



PEDAGOGICAL SUPPORT ИПОЦЕССА OF THE PROCESS OF FORMING HISTORICAL MEMORY ON THE EXAMPLE OF A PERSON

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Annotation. The article is devoted to the analysis of pedagogical support and educational significance of the formation of historical memory on the example of a historical person, in which спектов рассматривается the process of forming socio-historical memory is considered through the prism of pedagogical aspects. In defining the purpose of the article, the author notes that in the mechanisms of forming historical memory, the example of a historical person, along with historical events, historical places, etc., occupies a special place, since great personalities, by their status, are the creators of history, historical events and historical scenes. When researching the topic, it was mainly based on those sources that, to a certain extent, are sufficiently studied from the perspective of other sciences, except for pedagogical. It was this motive that led the author to investigate the elements of pedagogical support for the process of forming historical memory.

From the pedagogical point of view, it is concluded that in the formation of historical memory on the example of the historical personality, for the purpose of purposeful, meaningful management of the process, clear, scientifically based pedagogical support is necessary. Especially in educational institutions, a planned approach to activities, including classes and lessons, is required.

Keywords: pedagogical technologies; pedagogical methods; historical memory; political memory; economic memory; cultural memory; socio-historical memory; ethnosocial memory,

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Introduction. The question of forming historical memory as a scientific problem within the framework of scientific research in various sciences is gradually becoming relevant. History, philosophy, sociology, psychology, philology – these are the main scientific disciplines that are increasingly studying and investigating the problem of the formation of historical memory. As



the analysis of the existing literature shows, scientific research on the formation of historical memory, to date, is mainly aimed at identifying and improving the mechanisms of formation of historical memory. The onpocsurveys on education, development and strengthening of historical memory have not yet found sufficient coverage, although the content процесса of the education process is based on factors that guide the understanding of a person and the logical connection between the past of ancestors, the present and future of new generations. Accordingly, the educational aspect, ways of developing the historical memory of the people in general, and especially of young people, require an increasingly thorough scientific approach and study of the problem, especially in the framework of pedagogical support.

Mechanisms and sources of historical memory formation were considered in various scientific works within the framework of various sciences исследований. In particular, socio-historical memory, as already noted, has become an object of study in many disciplines. However, the question of the formation of socio-historical memory on the example of historical and great personalities, especially its pedagogical aspects, has not yet become the subject of extensive research in the field of scientific research. Therefore, in the context of efforts to restore national values, strengthen national identity, expand the essence of national pedagogy, instill in young people the historical truth about great ancestors who made a great contribution to the development of world civilization, it requires a serious pedagogical approach. After all, the formation of historical memory on the example of the activity of one person cannot be carried out without pedagogical support. The influence of pedagogical tools on, the process of forming historical memory, creates the ground for the result of work приобретето acquire a more significant character and be much more effective. It is against the background of such scientific substantiation обоснования, that the study of this topic becomes even more relevant.

About literature on the topic. Part of the topic, related to the formation of historical memory and its mechanisms, is being studied by scientists from many countries around the world. In particular, the German researcher J. Ruzen, who has extensively studied the theory of historical consciousness and types of historical culture, emphasizes in one of his articles that "...we need a leading system of values, a universal system of values that affirms the difference of cultures. I believe that there is a fundamental value that should be included in the strategy of historical interpretation, a value that is both universal and justifies multidirection and difference. I think about the normative principle of mutual appreciation and recognition of cultural differences " [6, 14].



The essence of the quote is that the vector of combining universal and national values is one of the motivations for considering and studying the need to form and strengthen the historical memory of the people, where the role of pedagogy is especially relevant in terms of organizing educational work. After all, the education of feelings, the principle of mutual appreciation and recognition of differences in culture is precisely the task of pedagogical science.

