THE CONTENT AND EDUCATIONAL BASIS OF THE CONCEPT OF NATIONAL IDENTITY

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Abstract.

In this article, the processes of globalization of the world that are taking place today, the specific approaches given to the issue of identity in social sciences, the sociocultural changes taking place in the environment, including the classification of countries that have appeared on the world map, are described based on the explanation of scientific terms, at the same time, the concept of identity and the essence of its content, based on scientific-analytical conclusions, a wide study becomes relevant. In addition, in terms of a broad analysis of the concept of identity, the scientific basis of the interrelationship of small social groups, classes, territorial units, ethnic and national groups, peoples, social movements, as well as concepts related to the entire humanity at the state and global scale. illuminated with

Keywords.

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Introduction

Identity emerges in the process of social development and, in connection with the feeling of belonging to a certain structure, means the realization by a person that he is a part of this structure and has a specific place in its structure. Identity helps a person to meet his needs and find his place in society. And this, in turn, allows him to get rid of the worst pain - complete loneliness and doubts. Based on this, we gave our author's definition to the concept of identity: identity is a feeling of belonging to a certain integrated structure that arises in the process of development, as well as the fact that a person belongs to this structure and is part of a specific social group. means to understand that it is a part of By means of identity, a person satisfies his socio-cultural needs in the social space to which he belongs and finds his place in society through it". the leading and dominant sociocultural identity usually reflects not only the individual, but also the proportions related to the overall positive self-evaluation of the generation living in

the society or successful socialization into the social environment. For example, changes in the management apparatus of each era can create new interpersonal or intergenerational identities. For example, bread was inevitable for people in the 30s and 60s of the 20th century. But today's generation of bread it is completely incomprehensible to compare its value with the value of technical devices (computer, phone, various household appliances) in the android system. Latin (identus - identity, belonging, similarity) - a person's adherence to the social, economic, spiritual, and domestic moral stereotypes of which social group he belongs to. Identity arises in a person based on the questions of who I am, what is my difference from others, and for this, a person goes through a complex path in the process of self-realization.

Until recently, the concept of identity was hardly used in scientific debates. This term has not been the subject of theoretical and empirical study. It was not found in monographs, textbooks and magazine materials. We do not find this concept even in the latest editions of dictionaries of philosophy and psychology. Only in the last decades, the term "mididentity" began to appear on the pages of the national press. Nevertheless, it is still unfamiliar and incomprehensible to most students, and it is difficult to fit into the usual scientific categorical apparatus.

Experts divide the analysis of approaches to understanding national identity into instrumental, primordial and constructive approaches. These approaches are the cause of many discussions and debates in determining the factor of identity. Identity emerges in the process of development and means that people demonstrate their specific position based on the feeling of belonging to a certain integrated structure. Identity helps a person to meet his needs and find his place in society. And this, in turn, allows a person to get rid of the worst pain, that is, complete loneliness and doubts. According to the theory of P. Alter, the doctrine of national identity divides existing components into cultural-national identity and civil-political identity. According to him, the basis of cultural-national identity is traditions, customs, religious beliefs, language covers the generality.

Forms of civil and political identity are formed by an integrating factor related to the development of political consciousness and legal culture of the population living in the society, that is, collective identity*. American researcher K. Levin in his "theory of fields" identity is formed through: a) space and environmentb) (individual/state), "models the object and V) whyotspace (L-life). Being identity (L-identity) (YE-environment), K. Levin reorpadþiix, rapnexiit, ai ait, nia and other similar elements put in the following formula, that is, 1-EL or identity- (I)

whudud", wiqlim According to (E), "civilizations" and "ideologies" form nationalities based on (L).

Based on these theories, we structurally classified Karakalpak national identity in our research work: the following components: a) emotional-emotional component; b) behavioral component; c) cognitive component. A sense of self; national a) component: in turn, emotional-emotional b) pride; c) mood; g) national character; behavioral component: a) support of the civil position; b) show the citizens who belong to them; c) offer unity of social relations; cognitive component: a) national consciousness; b) we suggested that it constitutes the factors of national identity awareness (rationality).

In such a situation, the "crisis" of the previously existing "Soviet person" identity in front of the newly emerging existing ethnic identity is observed in the CIS countries. The emergence of negative heterostereotypes, their formation of a negative feeling related to ethnic identity, as well as a sharp feeling of "humiliation" and titul>, that is, cultural alienation from the main ethnos, were connected. In this, the syndrome of forced ethnicity is manifested, it is connected with belonging to a certain ethnic group against the will and desire of people and becomes an important characteristic in their social life and thinking. New ideological views began to determine the scope of a person's place, rights and obligations in society, as a result of which the self-identification of each member to the new system becomes higher. Naturally, any society wants the newly formed identity to acquire a positive meaning. A positive identity is characteristic of most people and shows a balance of tolerance towards one's own and other ethnic groups. On the one hand, it can be evaluated as a condition that ensures the independent and stable life of an ethnic group, and on the other hand, as a form of peaceful intercultural communication in a polyethnic world. "Each person," writes Abu Nasr Farabi, "is structured in such a way that he needs many things in order to live and reach the highest level of maturity." He can't get these things alone, he needs a team of people to get them. Therefore, it is only through the union of many people who are necessary for living, who deliver people to each other and help each other, that a person can reach the desired maturity according to his nature. The activities of the members of such a team as a whole can enable each of them to live and reach maturity. You supply each of these with the necessities of life and maturity. Therefore, the status of "norm" of positive ethnic identity is exactly that. In it, a person adapts to positive value relations with other ethnic groups through positive images of his ethnic group.

