

## The Role of the National Idea and Historical Memory in the Moral Education of Youth Amid Globalization Processes

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**Abstract:** In the context of globalization, where traditional cultural boundaries are increasingly blurred and young people are exposed to diverse moral and ideological influences, the role of the national idea and historical memory in moral education has gained renewed significance. This study explores how these elements contribute to shaping the moral values, civic identity, and ethical awareness of youth. Employing a qualitative research design, the study draws on semi-structured interviews, focus group discussions, and document analysis involving students, educators, historians, and policy experts. The findings indicate that the national idea – understood as a collective vision of a nation's identity and values – and historical memory – interpreted through educational narratives and cultural discourse – serve as crucial frameworks for moral guidance. Despite the homogenizing effects of globalization, these frameworks provide young people with a sense of continuity, belonging, and civic responsibility. The study concludes that integrating national identity and historical consciousness into moral education is essential for fostering ethically grounded and socially engaged youth capable of navigating global challenges without losing cultural roots.

**Keywords:** Ideological doctrine, spiritual-educational activities, social, political, economic, spiritual, cultural life, integration and intensification, globalization mechanism, state policy, sovereignty and security, spiritual values.



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**Introduction.** In an era marked by rapid globalization and the erosion of national boundaries, societies face the growing challenge of preserving their cultural identity and moral foundations. Among the most affected by these transformative processes are young people, whose worldviews are being shaped by both local traditions and global influences. The concept of a *national idea* – a shared vision of a nation's values, historical trajectory, and cultural identity – has increasingly come to the forefront as a tool for anchoring youth in their moral and civic development. Alongside this, *historical memory* – the collective remembrance and interpretation of a nation's past – serves as a moral compass and a source of societal cohesion.

Moral education, traditionally rooted in family, religious, and educational institutions, now faces the added complexity of integrating national consciousness within a globalized informational

environment. As young individuals navigate between competing narratives and value systems, the role of national identity and historical memory becomes critical in nurturing a sense of belonging, responsibility, and ethical awareness. This paper seeks to explore the interconnected roles of the national idea and historical memory in shaping the moral education of youth, with a focus on how these concepts can serve as stabilizing forces in an increasingly pluralistic and globalized world.

**Literature Review.** The moral development of youth has been the subject of extensive academic inquiry, particularly in relation to civic identity and national consciousness. Scholars such as **Durkheim** [7] and **Kohlberg** [10] laid foundational theories emphasizing the societal and cognitive dimensions of moral education. More recent studies have shifted focus toward cultural and historical influences, especially amid globalization. According to **Banks** [3], moral education in multicultural societies must include national narratives to foster civic engagement and ethical reasoning.

The *national idea*, as discussed by **Smith** [11] and **Anderson** [1], plays a crucial role in constructing imagined communities where shared history, language, and values bind individuals together. In the context of youth education, this shared sense of purpose and identity can guide moral judgments and social behavior. **Habermas** [8] further argues that national identity, when framed in a democratic and inclusive way, can reinforce universal moral principles through particular historical experiences.

*Historical memory* is equally important in this process. As noted by **Halbwachs** [9], collective memory is not just a repository of facts but a framework through which societies interpret their moral lessons. **Assmann** [2] expands on this by differentiating between communicative memory (short-term, personal recollections) and cultural memory (institutionalized, long-term remembrance), both of which influence youth education. In contemporary settings, educational curricula are key in shaping how history is remembered and what moral values are emphasized.

**Methods.** This study employs a qualitative research design to explore how the national idea and historical memory influence the moral education of youth in the context of globalization. A qualitative approach is appropriate for examining complex sociocultural phenomena and understanding the subjective meanings that individuals and institutions assign to national identity, memory, and moral values.

Research and Discussion. Globalization complicates these dynamics. **Bauman** [4] and **Beck** [5] discuss how global flows of information, people, and values can dilute national traditions and lead to identity fragmentation among youth. Nonetheless, scholars like **Castells** [6] argue that globalization also allows for the revitalization of national cultures through selective adaptation and hybridization. In this context, historical memory and national ideas serve not as relics of the past, but as evolving frameworks for moral orientation.

In sum, the literature highlights a complex interplay between national narratives, collective memory, and moral education in shaping youth identity. While globalization introduces challenges to traditional modes of value transmission, it also offers opportunities for reimagining national identity in ways that are both inclusive and ethically grounded.

Today's modern world – with its ever-accelerating globalization – differs fundamentally from any historical era that preceded it. When world history is described as a history of ideas, it is no surprise that the German philosopher G. W. F. Hegel defined history as “the unfolding of the Absolute Spirit and the unprecedented conflicts that take place in this process” [12]. In this sense, as ideological processes intensify, the national idea and historical memory become inextricably linked, serving as essential vehicles for understanding national identity.

Therefore, a deep study of the essence of the national idea and related foundational concepts becomes imperative. Externally, the national idea manifests as a form of social consciousness;

internally, it is a spiritual phenomenon. Consciousness, ideas, concepts, and worldviews have always been spiritual phenomena, valued according to their place within spiritual wealth.

