

NATIONAL IDENTITY AS A QUALITY OF A PERSON: NATURE AND PEDAGOGICAL MECHANISMS

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Abstract. *The article discusses the actual problems of preserving national identity as a component of the spiritual security of society, the role of education, language, culture in its provision, as well as types of spiritual culture reflecting different connections between man and nature, man and society.*

Keywords: *national identity, spiritual security, nature, interpersonal communication, spiritual creation.*

Introduction. The problem of preserving national identity is becoming increasingly relevant every year from the point of view of its study, analysis and solution.

It is becoming more and more obvious that the problems that society is experiencing are closely related to problems and contradictions in the sphere of spiritual life, the level and quality of which creates the spiritual security of society.

The components of spiritual security are, first of all, the spiritual unity of society, its high moral and psychological state, the active life position of citizens aimed at developing and strengthening the state, and a high level of moral culture.

The need to preserve national identity is determined by the fact that threats to public security are caused by many dynamically changing interrelated factors. Various types of transformations do not fully take into account the national interests that have developed in society. Among the priority tasks of consolidating the nation are increasing the living standards of the population, reducing the level of emigration, modernizing government and society, and strengthening the spiritual and moral health of the nation. The relevance of the issue of national identity is also growing because globalization is now involving countries in an ever deeper immersion in a highly competitive global environment.

Main part. The psychological nature of national identity is associated with the basic tendency for a person as a social being to self-determine by attributing oneself to a group and identifying with it. Self-determination is an important element in the formation of self-identity, which lasts throughout a person's life. Avoidance of self-determination and, as a consequence, amorphous self-identity (ego-identity) cause serious harm to the entire system of goals and plans of the individual, making its self-realization impossible.

It is known that self-identity is mostly formed on the basis of a person's identification of himself as a member of different groups. Yes, when a person is asked to tell about himself, he first of all characterizes himself as a member of groups, for example: I am a student (identification with a group), a future teacher (with a professional group), I am a loving wife and mother (identification with a family group), and a big patriot of her homeland (identification with a group of like-minded people). Interestingly, group membership (real or imaginary) is a kind of starting point not only in the case of external self-representation, but also in the formation of the self-concept.

A person ascribes to himself certain properties based on internal experiences; it focuses on the properties of groups, and, as a derivative, ascribes the same properties to itself. Our Self

acquires semantic discreteness for us when we identify ourselves with groups or oppose ourselves to them.

To clarify the essence of national identity, it should be compared with ethnic, national, territorial, linguistic, civilizational identity. They are sometimes confused because they are all associated with patriotic feelings, but are fundamentally different from each other.

Each of them can have a significant impact on the course of the political process, but only some of them can be called political-psychological entities in nature. This is in particular, civil, national, civilizational identity [1; 134 pages].

They depend on the conscious choice of the individual and are associated with his political views. As for ethnic and territorial identities, they are rather of a natural, sociobiological nature. They are certain constants (yes, a person cannot of his own free will change either his ethnic origin or the territory that actually was and is his homeland). Linguistic identity by its nature is an element of ethnic identity, but in the modern realities of enhanced intercultural communications it also acquires political and psychological overtones.

National identity presupposes self-identification with an individual, with his society, regardless of his ethnic roots and national origin. Personalities are united by what unites the members of any organization - common organizational values, features of a common destiny, which is programmed by the same requirements, restrictions and opportunities for everyone.

The basis for the experience of national identity is the internal correlation of individuals with the state, a kind of dialogue with the state, into which it enters from time to time. This correlation is inevitable for every individual due to his natural interest in his own social self-realization. The latter usually occurs in certain forms specified by society, according to certain rules; it can only truly occur within a specific organizational space.

The government is the universal organization that produces the organizational place in which the social self-realization of every citizen must unfold.

This organizational space is determined primarily by the legal field created by the state (not only official legal norms, but also - even to a greater extent - actual legal practice); regulation of economic activity, standards of ordinary financial achievements.

The paradigm of modern higher education includes goals aimed at self-realization of the future teacher through the assimilation of a system of universal human values; correlation of oneself with the personal needs of the subjects of the educational process; on a system of student-oriented technologies, methods and forms of teaching, the introduction of a dialogic style of interpersonal communication, taking into account a wide range of individual personal qualities of students.

The meaning of the pedagogical process becomes the development, self-development, self-improvement of the personality of the future teacher, the intensity of the pedagogical influence on his inner world, his individuality. All this actualizes the problem of forming the professional identity of students [2; 54 pages].

By its nature, this phenomenon allows the student to adequately define himself in the profession according to his abilities, capabilities, interests, to realize and evaluate his strengths and weaknesses, to purposefully organize, regulate and meaningfully build his life and professional path, to successfully self-actualize in the profession.

In our opinion, a very important aspect of the formation of a future teacher is to identify oneself not just with a teacher, but with an ideal teacher and, as a result, acquiring the necessary

professional competencies, value orientations, knowledge, abilities and skills, as well as a wide range of professionally significant and personal properties that are inherent in such a model teacher and which are absent or weakly, not fully formed in the student.

