



**THE ROLE OF HISTORICAL MEMORY IN THE STUDY OF SOCIO-PHILOSOPHICAL HERITAGE**

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<b>ABSTRACT</b>	<b>KEYWORDS</b>
<p>The article reveals the importance of historical memory in the study of socio-philosophical heritage. At the same time, the interrelationship with the concepts of nation, people, socio-spiritual environment is highlighted in the historical memory. In this case, the role of incentives is correctly indicated.</p>	<p>Socio-philosophical heritage, historical memory, retrospective information, thinkers, subject, historical-philosophical heritage, stimulus-tools</p>

**Introduction**

Historical memory, historical thinking and historical consciousness are internal components of socio-philosophical heritage, and a condition for learning and understanding heritage. Any heritage exists through the component of historical memory, and historical memory requires historical thinking, which together form historical consciousness. In this sense, the socio-philosophical heritage ultimately comes as a subjective reality. In order to understand and study this subjective reality correctly, a person must have historical memory, historical thinking and historical consciousness. So, on the one hand, socio-philosophical heritage has internal components such as historical memory, historical thinking and historical consciousness, on the other hand, it requires historical memory, historical thinking and historical consciousness from a person to understand the heritage correctly and fully [1].

**Theoretical and Literature review**

Historical memory as a spiritual-historical reality connects a person's present with his past, his historical life with future thoughts. It has the purpose of preserving retrospective information, experiences accumulated by ancestors, and gaining and discovering new social information and social experiences based on them [2]. As Doctor of Philosophy F. Ismailov wrote: "Any society faces a historical choice in relation to historical heritage. There is a question of what to take or not to take from the past, what to use or not to use. Without solving this issue, the society will not develop forward." [3] The researcher writes that the formation of historical consciousness depends on the attitude towards the life and legacy of our great ancestors, scientists, philosophers and thinkers: who did not separate from their fate. That is their greatness. Each generation adjusts its height according to the greatness of its ancestors... Philosophical, moral and spiritual heritage of our great thinkers has become a universal value beyond the scope of the time they lived and the place where they grew up" [4].

Doctors of philosophy, professors Yu.A.Levada, B.S.Illizarov and V.A.Kolevatov can summarize their opinions and say that retrospective information as a means of forming historical memory not only

strengthens the ties between generations, but also contributes to a person's existence, life, history, in short, humanity. It creates a comprehensive panorama of social life from the beginning, historical stages and the lives of millions of people. This wholeness helps everyone to understand the connection between humanity and its life that has been going on for hundreds of thousands of years, so that he can hear Jesus' words, "Thou shalt not kill!" he feels how correct his call is [5].

## Discussion

Historical memory forms the subject's will by storing retrospective information and the experience of ancestors, and the will, in turn, protects it from external pressures, from the influence of foreign, unnecessary, even destructive ideas on spiritual and spiritual needs. First President of Uzbekistan I.A.Karimov asks a reasonable question and gives a worthy answer to it: "Every person should ask himself the following questions: "I am a child of this nation, who were my ancestors, what is the origin of my nation, how did it stand up, restore, and form?" it is natural to give. Why did this nation, which gave the world such great figures as Ahmad Fergani, Muhammad Khorezmi, Ibn Sina, Abu Rayhan Beruni, Imam Bukhari, Amir Temur, Ulugbek, Alisher Navoi, Babur, fell from the levels of advancement it had achieved until the 17th-19th centuries? Why during the last three centuries did we not get out of the backwardness? Despite the strong resistance of our ancestors, did not this backwardness also play a role in the relatively easy conquest of our country by the Soviet Union?

A person who is looking for his historical roots will definitely come across such questions one day and, I am sure, will draw the right conclusions. A person with a historical memory is a strong-willed person. I repeat, he is a strong-willed person.

Regardless of who he is, if every member of the society knows his past well, it is impossible to mislead such people, to be influenced by different beliefs. The lessons of history teach people to be alert and strengthen their will." [6]

Historical memory ensures that a person lives in harmony with the entire nation, the entire people, and the entire human life. Nation, nation is a person's biogenetic environment, and human life is his sociogenetic environment. Failure to perceive the dialectical relationship between these two environments produces either national nihilism or cosmopolitanism. National nihilism is an expression of the absolutization of one's nation, its history. In their time, Hegel and Nietzsche sought to absolutize the national characteristics of the German people and their place in history. For example, Hegel writes: "History is the competition of the spirits of nations for world domination... The German spirit is the spirit of the world; its goal is to realize the absolute truth that it defines as the expression of infinite will [7]. The absolutization of national characteristics is dangerous not only because it distorts historical memory, but also because it leads to setting one people, nation against other peoples, nations. It cannot be forgotten that the first and second world wars, which befell humanity in the 20th century, were started by German militarists who absolved their national characteristics. Historical memory is not for knowing the greatness of national symbols, but also for the history of civilization and the nation itself that it has a proper place, that all peoples and nations are subjects with equal rights in the movement of history, thus it is necessary to be able to make an objective assessment of the historical reality. "The absolutization of one's history sooner or later leads to the realization that we are on the wrong path" [8].

