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ON SOME ISSUES OF YOUTH HISTORICAL AND POLITICAL CONSCIOUSNESS

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ABSTRACT

This article attempts to identify the relationship between the basic concepts of modern political science discourse-the concepts of historical consciousness and political consciousness. Some aspects of the formation of historical and political consciousness in the context of the transformation of socio-political relations are considered. To replace the old worldview stereotypes, it is necessary to develop historical, political and ideological concepts that are adequate to the new conditions and contribute to the formation of modern public consciousness. Consequently, some features of the manifestation of political consciousness in the socio-political life of society and the participation of young people in general are analyzed.

KEYWORDS: *Consciousness, Political consciousness, Modern society, Public consciousness, Political activity.*

INTRODUCTION

At the turn of the XX-XXI centuries, against the background of the ongoing fundamental changes in the general civilizational sense, the problem of the formation of public consciousness is one of the most ambiguous. The modern information society as a global system demonstrates not only the integration achievements of people's activities in all spheres of social life, but also reveals many civilizational problems.

It is the philosophical understanding that helps to understand not only the fundamental historical laws, but also to seek answers to questions related to the human mental world, one of the main aspects of which is the problem of the essence of consciousness.

The multiplicity and extreme complexity of the study of this issue make it the subject of research in many sciences. It is one of the basic concepts of political science, sociology, and philosophy, denoting the highest level of political activity of a person. "The problem of consciousness goes back to the times of Antiquity. It is the most complex and global problem in modern science. Metaphorically illustrating the degree of this complexity, A. Schopenhauer once called consciousness "the snag of the Universe" [1]. Consciousness as one of the basic concepts of philosophy, psychology, sociology and political science denotes the human ability to perfectly reproduce reality in thinking. In the scientific community, consciousness is considered as the highest function of the brain, peculiar only to humans and related to speech, consisting in a generalized and purposeful reflection of reality, in the mental construction of activity and the anticipation of its results, in the reasonable regulation and self-control of human behavior." [2]

MATERIALS AND METHODS

The interpretation of consciousness and its relation to being is a philosophical problem that is significant for all human cognitive activity. This problem is of considerable interest for political science, especially in its part, where we are talking about the essence and formation of political consciousness, its connection with politics, various other types of consciousness. A separate problem is to reveal the correlation and interaction of political consciousness and political culture [3].

The study of political consciousness as a phenomenon allows us to clarify some ideas about it itself, and at the same time about politics, which serves as an object of cognitive interest for it and does not include this consciousness in its sphere at all, as is sometimes assumed. Let us consider the essence and manifestations of political consciousness. The essence and manifestations of political consciousness and the essence of any kind of consciousness is hidden in the peculiarities of its formation. Political consciousness is conditioned by the interaction, on the one hand, of politics, which is a special social phenomenon, and, on the other, of people who, by virtue of their natural organization, are able to perceive the world around them, including politics, and express their perception of the world in the appropriate knowledge. It is obvious that political perception is a means of reflecting political existence and therefore a source of political knowledge and, as a result, a factor in the formation of political consciousness. It can be concluded that political consciousness is the result of political perception and a form of reflection of politics, the content of which (form) is political knowledge. In turn, political knowledge serves as a way of existence of political consciousness. Political consciousness is contained in political knowledge, is manifested and embodied in it, is formed and revealed through this knowledge.

This means that political knowledge forms the natural basis of existence and the most important characteristic of political consciousness, and thus serves as an indicator of its state. The more developed political knowledge is, the more developed the political consciousness is. In its most developed state, political consciousness is represented by theoretical political knowledge, which is the highest level of knowledge and has a conceptual and systematic character. It follows that the direct carrier of political knowledge is the concepts by which this knowledge is reflected, consolidated and transmitted. Such concepts are called political science categories.