In the process of identification, not only external forms of behavior of the individual role model are borrowed, but also prerequisites arise for the formation of certain personal structures of the one who likens himself to the model, namely ideals, worldviews, interests, etc. As you know, an ideal is a model, perfection, the highest goal of human aspirations.

The purpose of education cannot be put forward arbitrarily. It must correspond to society's idea of the ideal of the individual, include the sociocultural context, that is, a fusion of the social order of society and the pedagogical credo of the teacher. Raising the problem of the modern pedagogical ideal, it should be noted that it is associated with the existing readiness of future teachers for purposeful activities in the self-education of professionally significant qualities, constant self-development and self-improvement in the pedagogical field, i.e. in achieving professionalism [3; 221 pages]. During the period of the global economic crisis, the attention of scientists began to be attracted to areas of public life outside the economy, but somehow influencing it. Specifically, one of these areas was spiritual safety. Today, most countries are in conditions of a spiritual crisis; the depreciation of the basic spiritual values of society with its rich traditions, history, unique geography and psychological portrait of the nation has become increasingly noticeable. National identity is not an innate personality trait; it arises from the acquired awareness of a common culture, history, and language. To this may be added a sense of belonging to a particular state. Today the goal is to formulate and outline the most important measures to preserve national identity. This is, first of all, the development of national education, the need to reorient educational models.

This is a psychological process of identification, a cognitive and emotional assimilation by an individual of himself with another person, group, or ethnic community. This is the process of an individual's awareness of his belonging to an ethnic group, manifested in his own concept of Self in relationships with others.

It helps the individual master various types of social activities, assimilate and embody social norms and moral values. The origins of ethnic identification are in the past at a specific stage of the ethnogenesis of a community (the historical fate of its people, ethnic symbols of culture, traditions, customs, language, religion, territory, etc.). And the elements of ethnic identification include the degree of attribution of all processes of identification of the subject with his ethnic group [4; 76 pages]. Without a person, his creativity, intelligence, the stability and well-being of society is impossible. It is education that is a factor in economic prosperity and its most invaluable influence on culture allows us to consider it as the most important condition for the spiritual security of society. Among the threats to society, we should highlight the so-called spiritual all-absorption, which spreads among young people through the Internet and the media and gives rise to a morality of permissiveness. Setting up a system of patriotic education for youth, which has a clearly national character, will help formulate and implement new parameters of identity. Recently, the number of publications has increased, indicating the growth of a person's abnormal dependence on the Internet and information technology, which is regarded as a threat to consciousness.

The language issue in preserving national identity is not only a means of communication between people; the process of self-identification occurs through language. Language plays a

significant role in the moral education of the people, and especially the younger generation. Language carries an educational function that shapes the spirituality of the people. Language becomes a means of expressing one's thoughts and views and contributes to the aesthetic and cultural growth of a person. When touching on the language issue, we mean not only the formation of speech skills, but also the education and development of personality through language, and it is this content that presupposes all the foundations of language education. An urgent problem is the prestige of a language, which depends on many factors, the dominant among which is the informativeness of the language, that is, its use as a carrier of the most important information. The prestige of a language does not depend on the language, but on its speakers and respectful attitude. Love for the Motherland is impossible without love for one's native word, self-awareness as a person is impossible without awareness of oneself as a native speaker of the people's language, because language and culture form a single whole.

Language is a means of identifying speakers, demonstrating their belonging to one community, a certain identification. The identification (unifying) function manifests itself in the temporal and spatial dimensions. Each person has a unique individual linguistic "portrait", a linguistic "passport", which reflects all his national-aesthetic, social, cultural, spiritual, age and other parameters. The more fully the language functions in society, the more reliable the connection and the richer the spirituality of subsequent generations. The spiritual creative function of language is passing the baton of spiritual values from generation to generation. Spiritual creativity is, first of all, the process of enriching and building a person's spiritual world, saturating it with the values of education, culture, science, humanism, high morality, moral and aesthetic actions, strengthening the human spirit, cultivating the heart ready for good and bright deeds. Spiritual creativity creates a unique face of a person - a bearer of spiritual culture, universal and national values. And, in turn, spiritual culture influences the development of human integrity. All types of spiritual culture form specific qualities that reflect different connections between man and nature, man and society, man and man. This includes intellectual, moral, aesthetic, artistic, ecological, economic, communicative, political and other cultures. And each of them makes its own unique contribution to the creation of the spiritual world of man.

Conclusion. Therefore, it can be stated that the question of identity is ultimately, and perhaps primarily, a question of security. The national interests of society in the spiritual sphere should consist in the establishment of the ideals of high morality and humanism, the development of centuries-old traditions, as well as the spiritual and intellectual development of society. The above will contribute to the achievement and maintenance of social well-being and spiritual coherence. Spiritual security requires adequate social values, a positive attitude towards them by the vast majority of the population, which is directly related to society's trust in the state, authorities and the willingness to identify with them.

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