In the scientific literature, it is noted that memory is related to mental processes such as recall, preservation and restoration. The scientific and spiritual concepts of researchers such as A. Bergson,

P. Jane, L.S.Vygotsky, N.P.Bekhtereva that memory is the result of association and social experience are also important for our research. For example, according to the concept of A.Bergson, the individual mental state of a person, his characteristic and the experience of remembering an experience form a memory, if one of them does not fulfill its psychophysiological function, the memory weakens or lack of memory (amnesia) occurs. Social, economic, political and spiritual factors influence the individual mental state and direct the memory according to its purpose [9]. So, the changes occurring in the society, especially the information with a social-educational purpose, are stored in the memory and form one or another attitude, stable social-spiritual behavior in a person. Researches devoted to the study of memory show that the exchange of information between [10] a person and the social environment continues continuously, if the information provided by the social environment is false or destructive, the subject accepts it under certain pressure. In this way, false or destructive information is stored in a person's memory.

Here we can cite as an example the Marxist philosophy that was promoted during the Soviet era and ingrained in people's minds. According to the apologists of this philosophy, "only Marxian philosophy correctly shows the development of human society and consciousness, and the laws of nature gives [11]. "Only Marxian-Leninist philosophy"[12] gives a real scientific understanding of the understanding of matter and consciousness, understanding of the connection between them." In this way, Marxian-Leninist philosophy aspired to know "everything", to be an absolute science. The absolute leaves no room for a different or different interpretation or approach. That is why Marxian-Leninist philosophy became a dogma. Moreover, Marxian-Leninist philosophy declared all approaches other than materialism of the past to be unscientific, false, and idealistic. He called the scientists who criticized him "revisionists" [13]. He denied the national philosophy, had a very nihilistic attitude to the historical-philosophical heritage. In the 1st volume of the book "Philosophy of History" published in 1957-1961, only 9 pages are devoted to the historical-philosophical heritage of the peoples of our country, 3 pages in the 2nd volume, 9 pages in the 4th volume, 5 pages in the 5th volume, 27 pages in total. This attitude led to non-objective conclusions about our historical-philosophical heritage, distortion of historical memory, misunderstanding of historical truth.

## **Conclusion**

Historical memory is retrospective information and its recollection. Retrospective information quickly fades from memory when memories are not used, when the psychophysiological mechanism of retention in mind and memory is not used effectively. According to psychologists, it is difficult to remember information and restore it from memory [14]. The well-known Russian psychologist A.N.Leontev shows that the formation of a person's "self-control", as a subject moving history, is related to "his memory, which is the result of his socialization" [15]. Social environment, artifacts, which serve to preserve human memory in the course of long historical development created sustainable ways of relying on symbols, information systems, traditions and experiences. Through these "stimulus-tools", he learned to control the forces affecting the human memory, his entire social life, and to protect himself from succumbing to destructive ideas that lead to negative consequences. Historical memory is not only the result of external "stimulus-tools", it can be formed by a person through self-education and self-management.[16] So, memory, including historical memory, is formed under the influence of external and internal factors, if some "stimulus-means" do not work, do not produce the intended result, then the external "stimulus-means" have established their total dominance

over them. In an environment where democratic values are settled, prejudice affects the formation of personal memory by combining external "stimulus-means" with internal "stimulus-means".

During the reign of Stalinism and communist ideology, external "stimulus-tools" subjugated social life, interpersonal relations, and memory, resulting in inhumane, non-vital, narrow, Marxist-like views promoting class and antagonistic struggles. It has become customary to consider the socio-cultural development of our country as the beginning of the October coup of 1917, although the people of our country have created an ancient culture that is not inferior to the culture of China, Iran, Byzantium and India [17]. That is why the formation of historical memory and its influence on social existence cannot happen unilaterally, that is, only through external "stimulus-means", conscious, experienced and knowledgeable internal "stimulus-means" sifting through the influence of external "stimulus-means" should also be formed. Then it becomes a national pride [18].

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