Surveys on the role and historical consciousness in the formation of national and cultural identity are considered in the works of S. Huntington. According to the American political scientist, in the context of global globalization, "the identity crisis has engulfed all the major states of Europe, Asia and America. They are undergoing a process of fragmentation of national identity, which "had to give way to subnational, group and religious identities" due to the openness of borders and the growth of migration flows, which contributed to the formation of foreign-cultural diasporas within national states that do not want to integrate into the national culture" [13, 36]. It is precisely the identity crisis that leads to the fragmentation of national identity, as a result of which issues of historical self-consciousness and historical memory of the people are actualized, which are, in fact, a restraining element in the development of cosmopolitanism in the negative sense of the term.

The problems of historical consciousness and historical memory were also studied by R.A. Ron. In his book Dimensions of Historical Consciousness, questions about the judgment and meaning of history, the contradictions of historical consciousness, the formation and collapse of empires, and the diversity of manifestations of nationalism are considered through the prism of historical consciousness and historical memory. The author explains the connection between the problems of historical cognition and the problems of existence in history, and at the same time tries to make our historical consciousness clear by referring to the main features of the modern era. [14].

According to the assumption of the founder of the theory of historical memory, sociologist Maurice Halbwax [12], there are many contradictions between history and historical memory. Usually, the story begins as soon as traditions end, and when social memory weakens or disintegrates. The need to write a history of a particular period, society, or even an individual is born only when it has a long history and little chance, of finding many witnesses who would remember them at least a little. Thus, the scientist expresses a significant idea of the quality of historical memory as an important factor in the self-consciousness of a society or social group.

To the question "What is historical memory?", Academician Zh. Toshchenko answers that "it is a certain focused consciousness that reflects the special significance and relevance of information about the past in close connection with the present and future" [1, 2].



When studying the pedagogical aspects of the formation of historical consciousness and historical memory, clarifying the relationship between history and historical memory, as well as distinguishing the concepts of historical consciousness and historical memory, is of no small importance. Because sometimes, the terms "history" and "historical memory" are treated as synonyms. However, this approach raises controversial issues. подобный подход вызывает It is even more surprising that contradictions are introduced between these concepts. The scientist V. Badmaev believes that historical memory, unlike history, is selective. Memory, highlighting some facts, puts others into oblivion. In this regard, he writes: "...Historical memory is characterized as a stable system of ideas about the past that exist in the public consciousness. It is characterized not so much by a rational as by an emotional assessment of the past " [1, 79].

The author L. Repina полагаетespecially believes that it is impossible to draw a clearly defined boundary between the concepts of historical knowledge and historical memory, since there is no significant gap between them. "...The most important difference between history and memory is that the historian can find something that is not in memory, something that concerned "immemorial times", or simply forgotten. This is one of the main functions of historical research " [7,435].

According to M.Sokolova, " the study of history is aimed at a more objective and accurate reflection of the past. The oral tradition of transmitting information about the past, on the contrary, is mythological. It is characterized by the fact that memory preserves and" reproduces "information about the past on the basis of imagination generated by feelings and sensations" [9, 37]. This means that, unlike history, that is, scientific information about the past, historical memory is more vulnerable and eventually becomes politically and ideologically relevant.

The scientific interpretation of the concepts of "historical knowledge" and "historical memory" is also considered from different positions in the works and studies of various levels of Uzbek researchers. Here it is appropriate to mention the scientists of Zh.Tulenova, I. Jabborova, S. Otamuratova, G. Nikitenko, D. Gulamovo, M. Mamadzhano, M. Ganieva, R. Rakhmanova, F. Fayzieva, M. Bekmurodova, O. Abduazimova, R. Abdullayeva, D. Abdullajanova, D. Alimova, K. Shonazarova. B Their publications summarize opinions about the essence of the content of historical consciousness, its role in the activities of the individual and society, in the system of public, including national consciousness, in the formation of a worldview, etc. In particular, one of such scientific and popular scientific brochures is the book "Historical Consciousness and Historical Memory in shaping the worldview of young people" [5], in which заслуживаютthe authors ' deep analytical conclusions



deserve high praise. However, the pedagogical aspects of the process of forming historical consciousness and historical memory указанных were practically not studied in these studies.

