

§2.10. THE ROLE OF THE FAMILY IN THE FORMATION OF NATIONAL IDENTITY OF YOUNG PEOPLE

"Family traditions are the usual norms accepted in the family, manners of behavior, customs and views that are passed down from generation to generation. Family traditions and rituals are, on the one hand, one of the important signs of a healthy (by definition, V.Satyr) or a functional (as defined by E. G. Eidemiller and other researchers) family, and, on the other hand, the presence of family traditions is one of the most important mechanisms for transmitting the laws of intra-family interaction to the next generations of the family. Family traditions and rituals are based on ... historical traditions and rituals ..." Thus, it is the family that contributes to the preservation and transmission of national values. Ethnographic studies of the family and family traditions

Currently, there is a need for a comprehensive and in-depth study of the influence of folk traditions and customs on the educational process in various social institutions: the family, preschool institutions, secondary schools, as well as in higher educational institutions. This is due to the acquisition of state sovereignty of the Republic of Uzbekistan, the adoption of the Constitution of the Republic of Uzbekistan, the Law of the Republic of Uzbekistan. "On education", the development of the "Concept of the national school of the Republic of Uzbekistan", "The Concept of the development of preschool education" and other policy documents adopted in Uzbekistan, taking into account the socio-economic and spiritual development of society. In this regard, scientific research devoted to national traditions and customs as the centuries-old experience of the people, which is widely used in the process of moral education in the family, is transmitted from generation to generation as accumulated spiritual wealth, is of particular relevance.

Interpretation of traditions, customs as social norms and rules of behavior is found in ethnology, cultural studies, philosophical, sociological, demographic and a number of other branches of scientific research. In these studies, the concepts of "tradition" and "custom" are defined taking into account the tasks of each branch of social sciences. This is due to the fact that there is no single, generally accepted definition in the scientific literature. We have the right to note that many researchers approach the issue from different positions, primarily from the point of view of the problems they are interested in. Traditions cannot be only norms and principles of social relations, methods of social activity, heritage of the past or norms of human behavior. They consolidate the results of both past and modern public practice. They express the nature of social relations inherent in the community of people - nations, ethnic and social groups, collectives, etc.

Traditions are social and cultural heritage passed down from generation to generation and reproduced in certain societies and social groups for a long time. In our opinion, the educational function of traditions is the main way of inheriting the social accumulated experience of mankind in the field of education and personality formation in different periods of an individual's life. Customs are a rule of social behavior reproduced in a certain society or social group, rooted in the habit, way of life and consciousness of their members. Custom plays an important role in education, contributing to the introduction of the child to spiritual culture, forms an inherited stereotypical way of behavior, introduces patterns of behavior (so it is necessary to do or not to do).

The term "tradition", "custom" is often identified with the term "rite", "ritual", "ceremony". The rite, being a traditional symbolic action, accompanies important moments in the life and activities of an individual, a group of society, requires a certain type of behavior. It has emotional and psychological effects. An important social function of the rite, which includes a ritual, a ceremony in its structure, is the formation of moral qualities of a person. The rite can act as a norm of behavior, implements the norms of law,

forms stereotypical behavior, habits, which, in turn, have regulatory effects on people's lives.

Practice shows that for centuries traditions and customs have been and remain one of the effective means of introducing new generations to the life of society, the formation of a certain type of personality. The peculiarity of their educational impact is that they are not limited to any one age period of a person's life. Every person, living in a society, is always in the sphere of its customs and traditions.

The fulfillment of their requirements and prescriptions has a significant and permanent impact on the formation of a person's attitude, culture of feeling and behavior, on her relationship to the world around her.

Traditions and customs as pedagogical creativity of the people represent various forms and methods of pedagogical influence on feelings, will, consciousness and behavior of children. Being a social phenomenon, traditions also act in the form of principles, norms and rules governing the relationship of people in society and personal life, they are approved and supported by public opinion.

Comprehensive study and public assessment of the common foundations of national traditions and customs of the Uzbek people, as well as other peoples of the world, is the most important task of modern pedagogical science. It should be noted that many of its issues that have not received important coverage in historical and pedagogical science are in urgent need of in-depth, comprehensive creative development, especially the issues of moral, labor, artistic and aesthetic education of children in different periods of personality formation in the family.

The problem of family, family upbringing of children in accordance with generally accepted spiritual values is of particular importance during the period of changes in social structures and socio-economic relations. It should be noted that the events of recent years and changes in society are hard experienced by the adult generation. This has an impact on the younger generation as well. Children strive for self-affirmation and the manifestation of individuality. It is folk traditions and customs that act as the regulation of the behavior and activities of adults and children in the family and society, form the foundations of moral qualities, contribute to the revival of new spiritual values, enrich the cultural heritage of the people.