Political knowledge is concentrated in them and is inseparable from them in its existence. As a result, these concepts are the most important means of forming political consciousness. By

studying and revealing these concepts, we acquire political knowledge, and as a result, a political consciousness is formed. The more precisely the content of these concepts is established, the more developed the political knowledge is, the more developed the political consciousness itself is. Thus, political consciousness is directly revealed and formed with the help of concepts that are carriers of political knowledge. As a result, we can offer the following definition: political consciousness is a form of reflection of politics in concepts that are carriers of political knowledge. These concepts are the essence of political consciousness. In the political science literature, the question of political consciousness is revealed in different ways. Without claiming to analyze all approaches to this phenomenon, we note two fundamental problems in its interpretation, in our opinion. One of them, and perhaps the most difficult, is that political consciousness is confused with ideological consciousness, that is, with a consciousness that reflects a particular social idea and contains a political assessment corresponding to this idea. This consciousness is directed towards politics, but unlike political consciousness, it is not a reflection of political content [4]. The historical consciousness and the factor influencing it are connected with the historical thinking of each person, the understanding of human identity. Human self-consciousness is inextricably linked with historicity, historical consciousness, historical memory, historical thinking, national ideas and ideologies. The idea of national independence serves as the main force in the formation of historical consciousness, the awakening of historical memory, the beacon of self-consciousness, the expression of the aspirations of our nation and encourages members of society to act together. Awareness of the identity of a nation is an event that is inextricably linked with the awakening of historical memory, as a result of which the historical consciousness is established and raised in the members of society.

Life itself proves the prevailing opinion in society that "the true meaning of the new ideology is to cultivate people independent of the old beliefs, independent and innovative." Today's socio-political processes require "a struggle against the idea only of the idea, against the thought only of the thought, against ignorance only with enlightenment."

It is impossible to understand or explain the development of society without taking into account the internal contradictions of the development of spiritual maturity of a person, the ideas and ideologies that affect them. For this reason, wise geniuses at all times paid great attention to the study of the ideological and ideological foundations of public life, trying to create advanced ideas that would open up new opportunities for development. The collapse of the Soviet totalitarian regime also gave the young independent states the task of creating new ideas and ideologies that would become the basis for their development. This was also an important condition for the spiritual maturity of the society.

We believe that national spiritual values are the main spiritual factor that unites people, a nation, a nation, gives goals and direction to activities, and harmonizes it. "I believe that the national ideal, national pride," stressed the first President of the Republic of Uzbekistan, Islam Karimov, "will strengthen our spirit and strengthen our back in our daily hard work and creative activities, give us strength and energy, building a truly great state of the future."

In his speech at the first session of the OliyMajlis of the second convocation, Islam Karimov singled out the formation of the national idea and national ideology to a new level, increasing its effectiveness among the most important tasks facing our country and people. To solve this

problem, first of all, it is necessary to restore and develop the national consciousness, which is on the verge of extinction under the totalitarian regime: "This ideology is the essence of our society. It is a system of ideas that is constantly evolving and improving, based on its own path of development, lifestyle, and fundamental interests." Filling the gap created by the rejection of the old ideology with a new national idea, the ideology of independence, means that everyone should be more aware, know their place in society, and understand their dignity. Therefore, the national idea and ideology of independence should become the spiritual heritage of all people living in our country, form the basis of their worldview and immerse themselves in national pride [5].

History arises through man and becomes eternity through man. It becomes valuable as a phenomenon occurring in the human mind and thinking, heart and emotions. From this point of view, the human mind, its level of thinking, its philosophy of life, its efforts to develop society determine the mentality of the entire nation, the entire society. It is this mentality that is the essence of progress or decline, depending on the general cultural and spiritual level of the nation or people, the degree of their intelligence and the field of thought. History becomes a memory through this very complex, very contradictory and at the same time extremely powerful spirit, through activity. The history of mankind has never been smooth. This is a continuous process that occurs at different times, in different situations. In the layers of ancient history, along with the periods of high civilization and the peak of development, various tragedies and fundamental changes occur. In short, a universal story is a collection of ideas and goals that negate each other, prove their contradiction, and fight for supremacy. Today, the subjective side of political life is reflected in the political consciousness. The role of political consciousness in the life of society is difficult to overestimate. After all, it is not just a passive reflection of political existence. Political consciousness is able to outstrip practice, predict the development of socio-political processes. Consequently, it can have a significant impact on political life, on the dynamics of the political culture of society. In addition, the level of political consciousness largely determines the political behavior, the nature of political activity, both individuals and their socio-political associations.

