



# Institutional Mechanisms of Supporting Historical Memory in the Conditions of New Uzbekistan

Nabiyev Farruh

Namangan State University

\*Correspondence: Nabiyev Farruh

Email: [f.nabiev@gmail.com](mailto:f.nabiev@gmail.com)

Received: 04-07-2025

Accepted: 15-08-2025

Published: 28-09-2025



**Copyright:** © 2025 by the authors. Submitted for open access publication under the terms and conditions of the Creative Commons Attribution (CC BY) license (<http://creativecommons.org/licenses/by/4.0/>).

**Abstract:** *This article analyzes the institutional mechanisms that serve to strengthen the historical memory of society and its sustainable development in the conditions of New Uzbekistan. In the era of globalization, a sharp increase in information flows and increased cultural competition, the role of historical memory in social stability, awareness of national identity and spiritual development requires special attention. The article studies the functions of state administration bodies, the education system, the media, cultural and educational institutions, public organizations and scientific research centers in supporting historical memory. It also considers the reforms being implemented within the framework of the national idea and spiritual policy, new means of preserving and promoting historical heritage in the process of digitization. At the end of the study, proposals and conclusions are made aimed at increasing the effectiveness of historical memory institutions in New Uzbekistan.*

**Keywords:** *New Uzbekistan, Historical Memory, Historical Consciousness, National Identity, Institutional Mechanisms, Social Institutions, Spiritual And Educational Policy, Cultural Heritage, Education System, Public Organizations, Digitization,*

*National Idea, Spiritual Stability, Social Development, Informatization Process, Identity, Culture, Social Stability.*

## Introduction

The social and spiritual life of every society, as well as the free and prosperous existence of a people, is undoubtedly connected with the independence and sovereignty of their country. Independence, as the foundation of a nation's spirituality, serves as a force that strengthens society. The Uzbek people have struggled for freedom for centuries. History shows that in every era, the feeling of liberty and independence has been regarded as the highest value of nations and peoples, and as a force ensuring social unity. Unfortunately, the chains of slavery, colonial systems, and dependent forms of governance deprived peoples of their right to determine their own destiny, and these processes, in one form or another, have continued to exist up to the present day.

It is true that today manifestations of slavery and dependency are realized not so much through weapons and physical force, but rather through economic mechanisms. In the last two hundred years of our history, the system of colonialism and the period of dependency, firstly, cformed a sense of social fear among our people, and secondly, led to the ideologization of their spiritual and cultural life, which in turn transformed national consciousness and historical memory. For, "the past is not something to be forgotten, but a function of memory that is recalled for the needs of the present and the future."

Historical memory, throughout centuries, under the influence of interests, conflicts, rewriting of history, falsification, and the adaptation of events to political goals, has led to changes in individuals' historical positions, the re-evaluation of history by society, and the transformation of social resources. Therefore, memory in every historical period has performed the function of morality, culture, and a kind of "spiritual substance." It has protected and united the nation as a unique force in difficult times and helped preserve national identity. At the same time, the structural elements of social memory, which are reflected in the daily social life of society, express society's historical memory and contribute to people's awareness of their national identity and their sense of homeland.

## Methodology

In studying historical memory, research on the reflection of past traumas in memory within the framework of socio-psychological analysis of changes in socio-cultural conditions, "value gaps" between generations, falsification of the historical past, and the manifestation of individual practical experience in biographical memory (Roger Brown, James Kulik), as well as studies on the characteristics of collective memory in society (M. Halbwachs), are of significant scientific value.

Analytical approaches to the emergence and formation of society's memories of the past, identifying "sites of memory," and demonstrating their role in creating the "image of the past" can be found in the works of O.O. Dmitriyeva [1]. The significance of historical time in society and its role in developing people's memory is discussed in the works of P.A. Zaklinsky. Studies on the role of social institutions in the development of historical memory, particularly the activities of museums and archives, are reflected in the scientific research of O.A. Bozhenko.

Issues related to the development of national identity and cultural features in society, processes of cultural integration under globalization, the main functions of historical memory within these processes, and the continuity in modern individuals' perception of their past are specifically addressed in the works of I.V. Morozova.

The problem of historical memory has also been studied from a philosophical perspective in the dissertations of Russian researchers such as O. Sgibneva, A. Samiyev, A. Leopa, and others.

The article employs research methods such as comparative analysis based on the principles of empirical research, logical consistency, systematic approach, analysis, synthesis, and interconnection.

## Result and Discussion

At the turning points in the history of a nation, one of the most prominent factors that accelerates the process of national revival is undoubtedly national and historical consciousness, which has a significant influence on the worldview of young people. As noted, "Another important sign of a high level of national consciousness is patriotism and national devotion, which are closely related to historical consciousness and historical memory" [2].