The family as a stable social community is an important factor in the formation of personality. It was and remains the most important educational institution, a source of transmission of social experience from generation to generation. Especially at preschool age, the family plays an important role in the socialization of a child. The foundation of personality is laid in the family. The first ideas, concepts, skills, attitudes towards people, moral norms of behavior, feelings are formed in the family.

The complex formation of personality from the first days of a child's life proceeds in the peculiarity of complex family and social relations. The need for scientific study of this problem is also due to the increasing role of folk traditions and customs in the formation of moral qualities of children in the family, on which the successful implementation of education reform largely depends. Based on the above, the study of folk traditions and customs, as well as the creation of a scientific understanding of the productivity and effectiveness of raising children in the family are important for understanding the ways of holistic formation of moral qualities of children in the family.

The degree of development of the problem. In the last 30 years, the ethnography of childhood has attracted the attention of ethnographers, ethnologists and representatives of other sciences in many countries of the world. This is evidenced by the scientific study of ethnopedagogics of the countries of the near and far abroad, presented in the works of the series "Ethnography of Childhood", which highlights the traditional forms of upbringing of children and adolescents in the family and society.

The fundamental research of M. Mead, I.S. Cohn, Yu.B. Bromley, S.M. Lurie and others had a decisive influence on the development of science studying the world of childhood, its upbringing, development and formation in various social institutions, factors of folk pedagogy in many countries.

It should be noted that for some time the problem of folk pedagogy was ignored, many traditions and customs were considered in the historical aspect, and not as educational values. In our opinion, this position was a kind of reaction to the religious concept of popular education and the influence of atheistic education conducted in the 20-80 years.

Many material and spiritual values were regarded as "remnants of the old life", "anti-national". As a result, the family gradually lost many positive traditions and, of course, educational potential. The tasks of improving the educational function of the family have determined the need for increased attention to folk traditions and customs as a factor in the formation of moral qualities of the individual. The issues of family education in the scientific and pedagogical literature are not sufficiently covered. The few studies and publications that have been conducted in different periods by ethnologists, educators, sociologists and representatives of other branches of science relate to certain aspects of family education and the use of traditions and customs in the upbringing of children.

The analysis of the essence of traditions and customs, their role in the spiritual development of society, the patterns of historical change are given in the works of A.K. Aliyev, A.N. Antonov, Yu.B. Bromley, N.P. Lobachova, V.D. Plakhov, I.V. Sukhanov and others. In the factual material, the authors reveal the patterns of the emergence and development of folk traditions, show the continuity, mutual influence and interpenetration of many elements of folk traditions and customs of the past with the customs and traditions of modern society.

Of considerable interest are the studies of folk pedagogy - Russia, Ukraine, Azerbaijan, Uzbekistan, Kyrgyzstan, Kazakhstan and other countries, considering folk traditions and customs as an invaluable spiritual wealth, the life experience of many generations and the wisdom of the people in the field of education and training not only children, but also the whole of humanity.

In philosophy, self-consciousness is awareness by consciousness of oneself, reflection of consciousness relative to oneself. Self—consciousness is simultaneously understood both as an act (activity) of self-reflection by consciousness and as a result of this reflection - self-knowledge. Self—consciousness is the condition that consciousness preserves itself in time - retains itself as one and the same consciousness. At the same time, they talk about the unity of self-consciousness. In turn, the unity of self-consciousness is the condition of all unity in the world. In a strictly philosophical sense, consciousness is always there - it can neither begin nor stop, because in a strictly philosophical sense it is understood as the very condition for constructing the world, as the very way of being and the reality of the world.

Self-consciousness is understood as the unity of the subject underlying all consciousness. National self-consciousness is the level of individual and social consciousness, a set of ideas, traditions and concepts of the nation that allow reproducing this community of people as a whole and classifying each individual to this social integrity. In other words, national identity is one of the forms of expression of the identity of the people and its representatives, due to the unity of their origin.

Some believe that the concept of "national identity" includes people's awareness of belonging to a given ethnic group, according to others - it has a deeper content and implies the attitude of individuals to ethnic values, the experience of belonging to a given ethnic group. It manifests itself in objective actions, judgments, in the spiritual creativity of people, their likes and dislikes, needs and attitudes.