Political consciousness is a special form of social consciousness in which political reality (political relations, institutions, activities) is reproduced in an ideal plan, as well as its interpretation and evaluation are carried out.

Political consciousness includes theories, ideas, feelings, ideas, values, expectations, moods, etc., formed by various social groups and individuals on the basis of their inclusion in the system of political relations and participation in the processes of exercising political power.

1) The structure of political consciousness

The structure of political consciousness is quite complex. It has many different dimensions. And in order not to get confused in them, highlighting the structural elements of political consciousness, it is necessary to clearly understand each time on what basis this selection is made. And there are many such reasons.

Subjects of Political Consciousness: To begin with, we emphasize that political consciousness is a form of social consciousness, therefore, it arises and is formed as a group, corporate consciousness. And since there are many social groups in society, it is quite legitimate to distinguish the features of political consciousness depending on its carrier, subject, i.e. any social

community. Such subjects of political consciousness can be classes, estates, nations, age groups (youth political consciousness, for example), territorial, etc. The same criterion (carrier of consciousness) underlies the distinction between mass political consciousness and elite consciousness.

Levels of Political Consciousness: Another leading basis for identifying the structural elements of political consciousness is the depth and adequacy of its comprehension of political reality. According to this criterion, the following levels can be distinguished.

State Consciousness: At this level, political relations are regulated through the development of various draft laws, programs, constitutions, etc., as well as the existing political orders and principles of governance are justified.

Theoretical Consciousness: At this level, various concepts, ideas, and views of a political nature are developed. Understanding politics at the theoretical level allows you to:

Set and solve the most important political goals and objectives - both fundamental (strategic) and current (tactical);

Determine the means and methods of solving political problems;

Determine the directions and ways of organizational and political support in the course of solving urgent problems;

Develop conceptual approaches to social monitoring of the implementation of political decisions and targeted programs;

Adjust the policy based on practical experience.

Empirical Consciousness: This level of political consciousness is based on direct practice, participation in the political process of various social communities and reflects the political reality in the form of sensations, illusions, experiences, ideas.

Everyday Consciousness: This level is closely related to the empirical level, but at the same time has a number of differences. In comparison with the empirical level, which generalizes the practical experience of the subject, the ordinary level characterizes the totality of ideas, views of a social class, social stratum or group of people that arise directly from everyday life. The ordinary level of political consciousness differs from the empirical level in that it has ideological and theoretical elements. This level is characterized by pronounced socio-psychological traits (moods, feelings, emotions), which gives it a special dynamism, the ability to respond sensitively to changes in the political situation.

Functions of Political Consciousness: Political consciousness is interconnected and interacts with other forms of social consciousness: economic views, legal theories and norms, philosophical teachings, moral concepts, aesthetic values, and artistic views.

The following functions of political consciousness can be distinguished.

Regulatory Function: Political consciousness regulates the social behavior of people on the basis of the perception of reality, as well as on the basis of the totality of political ideas, norms, ideas and beliefs developed by them.

Cognitive-Informational Function: The mechanism of modern life is such that people are constantly forced to make choices, including political ones. All this pushes them to learn about the world of politics, to get political information. Political consciousness is designed to help people assimilate political knowledge and information, determine their place in public and political life and correctly navigate it.

Evaluation function. It is on the basis of an assessment of political reality that people formulate their political views, beliefs, and positions.

Mobilizing function. Through this function, political consciousness encourages people to engage in politically oriented behavior, to participate in public life in order to defend their socio-political interests.

2) Political ideologies

Political ideology is an important element of public consciousness. Acting as the core structure of the entire ideological system, it plays a significant role in the political life of society.