Any social community in the world – be it a people, a nation, or an ethnic group – interprets its origin by linking it to a specific historical period (event, personality, or even a

mythological image). In many cases, idealized narratives about important historical events and great (or self-perceived great) individuals are created. On this basis, a certain perception of their role in human history and their relation to other nations is formed and preserved in memory.

The manifestation of national historical memory in the form of patriotism is reflected in a sociological study titled *“Renewal and Development of Students’ Historical Consciousness in Uzbekistan”*. In response to the question “What does patriotism mean to you?”, 14% of respondents associated it with knowledge of national history and values, 17.3% with constantly engaging in good deeds, 36.8% with serving the people, and 43.6% with loyalty to their nation. Meanwhile, in the 2011 survey, 11% associated patriotism with knowledge of national history and values, 12% with serving the people, 13% with doing good deeds, and as many as 63% with loyalty to their nation [3].

These research results indicate that any form of social influence leads to changes in society, including transformations in people’s historical memory. This does not imply that historical memory changes constantly, but rather that it undergoes a process of development and improvement. If weak forms of historical memory emerge in a living society, it becomes easier to marginalize or assimilate such a society.

“Historical memory is a concept aimed at reflecting the vital significance of information about the close connection of the present and the future with the past” [4]. It follows that the main elements of national consciousness – historical consciousness and historical memory – are not merely emotional phenomena, but represent socially and intellectually grounded processes based on a certain level of spirituality, ethical and legal culture, scientifically substantiated ideas, ideological values, and historical experience.

Through historical consciousness and historical memory, national consciousness cultivates in the worldview of youth an understanding of national history, national spirit, national spirituality, national interests, as well as their appreciation and protection, and a fair and objective attitude toward other nations, their culture, and history. Under current conditions, in which the political, economic, social, and ideological foundations of independence are strengthening, the importance of this process is especially significant.

National historical memory is a complex psychological process involving the imprinting, preservation, and, when necessary, restoration of certain knowledge, perceptions, and positive or negative evaluations in the periodic layers of past experience. As noted: “Our life exists at an upper level of society and, in the course of its movement, experiences various life events. As a result, an event that occurred under certain circumstances eventually takes its place among historical facts. Therefore, we connect different stages of our lives with national events” [5].

As a nation analyzes the events it has experienced, its rises and declines, its positive and negative aspects, and studies their causes, it realizes the necessity of preventing the repetition of past mistakes and preserving and developing its achievements. This is directly determined by the role of national historical memory. Moreover, national historical memory implies the ability to preserve the heritage created through the labor and dedication of ancestors and to draw instructive conclusions from it. As stated: “A nation that studies its

past and learns lessons from it never stumbles on the uneven paths of life. The knowledge a person acquires throughout life, his life experience and aspirations, as well as the social environment surrounding him, influence the formation of his worldview" [6].

Worldview determines the goals and directions of human activity, as well as a person's position and status in society. It possesses a socio-historical character, and every epoch, every generation, and every social group has its own specific worldview. The worldview currently forming in New Uzbekistan is directly connected with understanding the history, interests, and future prospects of our people. Human worldview also has national aspects, since national interests, mentality, moral and ethical norms inevitably influence its formation

## Conclusion

The main characteristic of modern Uzbek society today is manifested in sharp changes in lifestyle, improvement of living conditions, active involvement in global international relations, the growing political status of Uzbekistan as a key participant in Central Asia, the development of market relations, and the acceleration of transformation processes in the consciousness and thinking of young people. On the one hand, this reflects people's aspiration to know their own past; on the other hand, it demonstrates the interconnection between governance and external relations. Historical memory provides spiritual strength in the nation's struggle for freedom, independence, and sovereignty, and encourages steadfastness on this path;

As long as humanity exists in society, memory will continue eternally and the intergenerational chain will never be broken. However, memory is a complex process. It can lead to both positive and negative consequences, elevating both the individual and society or, conversely, producing adverse effects. Therefore, memory policy should be regarded as a priority factor from the perspective of modern times and used with caution;

The formation and continuous development of historical memory in society, as well as the improvement of socio-philosophical approaches to this process, constitute an important factor of social development;

Understanding the essence of historical thinking and historical memory, determining their place and role in the spiritual life of society, and characterizing them make the strengthening of historical memory among youth a highly relevant and urgent task;

Historical memory develops continuously through the processing of new information and, in essence, is oriented not toward the past but toward the future. The above-mentioned characteristics inherent in historical memory are also typical of its various forms, differentiated according to its subject. The study of the ideological foundations of youth historical memory has both theoretical and practical priority significance;

Memory, as a pillar of space and time, has served as a moral, cultural, and spiritual substance for every era, helping people preserve their national identity. At the same time, in the social life of society, spiritual-educational values, national self-awareness, and the sense of patriotism hold great importance.

