

Formation of Historical Thinking in Youth: As a Foundation of the Third Renaissance

Dilorom Yuldasheva

Senior Lecturer, Department of Social Sciences and Humanities,
Samarkand State Medical University

Abstract: This article examines the importance of cultivating historical consciousness among the youth, emphasizing its role as a foundational pillar for the development of a modern, intellectually vibrant society. The author explores the concept of the "Third Renaissance" as a transformative period, highlighting its significance in shaping the worldview of young generations and fostering a deeper understanding of history and its implications for contemporary life.

The article asserts that historical thinking and the ability to critically analyze past events are crucial for young people in navigating the complexities of the modern world. The process of historical reflection allows youth to learn from the successes and failures of past societies, thereby fostering resilience, innovation, and cultural continuity. The "Third Renaissance" is portrayed as a cultural and intellectual revival that can guide youth in creating meaningful connections between the past, present, and future, offering solutions to global challenges.

Keywords: Historical consciousness, youth development, third renaissance, cultural identity, intellectual development, education and history, critical thinking, national values, educational reform, cultural revival, historical thinking, globalization challenges, social engagement, cultural heritage preservation, national consciousness.

Introduction: Humans observe and understand the world, recognizing that people who lived before them continue to exist in memory even after death. This realization leads to a dominant notion: it is difficult to accept the independent existence of the world. All plans are oriented toward the future, which ultimately brings individuals closer to the reality of death. A person who thinks deeply perceives the end of their own existence as the end of the world itself. One may wonder, "What are the prospects of human activity?" and seeks to establish a connection between actions and their consequences. Historical thinking evolves as a product of human activity, revealing the nature of existence.

Through historical thought, human actions are organized in a way that references the past, while predictions about the future emerge. History exists through humanity and is transformed into eternity through human actions. The mind, thoughts, heart, and feelings of a person turn into values through events that surface in the course of life. The past consists of facts based on experiences that are difficult to define precisely. Knowing history in advance not only involves understanding past events but also entails evaluating the present and making predictions about the future. This process of reflection is not static; it changes and differentiates. By re-engaging with past events, an individual gains a deeper understanding of their significance and place in the

world. Ultimately, one realizes that contemporary life is shaped by the actions of past generations, and present-day activities will manifest in the behavior of future generations.

In scholarly and philosophical literature, the concept of "historical thinking" has been defined and described as a particular form of social consciousness, a structural component, and a constituent part. Several viewpoints on its genesis, evolution, and phenomenology have been discussed. However, in social philosophy, there is still no interpretation that fully satisfies everyone and reveals the true essence of this complex and multifaceted phenomenon. The names of prominent individuals become symbols of historical events, resembling the catalysts for those events, and over time, these individuals are regarded as key figures in history. As knowledge of historical processes is acquired in history lessons at school, it is crucial to form historical thinking in young people that aligns with our true history and is shaped by the spirit of our nation's core values. To achieve this, it is essential to rely on the foundations of national ideology. It is well-known that "national ideology consists of a set of thoughts that give meaning to the life of a specific nation, guiding it toward noble goals. It embodies the past, present, and future of the nation, expressing its core interests and objectives. At its core, national ideology reflects tasks and goals related to the fate of the people and nation, which must be addressed either in the short or long term."

However, there exists a supreme being – a human – who connects them all and continues the lineage of life, thus making the eternity of life synonymous with the eternity of history and thought. This is why time is transient, while history is eternal. Therefore, history cannot be separated from thought. Indeed, events and processes constantly evolve, with new occurrences and events continually altering the essence of life, even renewing lifestyles and beliefs. However, the integrated eternity of life and the human lineage guarantees the eternity and continuity of history. In this sense, events and processes continue in a manner that contradicts and negates each other. Clearly, the concepts of "national ideology" and "historical thinking" are interdependent in practice.

The process of assimilating national ideology and transforming it into belief occurs naturally and spontaneously in an individual with a well-formed historical thinking. Alternatively, the reverse can also happen. Shaping historical thinking is not merely about expanding the scope of knowledge (information), but also about strengthening confidence in the future. As historical thinking is a complex social-psychological phenomenon, its formation and development are rooted in various social and cultural foundations. For instance, the architectural art of the Uzbek people, as part of their cultural heritage, has been created over millennia and serves as a living expression of history. These historical cultural monuments are not just buildings that remind us of the distant past, but also crucial tools for cultivating national pride, promoting honest historical knowledge, and enhancing historical patriotism. They represent the embodiment of historical consciousness in societal life. In shaping and developing historical thinking among the youth, advancing social and sociological approaches is a crucial factor in social development.

