our country's history. Historical and cultural monuments occupy an important place in the development of an individual's historical consciousness.

In short, ancient monuments not only offer aesthetic pleasure but also serve as powerful means of moral education. Studying historical heritage and cultivating the worldview of youth acts as a bridge for transmitting national traditions and values to future generations. The knowledge and skills acquired through the study of historical and cultural monuments, especially among the youth, help refine and strengthen their historical consciousness.

In the current era of globalization, socio-cultural challenges must be approached not merely from the standpoint of past experiences, production modes, lifestyles, and moral norms, but also by considering contemporary opportunities, demands, and needs. This is because the long-standing rules, traditions, and moral values that once underpinned society's ideological foundations are now being re-examined and re-evaluated. The events, circumstances, and figures that once occupied high positions in the moral hierarchy of the past are undergoing reinterpretation. History, consequently, becomes an arena of political struggle and an ideological battleground. Such is the cycle of life and the logic of historical development.

It is particularly noteworthy that history is increasingly being used as an ideological tool and weapon in the hands of political forces, parties, and groups competing for power and attempting to attract as much public support as possible. This tendency is visible in many socio-political movements across the world. As corporate and political interests encroach upon the principles of objectivity and scientific integrity, history risks being distorted through concealment, falsification, exaggeration, and metaphorical manipulation.

In such circumstances, it becomes an urgent necessity to equip young people with a solid understanding of national history and to continually nurture their historical consciousness. This need arises because political and social actors appearing on the stage of public life often seek prototypes for their goals and ideals in the past—in the images of historical heroes and events that once inspired society.

Therefore, the process of improving historical consciousness among young people, who constitute a large segment of society, is an important factor in social development. Under the influence of globalization processes, studying the regularities and tendencies of change in historical consciousness, as well as identifying the positive and negative aspects of this influence, is of great importance. In the current era, when ideological and doctrinal attacks are intensifying, historical consciousness forms an immunity in individuals against such assaults and develops the ability to analyze the socio-political and historical causes of various historical claims.

Furthermore, by applying methods that foster historical awareness among the youth, this process helps cultivate in them a sense of patriotism, pride in belonging to a particular nation and people, historical devotion to their homeland, a feeling of identity with their nation, national pride, and moral dignity. These qualities serve as a foundation for an

individual's maturation as a patriot and, through this, build a solid basis for the country to ensure its sustainable future. This forms the essence of socio-pedagogical objectives.

At present, the most well-known model of historical consciousness is the theory proposed by German historian and professor of cultural history Jörn Rüsen. His theory emphasizes the significance of historical consciousness in practical social life while underlining the necessity of considering its socio-cultural dimensions. According to Rüsen, the main method of overcoming crises in historical consciousness is the historical narrative, through which fragmented past experiences preserved in memory are integrated into a coherent whole and endowed with meaning.

Rüsen distinguishes four types of narratives that express the development of historical consciousness: traditional, exemplary, critical, and genetic. The German scholar argues that historical consciousness is the ability to evaluate past experiences from the perspective of the present and the anticipated future, thereby enabling individuals to find the right path in practical life (Rüsen, 2004, pp. 122–128).

## Conclusion

When promoting national patriotism among youth, it is essential first to instill in their minds the lives, services to the homeland, and heroic deeds of our great ancestors as moral and behavioral ideals. Only in this way can a spiritually strong and patriotic generation be formed. Moreover, in the current complex political and ideological era, national history and historical consciousness create a mental and spiritual immunity in young people against possible national alienation. The growing manifestations of such alienation among youth in various regions of the world today serve as a vivid example of this phenomenon.

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