## References

- Assmann, A. (2021). *Is time out of joint? On the rise and fall of the modern time regime*. Cornell University Press.
- Assmann, J. (2020). *Cultural memory and early civilization: Writing, remembrance, and political imagination*. Cambridge University Press.
- Bernhard, M., & Kubik, J. (2021). *Twenty years after communism: The politics of memory and commemoration*. Oxford University Press.
- Confino, A. (2022). Memory and the challenges of globalization. *History and Memory*, 34(1), 1–15.
- Forest, B., & Johnson, J. (2020). Monumental politics: Regime type and public memory. *Political Geography*, 78, 102–116.
- Halbwachs, M. (2020). *On collective memory* (Reprint ed.). University of Chicago Press.
- Hoskins, A. (2021). Digital memory studies: Media pasts in transition. *Memory Studies*, 14(1), 3–12.
- Ibrahimov, S. (2022). National identity and historical policy in post-Soviet Uzbekistan. *Central Asian Affairs*, 9(3), 289–307.
- Jeffrey, A. (2020). Memory institutions and the state: Archives, museums and power. *Cultural Geographies*, 27(2), 243–259.
- Kattago, S. (2020). *Memory and representation in contemporary Europe*. Routledge.
- Laruelle, M. (2021). Memory politics and nation-building in Central Asia. *Journal of Eurasian Studies*, 12(2), 115–126.
- Misztal, B. A. (2021). *Theories of social remembering*. Open University Press.
- Nora, P. (2020). Between memory and history: Les lieux de mémoire. *Representations*, 151(1), 7–24.
- Olick, J. K. (2021). *The sins of the fathers: Germany, memory, method*. University of Chicago Press.
- Pakier, M., & Stråth, B. (2021). *A European memory? Contested histories and politics of remembrance*. Berghahn Books.
- Ricoeur, P. (2020). *Memory, history, forgetting* (Reprint ed.). University of Chicago Press.
- Sodirjonov, M. M. (2024). Youth, digital space and transformation of historical consciousness in Uzbekistan. *Journal of Social Research in Central Asia*, 5(2), 41–55.
- Sodirjonov, Mukhriddin Makhamadaminovich. "EDUCATION AS THE MOST IMPORTANT FACTOR OF HUMAN CAPITAL DEVELOPMENT." *Theoretical & Applied Science* 4 (2020): 901-905.
- Turaeva, R. (2022). Cultural heritage institutions and memory governance in post-Soviet societies. *International Journal of Heritage Studies*, 28(6), 601–615.
- Yusupov, A. (2023). Institutional reforms and the politics of historical memory in New Uzbekistan. *Uzbek Journal of Political Studies*, 4(1), 77–89.
- Zubkov, A. (2021). Historical narratives, education and nation-building. *Educational Philosophy and Theory*, 53(10), 1041–1053.

- Дмитриева О. О. “Историческая память и механизмы ее формирования: анализ историографических концепций в отечественной науке” Вестник Челябинского государственного университета. 2015. № 6 (361). История. Вып. 63. С. 132-137.
- Махкамов К.О. Ўзбекистонда ўқувчилар тарихий онгининг янгиланиши ва ривожланиши (социологик таҳлил). Дисс автореферати. Тошкент. 2019-Б.20.
- Рахимова Д. Историческое сознание как важнейший фактор формирования идеологии независимости. // Общественные науки в Узбекистане. Ташкент, 2004. - № 2-3. - С. 89-90.
- Современное российское студенчество: историческая память о Великой Отечественной войне и формирование патриотизма и гражданственности / под общей ред. Ю. Р. Вишневого. Екатеринбург: УрФУ, 2011.-С. 437. (499)
- Содиржонов М. Ijtimoiy-iqtisodiy va demografik holatini inson kapitali shakllanishidagi oʻrni (fargʻona vodiysi misolida) / М. Содиржонов. – in Library. – 2023. – № 2. – С. 214-9.
- Содиржонов М. Анализ развития человеческого капитала в этносоциологических процессах ферганской долины / М. Содиржонов. – in Library. – 2023. – № 1. – С. 195-03.
- Содиржонов М. Yoshlar kundalik hayotining virtuallashuv sabablari va omillari (sotsiologik tahlil) //in Library. – 2023. – Т. 3. – №. 3. – С. 36-40.
- Хальбвакс М. Коллективная и историческая память / Хальбвакс//Иеприкосновенный запас. 2005. № 2-3. - С.8-27.
- Шермухамедов. С.Ш. Фалсафа ва ижтимоий тараққиёт. - Тошкент: Фан, 2005. - Б. 18-41.