In the system of social sciences, identity, that is, belonging, is also expressed through the category of ameir. According to the form, ethnic affiliation is enriched with positive content and forms the feeling of mutual communication of different ethnic groups on the basis of "tolerance". In social life, the factor of "positivity" may not always have the same meaning. Unlike the theory of "cosmopolitanism" (which means "citizen of the world"), he prefers ethnocultural values with ethnic identity. A sociological wmeor can withdraw from a waynan or a wmbelonging> and show the features of wdifferent> (indifference) and hypoidentity (ethnonihilism). From the 90s of the 20th century, the sudden change of the world map and the emergence of a number of independent states developed the idea of "realization of identity" in the form of hyperidentity in scientific communication. In society, the support of ethnic and civil affiliations or their complete rejection grew stronger based on geometric progression. In turn, the acceleration of this factor in one way or another causes a feeling of inadequacy, restriction, and shame for the identity of the representatives of the ethnic group for certain ethnic communities. Having a negative attitude towards one's belonging in identity leads to the perception of certain difficulties in the person's social and cultural communication with the environment. As a result, the "ethnonihilistic" mood causes a person to be alienated from his ethnic affiliation.

Another form of affiliation is hyperidentity, in which group members are determined to attack each other in order to achieve ethnic superiority in society. In the literature of sociology, the term "ethnoegoism" is applied to the concept of hyperidentity, which is moving in relation to the existing type within the framework of impartial laws . Compared to the previous types, ethno-egoism acts in an orderly manner, and when communicating with members of an ethnic group in society, hatred, anger, or the problems of one's own people are one of the most pressing problems of the time.

its common aspects have been studied in different ways by representatives of different disciplines and experts. However, the specific aspects of the problem, especially specific aspects specific to certain ethnic groups, large or small nations, remain insufficiently analyzed. The German researcher V. Wundt puts forward the following ideas about the psychology of peoples: the psychology of peoples is an independent science, like individual psychology, which develops on the basis of individual mental processes. V. Wundt, equating the concepts of <nation> and wxalq, emphasizes the study of the research object of ethnopsychology along with the moral buds of language, folklore and traditions. It covers the imaginations, laws

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and their connection in a general form that live in the spirit of the people. Legends show the first content of imaginations in the spirit of emotional connection and grandeur, traditions reflect the general directions of the expression of imagination and grandeur, 3 - comments. Of course, ethnic identity expresses the psychology of the problem. Depending on the identity of a person, it is possible to predict the values and norms, interests and principles, stereotypes and guidelines that will accept or deny his behavior. As social identity focuses on the understanding of belonging to a social group, the values and guidelines that are important in this group, the established norms of the stereotypes, and the existing norms accepted for the society increase. It can be assumed that different types of identity are relevant for an individual in each case. That is, in this case, some particular identity emerges and becomes the main, wyetakchis (dominant). So, at this time, the individual, while realizing his belonging, ensures his dependence on a whole system of standards, values, etc. If a more detailed opinion is expressed, it can be said that the hierarchy of values is not permanent, it acquires actual importance at a certain time and reorganizes the behavior models implemented depending on the requirements of identity. Looking at the problem from this point of view, any actual social identity is expressed through behavior and judgments in the evaluation of inner essence. When an individual chooses this or that social space, he also chooses a specific identity for himself . However, unstable life changes people's position in society, i.e., if something is important in the social stages of life today, then the next day something else is "popular, influential, relevant". It cannot be guaranteed that the place will always be authoritative and useful. Naturally, an individual wants a stable affiliation, because changing conditions can derail his social and spiritual stability. Based on this, if ethnicity sometimes takes priority in him, sometimes there is a need for religious identity. According to experts, more than 1,600 nationalities and peoples live on earth today. If we look closely at the geographical map, there is no It can be seen that only about 250 countries are listed.If we look at the state of religious belief in them, the number is even smaller, maybe only a few dozen, or no. If we look at the difference between the sexes, the existing numbering system stops at only two, that is, male and female. If all the factors in our internal and external, economic and social policy are analyzed based on deep thinking, in order to pass complex tests, it is necessary to pay special attention to the mental characteristics and social levels that determine it, which is an important factor of identity. As a conclusion, it should be noted that the national

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identity system depends on the goals and tasks put forward in the manifestation of the potential of democratic thinking.

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