



SOCIO-PEDAGOGICAL PRINCIPLES OF NATIONAL IDENTITY FORMATION IN STUDENTS THROUGH SPORTS

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<https://doi.org/10.5281/zenodo.7964702>

Annotation: In this article, the theoretical-methodological foundations of the formation of national identity in students through sports, the role of national traditional values of holidays, ceremonies, customs and events as a source of national education are of particular importance. playing was explained.

Key words and phrases: sports, folk traditional values, intercultural relations, practical skills, continuous education, individual qualities, economic development, educational standards, education and training, scientific-methodical, subjective innovation in students.

INTRODUCTION

Today's processes of globalization of the world, the specific approaches given to the issue of "identity" in social sciences, socio-cultural changes taking place in the environment, including the classification of newly emerging countries on the world map, are explained on the basis of scientific terms, at the same time the concept of identity and 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 article is the interdependence of small social groups, classes, territorial units, ethnic and national groups, peoples, social movements, as well as concepts related to the whole of humanity on a state and global scale. illuminated with

Identity emerges in the process of social development and, in connection with the feeling of belonging to a particular structure, means the realization by a person that he is a part of this structure and has a specific place in its composition. 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 own author's definition of 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 has a specific social means realizing that you are part of a group. 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. However, in some cases, identity is recognized by the factors of national spirit, character and self-awareness.

Sociocultural identification, which is considered the leader and superior in the society, usually reflects not only the individual, but also the proportions related to the all-round positive self-evaluation or successful socialization into the social environment of the generations living in the society. The place of this or that identification in the social structure can change under the influence of changes in the socio-cultural context. For example, changes in the governing apparatus of each period may give rise to new interpersonal or intergenerational identities. In particular, in the 30s and 60s of the 20th century, it was

inevitable that bread would act as a reward. But for today's generation, it is completely incomprehensible to compare the value of bread with the value of technical tools (computer, phone, various household appliances) in the android system. Latin (identus - identity, belonging, similarity) - a person's adherence to the social, economic, spiritual, domestic, moral stereotypes of which social group he belongs to and within this social group. Identity arises in a person on the basis of the questions "who am I", "what is my difference from others", and in this, a person goes through a complex path in the process of self-realization.[1]

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 "identity" 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 adapt to the usual scientific categorical apparatus.

METHODS

Experts divide the analysis of approaches to understanding national identity into instrumental, primordial and constructive approaches. It is these approaches that 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, it covers the basis of cultural-national identity - traditions, customs, religious belief, common language. Forms of civil and political identity are formed by the integrating factor associated with the development of political consciousness and legal culture of the population living in society, that is, collective identity.[2]

American researcher K. Levin, in his theory of "field theory", defines identity as: a) "subject" (individual/state), b) "environmental space" (Ye-environment) and c) "life space" (L-life) is formed through. Modeling identity (I-identity), K. Levin puts geographical, historical, religious, language and other similar elements into the following formula, i.e. $I = E - L$ or "identity" (I) "territory", "climate" (According to E) "civilizations", "ideologies" (L) constitute the nationality.[3]

Based on these theories, we classified the structural components of Karakalpak national identity in our research work as follows: a) emotional-emotional component; b) behavioral component; c) cognitive component. In turn, the emotional component is: a) national feeling; b) pride; c) mood; g) national character; behavioral component: a) showing a civil position; b) to support the citizens to which he belongs; 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. This was connected with the emergence of negative heterostereotypes, the formation of negative

feelings related to ethnic pride, as well as a sharp feeling of "humiliation" and cultural alienation from the "titul", that is, the main ethnic group. In this, the "forced ethnicity syndrome" is manifested, which "against people's will and desire, is connected with belonging to some ethnic group 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 each member's self-identification with the new system becomes higher. Naturally, any society wants the newly formed identity to acquire a positive meaning.

A positive identity is common to most people and shows a balance of tolerance towards their own and other ethnic groups. On the one hand, it can be evaluated as a condition that ensures an 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 cannot 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 supply people to each other and help each other, that a person can achieve the maturity that his nature aspires to. The activities of the members of such a team as a whole can enable each of them to live and reach maturity. It supplies each of these with the things necessary for survival and maturity".[4]

In the system of social sciences, identity, that is, belonging, is also expressed through the category "norm". According to the form, ethnicity forms the feeling of interaction between different ethnic groups on the basis of "positivity" with the support of "tolerance" enriched with positive content. In social life, the "positivity" factor may not have the same meaning all the time. In contrast to the theory of "cosmopolitanism" (meaning a citizen of the world), he prefers ethnocultural values with "normative" ethnic identity. The sociological "norm" may deviate from "identity" or "belonging" and show the characteristics of "indifference" (indifference) and hypoidentity (ethnonihilism).