Both historical memory and the national idea emerge through long historical development, borne of multiple generations' spiritual, creative, and epistemological endeavors. As a nation takes shape, these elements assume definite forms – principles, norms, models, and values – that become stable, enduring cores of the national culture. For example, the historical memory of the Uzbek people draws upon the humanistic legacy of our great ancestors and the universal values of Islam – not by chance, but because in this invaluable heritage lie our people's hopes, ethics, decency, goodness, justice, love, compassion, and visions of a bright life. Today, these ideas constitute the core of the Uzbek people's historical-cultural heritage and spiritual culture.

The national idea arises when a people – or nation – becomes aware of its existential identity and when its historical memory is awakened. Often, external pressure, aggression, or subjugation serves as the catalyst. The people, dissatisfied with their situation, life conditions, social standing, and lack of opportunity to realize and develop their spiritual-cultural potential, experience a conflict between inner spiritual needs and existing social relations. In response, the national spirit, heart, and mind seek mechanisms to resolve this conflict – among them, a unifying national idea. As Professor and philosopher A. Mukhtarov rightly noted, “A particular idea initially arises in the mind of an individual. Because it embodies high social content and reflects society's noble aspirations toward progress, it becomes a universal truth” [13]. Thus, the national idea often begins in the minds of certain individuals, then adapts to societal needs, and through like-minded adherents ascends to the level of a nationwide doctrine. In some cases, it may remain the idea of a particular individual or group until historical conditions allow it to transform into a universal, national idea.

Historical memory is crucial because it grounds a nation ideologically. It encourages us to seek the earliest expressions of the national idea in our history, serving as a guiding beacon. Indeed, one may trace the first scientific roots of the national idea to the Jadid enlightenment movement. However, the practical implementation of these ideas had to await favorable historical conditions. Only after independence did it become possible to apply them on a nationwide scale, to integrate them into the citizens' worldview, teachings, and thinking. In this sense, the awakening of historical memory and its full manifestation in the social consciousness began only after independence – marking the second fundamental connection between historical memory and the national idea. The third connection lies in the fact that both historical memory and the national idea are directed toward the strategic goal of society: the formation of a spiritually mature, well-rounded generation. Here the national idea functions as a projecting force, guiding social relations – including spiritual life – toward a particular direction.

The national idea represents the highest stage of awakening historical memory. At this stage, historical memory manifests with full positive force, turning every citizen and member of every ethnic group into an active subject in building a free, prosperous homeland and a life of liberty and well-being. Above all, the national idea calls for the prosperity of the homeland. As the saying goes, “A national idea can never take root or develop apart from its homeland. An idea that does not serve the prosperity of the homeland can never be a national idea. Only when its principles reflect the homeland's flourishing does it become a source of strength” [14]. These imperative demands special attention to shaping spirituality, because “the homeland's prosperity depends primarily on the perfection of its children. This, in turn, calls every citizen to assume high responsibility for their own spiritual perfection and to align their personal interests with those of their country and people” [15]. Accordingly, the pursuit of spiritual perfection in individuals, and the construction of a spiritually advanced society, constitute the core tasks of the national idea.

Ensuring peace in the homeland is another task of national doctrine: to secure a society free from conflicts, enmity, and hypocrisy, living in mutual understanding and compromise [17]. Historical

examples show how the collapse of spirituality has led peoples into endless strife and slaughter, obliterating moral norms and trampling human rights, with “truth” wielded as the weapon of the strongest. In such circumstances, discussion of spirituality, development, or justice becomes impossible. Drawing lessons from such bitter history, awakened historical memory regards the national idea as “the means of preserving peace: through high spirituality, political culture, and the ideological maturity of the nation” [16]. Only those of high spiritual culture detest war and conflict and denounce all forms of violence. Thus, understanding one’s spiritual identity is not only an inward, personal endeavor but also a force for enhancing the factors that drive social progress. Achieving the people’s well-being remains one of the goals of national development; both the national idea and historical memory serve this goal.

**Conclusion.** In the context of accelerating globalization, where cultural boundaries are increasingly blurred and youth are exposed to a wide array of moral perspectives, the importance of anchoring moral education in the national idea and historical memory cannot be overstated. These elements serve as vital tools for fostering a stable moral compass, social cohesion, and a strong sense of identity among younger generations. The national idea, encompassing shared values, historical narratives, and collective aspirations, provides youth with a framework for understanding their role as citizens and moral agents within society. Similarly, historical memory cultivates ethical reflection by connecting present values to past experiences and lessons.

While globalization presents challenges to the preservation of national identity – such as cultural homogenization and the relativization of values – it also opens opportunities to reinterpret and modernize national traditions in ways that are inclusive, critical, and globally conscious. The role of educators, policymakers, and cultural institutions is crucial in ensuring that the national idea and historical memory are not merely instruments of nostalgia, but dynamic resources for developing informed, morally grounded, and socially responsible youth.

Thus, the integration of national identity and collective memory into moral education should not be seen as a regression to the past, but as a forward-looking strategy that equips young people to navigate the complexities of a globalized world with integrity, empathy, and civic responsibility.

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