Academician Yu.Tulenov and Professor I. Jabborov believe that " various sources and objects that reflect historical events of the past are passed down from generation to generation, ensuring the continuity of our history and culture." [11, 1].

Summarizing the brief description использованной of the literature used on the research topic, it should be emphasized that the issue of forming historical memory on the example of a historical person is updated in several parameters, such as the requirement of time, the need for self-awareness and self-preservation on the historical stage, as well as determining the role and place of national history in world history. Therefore, in order to increase the effectiveness of measures for the formation of historical memory, it is necessary to strengthen its pedagogical support.

In addition, it should be emphasized that the mechanisms, goals and objectives of the formation of historical memory for all peoples of the world have the same picture, which should be based on the normative principle of mutual appreciation and recognition of differences in culture, and should be aimed at creating an image of their identity in the long past, now and the expected future. In this context, the role of the historical personality in shaping the historical memory of the people should also be considered as one of the decisive factors in national or world history.

Materials and methods. When studying this scientific problem, we mainly relied on materials that have already become the subject of study in the scientific community and that have a fairly weighty assessment of the scientific community in literature, history, and partly philosophy. However, these materials were not considered from the point of view that the author adheres to in this article. Based on them, we have analyzed the state of pedagogical support for the process of forming the historical memory of the Uzbek people on the example of the activities of the great statesman, poet, and scientist of world significance Zahiriddin Babur.

The scientific nature of the topic indicates that, reflecting on the pedagogical significance of historical memory, of course, without analyzing the role of the activities of historical figures, places of historical events, historical sites themselves in ensuring the connection of times, it is impossible to draw scientific and logical conclusions. Accordingly, analysis, comparison, logical generalization, pedagogical analysis are chosen as the methods of research of the topic, through which conclusions and conclusions are drawn

Results. результаты. Considering questions concerning the formation of historical memory on the example of the individual and the place of pedagogical support in it, we will first try to reveal



the attitude of the individual himself, specifically Babur, to the pedagogical sciences, to the processes of upbringing, education, in order to strengthen the motivation for the need to study this topic.

Based on a review of the existing literature on Babur's life path, it can be emphasized that he was an expert in many sciences of his time. He knew the history, culture and traditions of his people, strictly observed and always respected the customs and traditions of his ancestors.

He knew that from time immemorial our ancestors considered it their sacred duty to educate the younger generation, giving it a clear and reasonable essence. Moreover, he understood that the ancestors attached special importance to the process of regular development of the content, form, and purpose of education, and paid thorough attention to its transmission from generation to generation. Babur realized that in the everyday life of the ancestors, the essence of education was always aimed at shaping the spiritual image of the individual, although at different times, in different places, its form changed, even its purpose changed from time to time. It is safe to say that the human factor is the source of the highest evaluation in Babur's pedagogical views. He respects high moral qualities and signs of decency. Moreover, its pronounced conclusions interpret generalized paradigms of life experience.

One of the great and unique representatives of our ancestors, Zahiriddin Muhammad Babur, whose personality is the object of our research, considered it his paternal and royal duty to choose books for his children so that each of them would grow up literate and knowledgeable, and regularly sent letters containing advice and instructions to his children. In historical sources, it is recorded that in his letters he gave instructions to children, awakening them to reading and correcting and editing their spelling and essay errors, and encouraging them to write flawlessly, simply, beautifully and unambiguously. Therefore, the formation of the historical memory of young people through exemplary lessons from the life of a mentor, a teacher who is not only a historical figure in the person of his person, but also a worthy representative of the pages of our national pedagogy, is, in our opinion, a rare and special opportunity.