It is worth noting that the essence and functions of political ideology. The term "ideology" was introduced into scientific circulation in the XVIII century by the French scientist A. de Tracy, one of the last representatives of the enlightenment generation. He sought to find in the worldview the logical and psychological foundations of politics.

The study of political consciousness and the comparison of its content with the theoretical scientific schemes of philosophy, political science, sociology, economics and other sciences is extremely important for the correct assessment of the state of modern society, making administrative decisions at all levels of government, regulating society in order to avoid conflicts on political and social grounds. The study of the evolution of political consciousness in the period of social transformations, when it is undergoing a phase of reevaluation of values, contributes to a deeper understanding and clarification of the basic concepts of the philosophical sciences.

Modern Uzbek society is undergoing a stage of systemic transformation, so crisis trends are objectively inherent in it. The evolution of political consciousness expresses these social shifts. Transformation processes have engulfed the post-industrial society, which is the most important component of the transformational potential of any modern society. That is why the correlation of evolutionary transformations in the Uzbek society, political and public consciousness is obvious.

Historical and political consciousness, as one of the main forms of social consciousness, has its own specific object of reflection. As such, political existence, political activity, and the behavior of social subjects are considered. The main subjects of political activity are classes. It is from the moment of their historical origin that political activity as such appears. It involves the creation of special institutions through which classes interact, realize their specific interests, fight for power, political domination, ownership of resources, territories, etc. The dominant classes in society regulate the production and distribution of the spiritual, ideological and moral values of their time; and this means that their ideas and value orientations dominate the public consciousness. This applies to all forms of social consciousness, including political consciousness [6].

RESULTS AND DISCUSSIONS

The concept of "historical and political consciousness" is one of the main forms of public consciousness, it arises together with the emergence of statehood, political power. This is the most general category that characterizes politics. In its content, it covers the sensory and theoretical, value and normative representations of citizens, mediating their relations with the institutions of power.

Historical and political consciousness in a post-industrial society is able to outstrip practice, predict the development of political processes, and determine the nature of the activities in the sphere of power of both individuals and their public associations. Therefore, the content and nature of the political process, the goals and means of the regime of government directly depend on the political consciousness.

The essence of political consciousness is that it is the result and at the same time the process of reflecting and mastering political reality, taking into account the interests of people. Consequently, we consider political consciousness as the core of the national system of self-consciousness. It is political goals and objectives that have the potential and mechanisms for rapid impact on the systems of society, the consciousness of people. The importance of political consciousness, of the subjects and institutions that form it, is especially increasing when society moves from one stage to another, when dogmas in people's minds change and other paradigms are solved. Without political thinking in general, humanity does not know what society, the state is, in the society of the individual, political consciousness, political self-consciousness is formed with the emergence of ideas about the division of labor, institutions of government, "my" and "yours". Hence the political self-consciousness, at least in the form of an attitude towards private property. From this point of view, a person who belongs to each class can be considered as a subject of political processes, an expression of their own political consciousness [7]. But political self-awareness should not be seen as a simple attitude at this level. It manifests itself in an institutional form at different stages. For example, it is possible to study the relations of the individual and the state, the people and the political party, the state, non-governmental organizations and state institutions in the form of such steps. Of course, this place comes from the goal that every researcher sets for themselves in their heuristic research. However, it should put socio-political relations at the center of the study [8].