Since the 90s of the 20th century, the sudden change of the world map and the emergence of a number of independent states have developed the idea of "self-awareness" in the form of hyperidentity in the scientific dialogue. In society, support for ethnic and civil affiliation or complete rejection of them has increased based on geometrical progress. In turn, the acceleration of this factor in one way or another causes a feeling of inadequacy, limitation for certain ethnic communities, and a feeling of shame for the identity of the representatives of the ethnic group. 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 belonging is "hyper-identity", in which group members are determined to achieve ethnic superiority in society, based on the principle of aggressiveness. In the sociological literature, the term "ethnoegoism" is applied to the concept of hyperidentity, which refers to the existing type within the framework of impartial laws. Compared to the previous types, "ethnoegoism" behaves in an orderly manner and shows "hate", "anger" or the feeling of gaining the right to solve the problems of one's people at the expense of others when communicating with members of some ethnic group in society.

Despite the fact that the scientific study of the psychology of peoples is one of the most urgent problems at all times, its common aspects have been studied in different ways by representatives of different disciplines and specialists. Nevertheless, 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 thoughts 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".[6] Equating the concepts of "nation" and "people", Wundt emphasizes the study of the research object of ethnopsychology along with the moral buds of language, folklore and traditions. "Language covers the imaginations, laws and their connection in a general form that live in the soul of the people. And legends show the first content of imaginations in the spirit of emotional connection and grandeur, and the common directions of the expression of imagination and grandeur in traditions are reflected"[7] - he comments. Naturally, ethnic identity expresses the psychology of the people.

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 formed stereotypes and the existing norms accepted for the society increase in viability. It can be assumed that different types of identity are relevant for an individual in each case. That is, in this case, a particular identity emerges and becomes the main, "leading" (dominant). So, at this time, the individual, while realizing his belonging, ensures his dependence on a whole system of norms, values, etc. If a detailed opinion is given, 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 evaluating 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 place in society, i.e., today something is important in the social ladder of life, and the next day something else is "popular, influential, relevant", the position an individual occupies in the society at the moment. cannot guarantee that the site will always be valid and useful. Naturally, an individual wants a stable affiliation, because changing conditions can derail his social-spiritual stability. Based on this, sometimes ethnic affiliation takes priority, and sometimes religious identity is needed.

According to the recognition of experts, representatives of more than 1,600 nations and peoples live on earth today. If you look carefully at the geographical map, you can see that only about 250 countries are listed. If we look at the state of their religious beliefs, the number will be reduced even more, maybe it will be only a few dozen or not. 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 policies are analyzed based on deep thinking, in order to pass complex tests, special attention should be paid to the mental characteristics that are an important factor of identity and the social levels that determine it. In conclusion, it should be noted that the system of national identity

depends on the goals and objectives put forward in the manifestation of the potential of democratic thinking.

Results (Results). National feeling, self-awareness and its essence began to be seriously studied only in the seventies of the last century. For example, while analyzing the concept of national psychology, N. Zhan-dildin tried to shed light on the national feeling and its psychological characteristics. In his opinion, the national feeling is a complex set of unique manifestations of the human spirit, which develops not only in one's own nation, but also in other nations, with the change in the way of life of mankind. These changes directly or indirectly affect the fate, pride and dignity of the nation, and are reflected in its place in history and relations with other nations.[7]

In our opinion, N. Jandildin correctly shows the social determinism of national feelings, i.e., the interaction and connection between nature, social phenomena and laws of human will and behavior. After all, only a nation that has realized its identity naturally accepts and respects the customs, traditions, faith, lifestyle and worldview of other nations. National self-awareness is expressed and realized as a psychological phenomenon in the spirituality of subjects. Spirituality is a complex and ambiguous concept. It covers many aspects of human mind, thought, beliefs, cultural heritage and system of modern scientific and literary values, traditions, rituals, religious beliefs. In turn, each of the listed phenomena consists of many specific values. Naturally, not all of them are of equal value in terms of their capabilities, serving the needs of independence, and their impact on society and people. In the face of the science of psychology, the need to distinguish such psychological phenomena from this complex phenomenon is clearly defined, taking into account them will help the formation of national self-awareness.