As you know, spiritual and moral education, which is the pearl of the national pedagogy of the peoples of Central Asia, is also aimed, first of all, at ensuring high-quality socialization of the individual, in which historical memory plays an important role, since the process of socialization is necessarily accompanied by the interpretation and promotion of the essence of such concepts as past, present and future. Therefore, historical memory is sometimes consciously and sometimes involuntarily used as a means of education. From this point of view, taking into account that the formation of historical memory on the example of Babur's personality is primarily of great



educational importance, and if it is consciously introduced into the consciousness of our people, then this historical memory, gradually rooted, becomes a source of involuntary need and can become a factor that makes up the pride of the Uzbek people. In addition, we believe that the product of so-called historical memory is very important in studying and enriching the basics of national pedagogy.

When forming historical memory on the example of a specific historical person, in order to purposefully, meaningfully manage the process, clear, scientifically based pedagogical support is necessary. Especially in educational institutions, a planned approach to activities is required, including classes and lessons held in them.

ДTo achieve the goal set in the learning process, the most modern teaching methods and the most effective educational technologies are important. Because from a theoretical point of view, the tasks of pedagogy, and, from a practical point of view, the роль of methods in преподавании teaching and subjects in the education system is unique. With a clear definition of the goals and objectives изучаемой of the topic under study, aimed at the formation of historical memory, the main means of achieving its effectiveness is the question of applying the right pedagogical technologies and methods. If in the process of forming historical memory, topics related to the life and activities of historical figures are studied, then it is more expedient to use more modern electronic educational resources,собенно, использsuch as excerpts from documentaries, videos, and multimedia media, which contribute to thefact that a refined picture of events can leave an unforgettable imprint in the imagination of students.

In educational institutions, in history lessons on a specific topic, by familiarizing students with information about the details of a particular historical event в их воображении , a picture is created in their imaginationкартина, which can serve для них as a role model for them подражания and even gives them a reason to learn, and it is proved that this situation has educational significance. Consequently, through a historical fact, students acquire historical knowledge that has educational significance, and most importantly, у нthey form elements of historical memory. In this case, historical knowledge belongs to the category of socially significant knowledge, which creates the basis for analyzing, classifying and highlighting the figurative aspects of socio-cultural experience. Such таких historical knowledge, which has such educational significance, also includes information about historical figures, although in different countries of the world, where there are many similar forms and methods in teaching historical science, similarities in the content and essence of elements are rarely found. Nevertheless, each nation has its own hero on the example of a national historical figure, which is considered as a tool for educating its younger generation.



And historic science, rather than other sciences, is used to a greater extent as a means of education, a source of education, and a stage of education. Consequently, given to that historical memory has a social character, the historical personality of different peoples and nationalities deserves a different interpretation, i.e. сцены своей истории в each country embodies its own heroes, memories and relationships in describing the scene of its history. Therefore, when explaining information about the activities of representatives of dynasties that ruled in the past, учитывая, taking into account their humane qualities such as justice, decency, nationality, wisdom, etc. in order to increase the effectiveness of education, the process of fixing examples from history in the memory of the younger generation is carried out.

The figure of Zahiriddin Muhammad Babur in Uzbekistan is an important source of formation and enrichment of the historical memory of the people. For example, when it comes to the personality of Babur, he is described as a great statesman, a skilled commander, a scientist, a poet and a writer, drawing attention to the fact that he is one of the famous historical figures of the Eastern Middle Ages. If you draw the attention of students to the fact that he was the son of Andijan [4,249] and that Andijan¹ became his cherished dream in his homesickness, if you describe усилия Babur's efforts to restore the glory of the Timurid state, if you skillfully cite facts, rare information about the nature, geography, ethnography and history of a number of countries from his work, and at the same time if you describe his unique work in classical literature, you can undoubtedly awaken in the hearts of students a sense of pride за то that they are compatriots of Veland whom Babur is.