It is necessary to distinguish between ethnic self-consciousness and self-consciousness of an ethnic community. Ethnic (national) self-consciousness is not only the consciousness of belonging to a particular ethnic group, but also the awareness of a person's actions, feelings, thoughts, values, motives of behavior, interests. The self-consciousness of an ethnic (national) community is the idea of a certain identity of its members. It also contains ideas about the typical features of "their" community: its properties and achievements as a whole. Unlike the ethnic (national) self-consciousness of the individual, the self-consciousness of the ethnic (national) community (like all forms of social consciousness) exists not only at the level of the individual, but also subpersonally, including in the objectified forms of social consciousness: in language, in works of folk art, professional art, scientific literature, moral norms and rights.

National identity is historically formed in the process of nation formation, through the recognition by representatives of the ethnic group of their origin and organic connection with their cultural and national roots, recognition of the distinctive nature of their native culture, language, national characteristics, mentality and a sense of national solidarity.

National identity is a reflection of the public consciousness of a particular ethnic community. G.V. Starovoitova defined ethnic identity "as a certain layer of public consciousness, which is limited by the framework of everyday experience, fixed in customs and traditions, and includes a direct reflection of practical activities, morals and norms of customary law, ethnic norms and morals, ideas about one's ethnicity, in a certain scale, correlating this ethnic group with others."

Much attention is paid to the development of problems of national identity at the present stage in the works of social scientists, such as Yu.Bromley, L.Drobizheva, M.Dzhunusova, S.Kaltachyan, K.Khababulin, etc.

From the point of view of L.Drobizheva, the modern understanding of national identity is associated with an expanded self-consciousness, in which all or most members of the community have "historical knowledge about their people, developed under the influence of state ideology or leadership groups, a certain attitude to their values, are ready to act in the name of common goals and interests, i.e. there is a consciousness of interests his nation, his people."

So, national identity is the awareness of belonging to a certain ethnic community, which is formed at the level of everyday consciousness, the stability of which is determined by the community of origin, national language, ethnic way of life, peculiarities of culture and behavior.

One of the stable elements of national identity is the national feeling. National feelings express not only an emotional attitude to one's own ethnic reality, but also "the nature of interethnic relations, wars, conquests, national expansion, etc."

Depending on the depth of development, the national feelings of different nations manifest themselves in different ways and at different levels. They reflect the specific living conditions of an ethnic group, its way of life and culture. The stability of national feelings is determined by the stability of the factors by which they are brought to life.

National feelings are closely connected with customs and traditions as the most generalized norms and principles of public relations, transmitted from generation to generation and protected by the power of public opinion (A.K. Aliyev, N.S. Sarsenbayev, N.D. Dzhandildin, etc.).

Customs and traditions are interrelated, interdependent and mutually transitive. Custom cannot exist without traditions, and vice versa.

National traditions are historically established, characterized by relatively firm continuity and stability of people's views and feelings, fixed in the customs and rules of their behavior. These norms or patterns of behavior, rooted in family and domestic or

national relations, are characteristic of groups of peoples close in their historical past, language, culture. Consequently, customs and traditions – the most stable phenomena of national identity – are developed in the process of long-term evolution, are transmitted from generation to generation and are firmly fixed in the minds of people, become their spiritual need and act as a powerful means of uniting and rallying people. National traditions and customs are involved in the formation of ideals, tastes, needs of the individual and his worldview. As social phenomena, they participate in the formation of life attitudes and beliefs of the individual, influencing the motivational activity of the individual.

In accordance with national attitudes, people specifically perceive the current circumstances and act in a national way when communicating with representatives of other nationalities. For the first time, L.M. Drobizhev defined the national attitude: the national attitude is the readiness of a representative of a certain nation for a kind of action, behavior in interethnic contacts.

Thus, national attitudes are an integral part of a person's national identity, form a certain attitude, and bring to life stereotypes of behavior and actions corresponding to social norms.

The nature of national identity can be explored through the knowledge of the functions that it performs.

The regulatory function of national self-consciousness is carried out due to the predominant influence of national specifics of thinking on the nature of perception and assessment of the situation of activity.

The cognitive function of national identity is expressed in the presence of specific cognitive and intellectual qualities that differ from those of representatives of other national communities. The cognitive function of national self-consciousness is manifested in the attitude of an individual, a group, the whole nation to the national history, language, system of values that have developed over the course of many generations.

The adaptive function of national self-consciousness is expressed not only in the adaptation of the organism to specific conditions of activity, but also in fixed ways of behavior and activity. Thanks to this function, the entry of the individual into the world of nationally colored and spiritual values, norms, attitudes, habits is ensured.

