



The Peerian Journal

Open Access | Peer Reviewed

Volume 13, December, 2022.

Website: www.peerianjournal.com

ISSN (E): 2788-0303

Email: editor@peerianjournal.com

Developmental Stages and Dynamics as Well as the Formation of Historical Consciousness and Memory in Young People

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Abstract. Every culture strives to comprehend its past. National spirituality is built on historical awareness and historical memory. Our country is solidifying its place and position in the world as it comes to terms with its identity through historical consciousness and historical memory. By highlighting their essential connections to consciousness, social awareness, and their position within the framework of national consciousness, this essay demonstrates the substance of the ideas of historical consciousness and historical memory. At the same time, the dynamics and stages of young people's development of historical consciousness and memory are examined.

Key words: Historical consciousness, historical consciousness of young people, historical knowledge, dynamics, historical memory.

I. Introduction

The process of socialisation of the individual is strongly tied to the complicated and ongoing process of the formation of historical consciousness and historical memory. Understanding a person's choice to be a social person is known as socialisation. In this instance, the individual begins to interact with the environment during the socialisation process rather than developing into a passive observer. Therefore, the process of developing historical consciousness and memory is a crucial component of the socialisation process. According to researchers, a person actively picks up cultural skills between infancy and the early years of life. It is no accident that the development of the young of Uzbekistan's continuous education system is given significant priority in the national programme for people training, in addition to schools, higher and secondary special educational institutions, and preschool education. Up until the age of six or seven, learning about culture takes place in families, state and non-state-run preschool facilities, and in the classroom.

II. Literature Review

Current literature distinguishes several facets and dynamics of a person's personal growth. Examples include infancy, which lasts from 0 to 2 years old, early childhood, which lasts from 2 to 4 years old, middle childhood, which lasts from 5 to 7 years old, middle childhood, which lasts from 8 to 12 years old, the end of childhood, which lasts from 8 to 12 years old, adolescence period, which lasts from 13 to 17 years old, youth, which lasts from 18 to 22, growing up, which lasts from



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23 to 30, transition period, which last The phases of childhood, adolescence, youth, maturity, and old age can be used to roughly characterise and divide the process of a person's growth as a whole.

III. Methodology

The years spent in preschool are crucial for shaping who a person becomes. It is impossible for an individual to effectively form in a socially abnormal setting, as demonstrated by the rare occurrences of children who grew up without human contact. At relatively late phases of development, qualities that can be successfully created at this age cannot be formed [2].

At the preschool age, the subconscious development of simple physical habits coexists with the development of spiritual abilities. It appears that at this age, the child still does not comprehend ideas like the Motherland, the sense of pride one feels in being a member of one's people, and the idea that how much one assimilates a culture depends on those around them, most importantly on their parents. Childhood is a time when memory is particularly active and active, as noted by the great scientist W. James: "In this period (old age - A.A.) it becomes clear that the paths formed in childhood are remarkably stable: even if the old man forgets everything else, he retains the memories of his early youth" [3]. There are now a number of influential views about how children develop. At the same time, it was recognised that the development of a sense of identity continues to be a very contentious topic.

IV. Results

One of the key ideas is still Z. Freud's (1856–1939) theory. It focuses on the emotional aspects of socialisation and the development of impulse control in children. The most crucial phase of a person's life is this one. Early childhood impressions serve as the foundation for an individual's sense of self and their behaviour as an older, more mature person. According to Freud, developing self-awareness requires suppressing the subconscious and striking a balance between one's own unconscious and social conventions [4].

J. G. Mead (1863–1931), an American sociologist and philosopher, believed it was crucial for children to develop a sense of self. He had the opinion that children learn social skills through play and by mimicking the actions of adults [5]. These are role-playing games that help players become more self-aware. In other words, the process of socialisation involves transitioning from the child's unconscious impulses to a social being who can view himself objectively. Before the age of five, this is formed. The child's understanding of shared values, moral principles, and cultural customs is the next step. Around the age of eight or nine, this phase starts. In other words, active and conscious formation, including the development of historical awareness and historical memory, occurs throughout this time. The growth of the child's mind during these processes depends greatly on the child's ability to learn new words "The mind reflects itself in words, much like the sun does in a drop of water. The phrase describes consciousness as the atom enters the cosmos, as the live cell enters the organism, and as the small world enters the great universe. It is the intimate realm of awareness. The spoken word is a little representation of the human mind "[6].

The concept of Swiss scientist J. Piaget (1896–1980), which concentrated on cognitive development, is one of the most well-known theories [7]. The capacity to think about oneself and other people is referred to as cognitive development. He considered the child's active efforts to comprehend the significance of the events taking place to be particularly crucial. The child actively



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chooses which information to retain and applies it in his own unique way rather than passively taking it in.

J. Piaget divided the child's cognitive development into several stages:

- The first two years of a child's existence are referred to as the sensorimotor stage. Playing with and holding items is the primary way that people learn. The young infant eventually comprehends that things and people exist separately from one another and that the environment has a variety of significant characteristics;

Pre-practice stage: two to seven years before practise. As they learn language, kids start to represent reality with symbolic pictures. They are unable to employ their mental faculties, nevertheless. Children perceive the world from their unique vantage point. In other words, their perspective is the sole one;

- the "concrete practise" stage lasts between seven and eleven years. It improves one's capacity for using logical abstractions;

- the "formal practise" stage lasts between eleven and fifteen years. When presented with a problem, kids are able to consider various solutions and weigh them in order to accept the best one.