After all, it is natural that Babur's life path with its brightness, richness and, of course, contradictory moments arouse interest in the creative educational process used in modern pedagogy. However, each historical period is characterized by the transformation of cultural consciousness through the means of interaction between a person and the dominant social system. As a result, you can see the transformation of internal and external aspects into spiritual and cultural life. In the interpretation of Babur's personal life, from a psychological point of view, contradictory, intense and passionate repetitions of his inner and outer spiritual world, full of excitement, strengthening his human will with regular tests, can serve as the basis for a pedagogical description of such qualities as courage and bravery.

The prince, who from his youth was fond of literature, poetry, fine arts and the unique beauty of nature and loved it very much, in his teens changed the pen in his hand to a sword. It was these

¹ Один из областей (административно-территориальная единица) Республики Узбекистан
Cuest.fisioter.2025.54(2):764-777



complex changes that forced him to adapt to the demands of the ruling system and the needs of the dynasty, and when expressing a philosophical description in his personality, a consensus is formed between Romanticism and rationalism. The scene of changing internal and external qualities in Babur's personality can be seen in his works, literary and artistic heritage, and even in методах his management methods. Especially, the substantial descriptions given in Babur-naa-me clearly indicate howлрoor and broad знанияthe author's knowledge was.

If in history lessons, in order to form and strengthen the historical memory of young people on the example of Babur's personality, the main attention will be focused on the content of the events of his life, as well as on the actions of the author who dreamed and created this content, then y учащистudentsся will have the opportunity to learn and remember not only the portrait of historical events, aspects of their logical interrelation, the general historical, social, and cultural picture of life at that time. At the same time, relying on the "Babur-nam", which instills emotional experiences characteristic of each event, the values of time, the content of representations of that time, and the prevailing systems of thought, students and young people will be able toитremember the historical sceney and the historical period with which шагал в ногу the great personality Babur kept pace.

In scientific circles, especially in such social and humanitarian sciences as philosophy, sociology, psychology, philology, historical memory is sometimes considered as a form of memory, that is, only the state of remembering images of historical events. However, the social aspects of historical memory also serve as a factor that makes sense of its content, and its denial is one of the factors that cause the transformation of historical memory into an abstract landscape. Therefore, when fully describing the political aspects, economic indicators, cultural level and ethno-social landscape of socio-historical memory, life experience, managerial skills, subtle creative giftedness and other unique charismatic aspects of such personalities as Babur coincide and, are used as a learning tool. It should be emphasized here that the scientific interpretation of socio-historical memory mainly describes political, economic, cultural and ethno-social elements. This interpretation is an expression of the integrity of history and shows that all spheres of life consist of the interdependence of the elements of yesterday, today and tomorrow.

Political memory refers to information about the activities of social groups in determining the content and forms of government, the functions and tasks of political power, and relations with other states. Political memory is the memory of actions that represent the interests of political actors, i.e. groups and individuals. In this case, based on the position of a strong leader, i.e. a charismatic leader, it is possible to form an image of the politics of the era on the example of one person.



In our case, Babur's identity as a strong leader is proved not only by historians, political scientists, and analysts, but also by a historical source written by him. For example, as already noted, the first stage of Babur's political career was very difficult. Therefore, the state of that time, when he was mentally difficult and despaired of the betrayal of others, was expressed in his poems and other literary genres.

However, desperation could not, would not, break his political will. Babur left his country, but remained true to his great goals and went first to Afghanistan and then to India. In his poems gradually flowed a sense of love for the Motherland, longing for childhood, hope to return to his Homeland, which gave him new strength. As a result, in the second stage of his political career, he lays the foundations of a state that will become a great empire in the future. At the same time, he wrote the masterpiece "Babur-nameh"¹, which introduced him to the whole world.

The short description of BaburNameh also plays an important role in strengthening historical memory. For example, it covers the history of Mof Averaunnahr, Khorasan, Iran and Indian peoples not only from a political point of view, but also describes their socio-economic and cultural life during the period of which the author himself witnessed. Babur's talent was especially evident in his coverage of the ethno-social situation in India.