The phenomenon of national identity is associated with the process of identifying ethnospecific elements of material, social and spiritual culture. The functions of national self-consciousness are to fix specific, national-psychological traits and psychological separation or opposition on this basis of one national community to another. Thus, national identity affects the nature and specifics of the activity performed, the actions and behavior of representatives of a certain ethnic community.

The difference between national consciousness and national self-consciousness in terms of content, it consists in the formation of ideas, images, knowledge not only about one's community, but also about other communities. In other words, in contrast to the national consciousness, the formation of ideas, images, and knowledge not only about their community, as in the national consciousness, but also about other communities takes place in the national consciousness.

However, this does not mean that national identity and national consciousness are correlated as part and whole. Dialectics of their interaction

deeper and more complicated. Having much in common, being in unity, they are, nevertheless, not identical. This unity is dialectical, including a difference in both content and form.

The difference in form is that national self-consciousness manifests itself both at the level of the individual and at the level of the nation, whereas national consciousness, as a rule, at the level of the nation, i.e. the subject of national self-consciousness is a person

and national community, whereas the subject of national consciousness is the nation. The difference between national self-consciousness and national consciousness also lies in the fact that the emotional factor plays an important role in the former. This circumstance determines the place that both of these categories occupy in the structure of public consciousness.

National self-consciousness is a structural element of national psychology, which is part of social psychology and manifests itself mainly at the level of everyday consciousness. National consciousness is not a part of national psychology, it, as a rule, manifests and functions at the theoretical level of public consciousness. Naturally, these facets in the very structure of public consciousness are conditional and mobile. The most important regularity of the development of national self-consciousness is its determinism by the socio-economic and historical conditions of the life of the nation. The growth of national consciousness is contradictory, sometimes painful, which is due to its own contradictory nature. An important aspect in the development of national self-consciousness is the correlation in it of national and universal, national and universal values. It is also important to emphasize another point related to the formation of national identity. The fact is that there is a specificity of the formation of national identity associated with the number of national communities, i.e. large and small nations. National feelings, as well as the national consciousness of small nations, are especially acute. And this factor must be taken into account in the most serious way when conducting national policy. The process of formation of national identity is associated with the development of national languages. The language is the most important element of the national culture. The development of the national language acts as a prerequisite for the development of national identity.

Recently, in historical, socio-psychological and philosophical literature, the concept of mentality has acquired the rights of citizenship, the definition of which either does not occur at all in encyclopedic and educational publications, or, if present, is quite approximate.

Mentality is the most fundamental and profound, and therefore the least changeable in the social psychology of a large social group (class, nation, etc.), while political and ideological influence on it is relatively short-lived and leads only to quantitative, intra-dimensional changes in mentality.

The human mentality is characterized by the diversity and richness of its components: socio-cultural factors (social life and its structures), natural factors (the natural sphere of human habitation and its own nature), conscious factors (realized and evaluated by a person), unconscious factors (subconscious), rational factors (science, philosophy, ideology), factors emotional and psychological (attitudes, affects), social factors (going to society, sociality), individual factors (whose roots are in the intimate depths of the personality).

The mentality of a person is characterized by integrity, the presence of a certain qualitative core. All the factors that make up the mentality merge into a certain alloy, a structure that determines an individual's predisposition to think, feel and perceive the world in a certain way, act in a certain way, prefer or reject certain values, cultural codes, etc. In other words, the mentality acts as a certain basis for a holistic way of life of a person, determining both consciously and unconsciously the whole the line of human activity.

The mentality of a person develops in a long way. The history of the society in which a person lives, traditions, cultural codes, standards of behavior, style of thinking – all this has been developing for centuries. And all these factors affect a person, settle in him, turn into features of his mentality.

The mentality of a person is profoundly stable. Mentality can be designated as the stationary basis of a human being, which allows him to endlessly modify his behavior, while remaining the same.

The mentality of a person, being the basis of his being, acts as an active factor in human life. It encourages a person to take certain actions, follow certain values, prefer a certain culture, way of thinking and feelings. Mentality is the basis for a person's repulsion of everything that is alien to him, rejection of certain standards of behavior, ideas, etc. Mentality very powerfully determines the entire line of a person's life behavior.

Although the formation of mentality is influenced by a huge and diverse set of factors, mentality does not act as their simple consequence, a simple projection into the personal-individual form of being of these factors. The human mentality has its own qualitative diversity, and it exists, develops, and functions precisely according to the laws of its own qualitative nature.

National identity is one of the properties of a nation, which often has a decisive significance for distinguishing a nation from others. The development of national identity allows the nation to stand out and take shape in the form of a historically stable group of people, which at one time arose on the basis of a common language, territory of residence, economic life, culture and distinctive character. National identity is a process of self-knowledge and development of the national and cultural identity of a nation, as well as a human property that allows him to personally determine which nation he belongs to.