All cultures share the first three stages, although not all adults progress to the last step. Additionally, the fourth stage of development is influenced by a person's social milieu and level of schooling.

Although there are significant differences between the theories of Freud, Mead, and Piaget, generalisations about child socialisation are still achievable. Development occurs unconsciously up until the time that language abilities are acquired, but later on, it comes more and more under the influence of the person's growing consciousness. Biologically necessary development variables have a significant impact, but social settings for socialisation also matter a lot. Agents of socialisation are such groupings. The history of a child's cultural development in this respect "leads us to the development of the individual," as L.S. Vygotsky correctly highlighted.

The family is one of the most significant socializational forces in all cultures [8]. It is well known that the family is where human culture is first established. At this early stage, a person's primary sociocultural values are established, and this includes children who learn about their culture from their parents. This fosters historical consciousness and the building blocks of historical memory. Children mimic the conduct of those around them and their parents. Family influence is particularly significant during the early stages of socialisation.

A significant source of moral principles is the ethics of family and related relationships [9]. The idea that "the family is the social cornerstone of the individual society" is equally relevant. As a result, raising a future generation that is physically fit, academically capable, morally upright, and well-cultured starts with the family. Restoring the population and raising children are the primary goals of family life. The relationship of parents is also the primary educational institution for children.

Other socialising agents may also be present, depending on the child's growth and development. Peer groups or pals who are approximately the same age as a child start to matter more. Children interact with their classmates more and more frequently.

School is becoming a significant socialisation factor. Children's active development of historical consciousness and memory is made possible by the curriculum. The conditions and



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informal educational programmes must also be taken into consideration. These include peer group dynamics, socioeconomic circumstances, and the attitude and level of intelligence of teachers. Schools aid in removing societal barriers to a child's development. The flexibility and requirement of a formal education equalises the chances for kids from varied socioeconomic backgrounds. The socioeconomic climate present in many schools may obstruct this. The "National Personnel Training Program," on the other hand, aims to raise the technical level of schools and aid in the development of highly qualified teaching staff. This condition makes it possible to improve education standards and give everyone access to meaningful possibilities.

The development of historical consciousness and memory at this stage of development depends heavily on historical studies. "History as a science is an intrinsic part of a person's and society's spiritual development" [10]. The most crucial duties that should be carried out by history as a science are:

- the cognitive benefit of learning about the nation's history and development concepts;

- worldview-related function the truth or falsity of the history a person is studying has a significant impact on how they perceive the world, so how they see it and where they fit into it depends on that history;

- the purpose of developing a historicity of thought, which enables them to observe how society develops and changes and to determine how current events relate to historical ones;

- role in education. Its significance is inestimable. Studying one's nation's real history helps one develop qualities like patriotism, pride in one's people, and love for one's country;

- political-practical purpose. Understanding historical processes and one's own past enables one to make objective, unambiguous decisions and to predict the course of social evolution, while keeping in mind that history serves as a tool in ideological conflict.

In general, a person's worldview, personal and social consciousness, historical consciousness, and historical memory form and develop during the course of their life, going through phases like childhood, adolescence, youth, maturity, and old age. Therefore, the formation of historical consciousness and memory, which are crucial components of national consciousness and a crucial aspect of the socialisation process, happens not only in infancy, adolescence, and youth but also in adulthood and old age;

- the most effective time for the development of a child's historical consciousness and memory is during school education; during the pre-school years, the baby receives from his parents, among other instructions, their understanding of his history and place in the world, and it is during this time that the child may consciously form and develop a historical consciousness and memory that differs from that of his parents;

The processes of rediscovering one's history and one's place in it become stronger and more active during social crises and during periods when the ideological priorities of the path of social development shift. Young people are particularly vulnerable to this because, unlike adults, they are still forming historical consciousness and historical memory, which are crucial components of a person's whole existence.

V. Conclusions

In conclusion, it can be argued that it is urgently needed to pay special attention to young people's development of national consciousness, which is a crucial key aspect of historical



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awareness and historical memory. As a result, there is a considerable likelihood that the collective consciousness will have an impact on young people's worldviews. By understanding national history, national psyche, national spirituality, and national interests, appreciating them, protecting them, and approaching other nations, their culture, and history objectively, national consciousness, with the aid of historical consciousness and historical memory, introduces the qualities related to the worldview of young people. Young people's expanding worldviews have an impact on the nation's consciousness as a whole.

In addition, social tools, methods, and forms play a significant role in the formation and development of historical consciousness, historical memory, scientific worldview among young people, ideological upbringing of young people at all levels of education and training, mass media, including radio, television, newspapers, magazines, museums, and a variety of youth organisations, as well as the advancement of national and international science, culture, art, and sports.

In order to restore the sense of national pride that had been lost in the previous years, a set of measures on social ways, forms, and methods of developing historical consciousness and memory among young people in the twenty-first century has been put in place. These measures include encouraging a high level of interest in learning about historical upheavals in past statehood and their resolution, ornatus, duty assistance in the formation and development of feelings, conscience, truthfulness, and refusal to accept foreign influence.

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