It is known that this work chronologically consists of three parts: the first part - from the second half of the XV century, the second part - from the end of the XV century to the first quarter of the XVI century, and the third part - from the first quarter of the XVI century and is devoted to the history of the peoples of Central Asia, Afghanistan, and Northern India. "Babur-nameh" perfectly depicts the political events of that time, the political and economic situation of the Ferghana region, its capital Andijan, as well as valuable information about the cities of Bukhara, Samarkand, Karshi, Termez, Urgench, Osh, YUrazepa, Shakhrisabz, etc.

If the young generation is presented with the materials of this book not only from the point of view of knowledge, but also from the point of view of education, in a consistent and logical connection, they will undoubtedly help in enriching their socio-historical memory and contribute to the formation of self-consciousness.

Economic memory is inherently more closely related to political memory. Because the organizational problems of economic management are solved in each society by methods specific to a particular political system.

¹ Воспоминания Захириддина Мухаммада Бабура
Cuest.fisioter.2025.54(2):764-777



If we turn to the state of this issue in the Baburi dynasty, then the same "Babur-name" contains many facts about current economic and social issues. They include information on the mutual political-economic and trade relations of the peoples of Averaunnahr, Khorasan, India, and Iran, as well as their geographical position, climate, flora and fauna, mountains, rivers, etc. This means that Babur's work contains rare information about that historical period and dynasty, which contributes to the formation of economic memory as part of the historical memory of that historical period. In addition, in his work entitled "Mubayin"¹, Babur explains the tax system of that time, the rules for collecting taxes, who and how much should be taxed under Sharia law, and other issues.

It is worth noting that the creative work carried out by Babur and his successors was an incentive to maintain economic life at a highly active level. Therefore, when forming historical memories in the minds of young people and gradually enriching them with socio-economic arguments, it is necessary to create a perfect and complete picture of historical memory and make it an integral part of education, otherwise the memory of our great ancestor will remain dry and moldy.

The content of cultural memory is related to cultural activities, and although it does not participate in the revision of public life, it is considered the most vivid and attractive part of historical memory. Cultural memory as a process of collecting, storing and interpreting the experience of social life provides an expression of the connection between generations. Here it is appropriate to recall the words of the great Jawaharlal Nehru about the extent to which Babur found a place in cultural life. "Babur is an extraordinary person," Nehru wrote admiringly. "He is an outstanding ruler, a Renaissance man who loves art, literature, and knows how to enjoy the beauty of life."

In Babur-name, the author's high thoughts and comments about Alisher Navoi, Abdurakhman Jami, Behzod, Mirzo Ulugbek and other scholars of that time attest to his valuable position in the political arena of cultural life. In addition, according to literary critics, Babur's works in the world of poetry, such as elegant ghazals and rubai, are among the rarest masterpieces of Turkish poetry, [4,250,] and such works as "Mubayin", "Treatise on Aruz"², "Hatti Baburiya"³ belong to the fields of poetry and language theory, Islamic jurisprudence.

¹ Философско-религиозное произведение, в котором Бабур изложил надлежащее исполнение пяти столпов исламской религии (написано в 1521 году)

² Тратат содержит изложение канонического аруза и характеристику некоторых особенностей применения системы аруза в поэзии на тюркском языке (написан в 1523-1525 г.г.)

³ Специальный алфавит, который изобрел сам Бабур при написании своих произведений.



In these works, Babur's pedagogical views are expressed with fine taste Баъра. Today's young people, as they begin to understand the true essence of these views, will first of all find a source of inspiration for realizing their identity, enrich their spiritual image, and strengthen their sense of respect for national values. Most importantly, it acquires the skills to step into the world of education and be able to understand the vital essence of nationality within the framework of universal values.