The phenomenon of national identity in the form of ethnic mythology arises at the early stages of human history. Its main function is to create the mental and socio-political unity of ethnic formations. The structure of national identity includes elements of the unconscious, including various archetypes and stereotypes.

Traditions and customs are rightfully considered the cultural heritage of each country. They are the basis of the life and formation of any nation. These two concepts reflect the habits and foundations of people, their identity and individuality. Customs and traditions serve as a memory of the history of the ancestors. They are adhered to and passed down from generation to generation. Each nation has its own unique history, which is easier to understand, knowing the traditions and customs that have been formed since ancient times.

Today it is important not to allow national traditions to dissolve in the conditions of globalization, global economic, political and cultural integration and unification, which entails rapid changes. A new type of civilization is being formed in the world community, based on the economic unity and indivisibility of humanity, on the one hand, and pluralism of cultures, religions, nations, on the other hand.

A sociological survey conducted by the Center for the Study of Public Opinion "Izhtimoy fikr" showed that Uzbekistan has recently been increasing interest in national traditions, rituals, customs and rituals, and the family plays a huge role in preserving national culture. National traditions are a form of transmission to new generations of elements of spiritual and moral culture (cumulative human experience, values, attitudes, behaviors) and have a high spiritual, moral and educational potential, thanks to which they can function as a means of spiritual and moral education of young people, which is transmitted through the family.

The family as the main institution and carrier of ethno-cultural traditions can be the most important social instrument of influence on the processes of social development, changes in cultural policy. It is she who is the bearer and keeper of traditional values.

Identifying the opinion of the population about the concept of "national identity" was one of the objectives of the survey. At the same time, the study focused on determining the level of knowledge of national values, peculiarities of following national traditions, rituals and rituals,

The main indicator of ethnic identity, as revealed by the survey, is the factor of belonging to one's own nation. The analysis of the results of the survey showed that the national feelings of Uzbeks are based on "love for the Land where I was born and where my ancestors lived" (71.9%), national traditions and customs (60.3%). The most pronounced attitude of Uzbeks is a sense of belonging to their nationality through their native language (56.2%), the following position is occupied by "A sense of belonging to their people and spiritual unity with them" (50.0%) and "My nation has a rich history, and I am proud of my nation" (47.8%) are also features of national identity our citizens. A small number of respondents (3.0%), who, according to their recognition, received a European upbringing, have recently begun to feel the need for a deeper study of the history and culture of their nation.

Representatives of different age cohorts are characterized by the importance of various components of national identity – from a lifestyle based on national traditions and customs, a sense of belonging to their people and love for the Motherland to a sense of the importance of their native language

The feeling of belonging to one's nationality, expressed in certain features, is characteristic of representatives of all nations living in Uzbekistan. Representatives of the nationalities of Central Asia – Kyrgyz and Karakalpaks are more characterized by love for the Land where I was born and my ancestors lived (88.9% and 87.2%, respectively). Representatives of the Karakalpaks more than other nationalities feel their belonging to the nation through national traditions and customs (80.9%) and through their native language (80.9%). These data confirm the optimality of the conditions chosen by the state, created for the development of patriotism, through instilling love for the Motherland and language policy.

In the course of the study, respondents' ideas about important factors of the spiritual self-determination of the Uzbek people were analyzed. Respondents were asked to use a list of statements to answer the question: "What do you think the Uzbek people are mostly known for in the world?"

Thus, a comparative analysis of empirical data made it possible to identify and compile a generalized idea of the Uzbek people about the Uzbek people: they are a people rich in their great ancestors, hospitality and hard work, historical heritage, peacefulness, scientific heritage, "White gold" cotton", spiritual and moral heritage, literary heritage.

The nature and level of religiosity of families in Uzbekistan was determined by a number of criteria – observance of religious traditions, rituals and rituals, visiting holy places and graves of deceased relatives, the observance of religious customs of a memorial nature.

In Islam, there is a specific ritual associated with religious services and holidays. Rituals and holidays are an inseparable part and are one of the main attributes of Islam, without which it is impossible to imagine this religion.

Thus, the study of national identity has theoretical and practical significance for the development of society. As can be seen from the study, the foundations of a person's moral education and cultural development are laid in the family, which form the norms of his behavior in the future, enrich the inner world. The family greatly stimulates his social and creative activity, contributes to the formation of a comprehensively developed personality. The stability of the institution of the family, its stability is the guarantor of the successful and comprehensive development of the country as a whole