Political relations are an integral part of social relations in society, and they act as managers, regulators, and determine the nature of these relations. Consequently, the integral nature of politics presupposes participation in all spheres of "political relations", being their core. Therefore, political reality (political consciousness, political relations, political culture, political self-consciousness, etc. When studying political reality, it is necessary to proceed from its integral nature, since "research in which there is no concept of an integral leads to a fragmentary, descriptive analysis of political reality and deductive, metaphysical reasoning." [9]

The basis of political relations, political consciousness, and political self-consciousness is connected with politics. True, there are different, contradictory opinions and definitions about the concept of "politics", but sometimes he notes that all politics is a conscious type of activity aimed at establishing interpersonal relations. "If the theory reveals the nature of the conditions in which the activities of individuals are carried out, then politics is called upon to determine, on the basis of theory, how to use these objective conditions in the interests of certain social groups." So, in politics, theory and practice are harmoniously combined, their orientation to

specific interests with ideas about conditions. Therefore, politics is a specific (heuristic) form of perception of political existence, and its subject is a type of activity (empirical) related to the establishment and management of relations between individuals in society. Political self-consciousness is based on this law, which has a general methodological, universal significance, on the harmonious coincidence of the heuristic and empirical sides in politics.

The main current law of politics is the reliance on rationality and awareness. Political consciousness also considers it its main law, but the subjects of political consciousness are diverse, broad, that is, the entire people, the nation act as subjects of government.

Rationality stems from the need for management. As you know, society is a unity consisting of a complex integration of various institutions, hierarchical relations, connections between the individual and society, the state, individuals, organizations, groups and parties that have their own interests. These connections and relationships were not always realized, and they were guided by the goals of social progress. First, hypocrisy in the person himself, According to N. A. Berdyaev, there are "divine and animal qualities", "he is both a king and a slave. While he has an unsurpassed desire to live free, he loves slavery, a life of abundance." [10] A person who lives in spite of someone, the external environment, the regime, not only manifests himself, he becomes ready to commit any acts, inhumane acts against himself, society, existential existence, under external pressure or influence. At this point, you can recall the "Trinity" of the times of Stalinism, the social revolutionaries of the time of Hitlerism, or the terrorists of our time. Secondly, society is a unity that includes complex relationships, sometimes conflicting interests, and unequal (synergistic) cases of rejection of flat progress, egoistic aspirations, and inevitably arising conflicts between them. Egoism is both a natural phenomenon for a person, and a natural phenomenon for a group, party, organization, or strata. Human society, in order to preserve its unity and integrity, has long been forced to manage and establish these circumstances. Third, there are patterns of social development that individual individuals and institutions cannot comprehend. Naturally, even when these laws are realized by individuals, institutions, they do not know the ways to objectify them, to translate them into real existence, or do not have such opportunities. Only special political institutions (for example, the State) can carry out this activity. Consequently, the establishment and management of a complex social life is an objective necessity, which can be fully and on a large scale implemented by a major power-state. This imposes a governing function on the state and makes it the main subject of political relations and political life. Political self-consciousness actually begins with the realization of this socio-historical necessity, the recognition of the state as the main subject, the organizer of national development.

Thus, the relations of historical and political and social consciousness should be analyzed not only at the abstract-categorical level of concepts. Critical studies of the ideological, cultural, and socio-anthropological foundations of social consciousness in modern society are required.

In fact, political science, as well as political science in general, does not include in its composition historical, sociological, as well as philosophical, psychological, etc. knowledge that belongs to other areas of cognitive activity, although it can rely on them. Each of these areas has its own object of research which "physically" does not coincide with the object of political science.

CONCLUSION

In conclusion, we emphasize the subjective nature of historical and political consciousness. It is determined by the peculiarities of the formation of this consciousness, due to both the source of political knowledge and the ideological consciousness that grows on the basis of this knowledge. Such features include, first, the ability of a person to perceive and reflect historical and political existence, while offering his own interpretation, his own understanding of this existence.

Secondly, such features should include the ability of a person to evaluate historical and political existence from an ideological standpoint, adapting the existing political knowledge to their expectations and claims about politics. These two factors determine the natural subjectivity of a person in political research.

As a result, historical and political consciousness inevitably bears the "seal" of subjectivity, while at the same time confirming that all consciousness is subjective. However, political science, which focuses on the knowledge of political laws, creates conditions for improving political consciousness, for clarifying its content.

By revealing the historical and political laws and thus the logic of political existence, political science brings political consciousness ever closer to objective truth and thus gives it a truly scientific character.

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