On the path to lofty goals, you – the youth – must be the decisive force. I firmly believe in your ability to honorably fulfill the enormous responsibility and historical task entrusted to you. National ideology does not reflect immediate tasks, but rather embodies a strategic, supreme goal. In this regard, the concept of the Third Renaissance aligns perfectly with the aspiration for the future. This concept serves as a reminder of who we are the heirs of. On the path of the new Renaissance, our people must not be distracted by trivial, temporary issues, groupism, localism, division, or any form of ideological extremism. We have no right to forget the lessons of history. The idea of the Third Renaissance is closely aligned with our national spirit and the aspirations of our people. Indeed, our people sincerely wish for the river that once flowed to continue its course. In fact, the culture, national mentality, customs, and traditions of the people are significant factors in shaping historical thinking. The new generation, as they begin their journey in life and start to understand the world around them, grows up in a specific environment of traditions. Customs and rituals passed down from their ancestors are naturally embraced without

much thought. An individual's relationship with customs and rituals evolves throughout their life.

During significant social transformations and shifts in societal views, traditions and customs undergo drastic changes, and new practices, celebrations, and rituals emerge. For example, the people-centered ceremonies and holidays that were established in the years of independence, such as "Memory and Respect Day" and "Commemoration of the Victims of Repression," can be cited as instances of such developments. Historical thinking, historical memory, and national consciousness serve as a moral foundation for both understanding the lessons of the past and envisioning the future. In the contemporary era, it is crucial for young people to engage in the comparative study of historical information. This helps in developing logical thinking, understanding the essence of historical events, identifying the objective and subjective causes of the social and political life of those times, as well as improving their skills and competencies. Furthermore, this process plays a critical role in shaping their historical consciousness.

Conclusions. The article emphasizes the vital role of historical thinking in shaping the worldview of young people, highlighting its profound connection with national identity and the future of society. By aligning the concept of historical thinking with the broader context of the Third Renaissance, the article explores how youth can be empowered to navigate contemporary challenges while maintaining a deep connection with their cultural heritage and values. Historical thinking, as discussed, is not merely a passive reflection on the past; it is an active process of engagement with historical events, which informs future actions and decisions.

The idea of the Third Renaissance introduces a transformative vision, encouraging young people to not only understand their past but also to build upon it for future progress. This historical consciousness is crucial for fostering a sense of national pride, unity, and a forward-looking mindset that resists short-term distractions such as narrow group interests or ideological divisions. The article underscores the importance of fostering historical thinking in the context of education, where youth are guided to interpret history critically, understand the roots of societal developments, and apply these lessons to contribute positively to the evolving social landscape.

Furthermore, the formation of historical thinking is linked with the preservation of national values, which are essential for maintaining the cultural integrity of the nation. Young people must be encouraged to appreciate their roots and take responsibility for shaping their nation's future, guided by a solid understanding of its historical trajectory. The article stresses that nurturing this capacity is not just about accumulating historical facts but about cultivating a broader, more holistic view that connects past experiences with the present and future. In conclusion, the article calls for an educational and societal commitment to instilling historical consciousness in the younger generation, as it holds the key to ensuring the prosperity and progress of society. Historical thinking is a powerful tool that, when nurtured, equips young people with the wisdom to navigate the complexities of the modern world while remaining anchored in the timeless values of their culture and history.

REFERENCES:

1. Seixas, P., & Morton, T. (2013). *The Big Six Historical Thinking Concepts*. Nelson Education.
2. Wineburg, S. (2001). *Historical Thinking and Other Unnatural Acts: Charting the Future of Teaching the Past*. Temple University Press.
3. Levstik, L. S., & Barton, K. C. (2001). *Doing History: Investigating with Children in Elementary and Middle Schools*. Routledge.
4. Jörn Rüsen. (2004). *History: Narration, Interpretation, Orientation*. Berghahn Books.
5. Peter Seixas. (2004). *Theorizing Historical Consciousness*. University of Toronto Press.

6. John Tosh. (2006). *The Pursuit of History: Aims, Methods, and New Directions in the Study of Modern History*. Pearson Education.
7. Yuldasheva D. Legal protection of women is the basis for the development of uzbek society //Gospodarka i Innowacje. – 2022. – T. 24. – C. 1011-1014.
8. Юлдашева Д. Ю. Цифровые технологии в учебном процессе в условиях пандемии //Конференция состоялась. – 2022. – Т. 5. – С. 100.
9. Ganiyev E. Stages of development and impact on social life of an informed society in Uzbekistan //Western European Journal of Historical Events and Social Science. – 2024. – Т. 2. – №. 11. – С. 17-20.
10. Ризаев И. И., Муминова З. О. Профессиональная подготовка личности: оздоровление и духовное воспитание //Система менеджмента качества в вузе: здоровье, образованность, конкурентоспособность. – 2021. – С. 264-268.
11. Mavlanovna A. M. Symbolism In Art And Metaphorism, Metonymy As A Method Of Aesthetic, Spiritual-Psychological Assimilation Of Existence //Solid State Technology. – 2020. – Т. 63. – №. 6. – С. 3431-3437.
12. Nurnatova U. J. FUNCTIONAL UNDERSTANDING OF BOOKS AND TEXTS //Archive of Conferences. – 2022. – С. 19-21.