Discussion. In scientific research devoted to historical memory, along with political, cultural and economic memory, ethnosocial memory is considered as another part of the system of socio-historical memory. It is noted that it provides a unique absorption and popularization of socio-ethnic experience. Ethnic memory is a very important element of the human socialization process, which collects a complex set of information, knowledge, and character traits that regulate human activity. Because the human race, fascinated by the world of language, traditions, and education, realizes itself in the system of social values.

If the period before adolescence of a person is considered as the first process of socialization, then the individual enters society without a deep understanding of values. At the next second stage of socialization, a person acquires knowledge, skills, worldview attitudes, these factors select ethnic memory, and then a person begins to show a conscious reaction to social events. In our opinion, in the process of forming historical memory on the example of Babur's personality, it is necessary to pay attention to the pedagogical environment, the strength and priority of ethno-social memory. Because at the expense of ethno-social memory, if a person moves away from his own environment, then re-polishing this environment can further activate such qualities as personal purposefulness and initiative. Explaining to young people that Babur's worldview before adolescence and his experiences later in life were reflected in his work as vivid evidence will help strengthen their historical memory associated with Babur's personality.

In today's rapidly developing world of ideological confrontations, ethno-social memory becomes the basis of "spiritual stability" and helps to get rid of "spiritual weightlessness" or "spiritual weakness" in strengthening the immunity of young people.

Another aspect that is of interest to scientists and is considered an important factor in the formation of socio-historical memory in the image of Babur is Babur's pedagogy. The content of educational works, characteristic of his time and территория, которую he ruled was also expressed in a manner that depended on his pedagogical views. His ideas about science and enlightenment, morality, goodness, loyalty, patriotism, humanism, his views on justice, moral and educational thoughts have become very important even today. In the course of his extensive cultural, Cuest.fisioter.2025.54(2):764-777



educational, social and political activities, Babur paid special attention to science, education, and upbringing, and put forward the idea that being educated is a requirement of life.

Conclusions and suggestions. At the end of the article, it should be emphasized that the social significance of historical memory will never fade away as long as there is a noble intention to leave the nation a rich history, a beautiful past, a rich spiritual and cultural heritage left by its great ancestors and subsequent generations. Therefore, based on the multifaceted nature of historical memory, its study, generalization, and comparison from various aspects are among the main tasks facing modern science.

Especially one of the essential tasks of modern national pedagogy, in our opinion, is the scientific justification of the need for purposeful pedagogical influence on the process of formation and development of historical memory, especially in the historical context. This means that in accordance with the scientific interpretation, pedagogical support for the formation of historical memories should be aimed at practical and invaluable assistance in understanding a person's personality, connecting the past and present, present and future.

Today, the field of scientific research in the field of pedagogy has expanded, and it is time to pay special attention to the problem of forming historical memory in the framework of the formation of a person's worldview, self-awareness, and respect for national values. We considered it appropriate to classify pedagogical support and, accordingly, the educational significance of the formation of historical memory, considered on the example of Babur's personality, as follows:

1. Despite the fact that the process of forming the historical memory of youth and society on the example of the activities of great historical figures is a logical continuation of the process of forming the historical consciousness of society, the educational value of the exemplary virtues of these figures, who played an important role in the fate of the history of the people, has a special;

2. F) That famous historical figures, thanks to their dedication, loyalty and courage, always strive for the good of the country and the people, despite difficult conditions, facilitates the educational process and serves as a living model for strengthening the historical memory of the people, especially young people;

3. In the process of education, especially in order to form, develop or strengthen historical memory, in the events held, the historical merits of representatives of great ancestors on the stage of history will instill in the hearts of young people a sense of spiritual significance in relation to the history of the people and national values.



4. As for the process of forming historical memory on the example of Babur, his personal experiences, such as homesickness and nostalgia for the environment of the Homeland, serve to strengthen the youth's sense of favor and love for the country, homeland, and people.

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