In fact, at a time when the danger of information and external negative influences is increasing, studying the specific characteristics of each stratum and social category of the population, implementing practical works and activities that shape their national identity. it is necessary to develop methods.

Recently, interest in national self-awareness is observed not only in socio-political, astrology, historical, but also psychological approaches. A.B. Bagdasarov analyzes the concept of national self-awareness from the point of view of the whole world: national self-awareness shows social, political, ecological, educational, aesthetic, philosophical, religious views and religious development in different nations. reflects In this regard, national thinking reflects the socio-economic, political, and life processes of nations, as well as national education.[7] G. Nikishov focuses on the meaning of self-awareness: self-awareness is not found in a person's individual rational state or mind, but in deep understanding, emotion, and many factors contribute to its development, intuition. and intuition is affected. In Russian, it is recognized as a simple soul.[8] According to P. I. Kovalevsky, national thinking has an intellectual nature. "Consciousness of national identity," Kovalevsky writes, "is considered an act of perception, in which a person considers himself a part of the nation." This is the effect of understanding the basis of the beginning of life and the mutual harmony of goals, which includes the whole nation and its individual members".[9] G. P. Fedotov believes that in studying the problems of the nation and national self-awareness, it is necessary to first understand the history of existence of a nation, its aspirations to build a state.

In the development of national identity awareness, the main spiritual tasks are assigned to intelligence, that is, this concept has a political character. Thus, self-awareness is formed at the subconscious level and becomes invisible at the level of thinking; reflects the views of individuals trying to preserve their national characteristics.

N.V. Koksharov lists the main factors in the formation and development of national self-awareness: culture, science, language, educational system, intellectuals and self-control. Language is the basis of national culture, and the loss of language is the first step to the loss of national thinking.

Discussion (Obsujdeniye/Discussion). The main place in this is the development of science, the formation of personnel who can combine national culture and nationality, modernity and historicity. National identity and national spirit are interrelated and are based on each other. Just as national thinking affects culture, human culture also affects the spirit of religion. One of the necessary components of national identity is memory. Thanks to it, an unbreakable chain and connection is formed between ancestors and descendants. A person's memory forms his conscience, attitude to the past, respect for relatives and friends. The historical memory of the nation forms the climate of the nation, in which the nation lives, in which all cultural development is manifested. Ethnostereotypes are the dimensional form of national thinking, which play an important role. Ethnostereotypes study human socialization and acculturation. Ethnostereotype is a socially based systematic image or other ethnic image. Stereotypes are a person's desire for abstract concepts and are a characteristic of the general association of people. They are formed in general ethnic communication and are formed from unorganized information concepts. In this regard, stereotypes are formed on the basis of selection.

CONCLUSION

Categorization is related to "us-them", individual social groups. At the same time, the process of differentiation and identification is a whole, which forms social affiliation - considers oneself a member of a certain group. The main place in culture is focused on belonging. In it, religious adaptation is taken as an important criterion, and thus the approach to the Western and Eastern worlds comes forward. These ideas are manifested in cultural socialization and contact with other peoples. The main part of these imaginations is formed from the common history, culture, tradition, statehood imaginations. Thoughts, beliefs, and ideas are reflected in ethno-social imaginations, and they find their reflection in legends. At the same time, ethnicity shows the structure of the system and the layer between other ethnic groups. With its help, a person finds his place in society and begins to learn behavior inside and outside the group. A person compares himself with an ideal in ethnic affiliation and looks for someone similar to him. However, ethnicity is an important part of this ethnic society. In addition, it gives a person a lot of opportunities to find and establish his place. These opportunities rely on the ethnic community and have spiritual ties to it. The sense of national identity has a national character. National character is a special, physical, mental quality that manifests the imagination of one or another nation. The history of each nation is full of complexity and contradictions. Therefore, the character of each nation is also complex and geographically influenced. National character is divided into 2 groups: natural-biological and social-cultural. In the first group of factors, people belonging to different social strata reflect their own different norms; reaction and temperament, society is defined by different value systems. Therefore, according to T. G. Grushevskaya, social values lie under the national

character. The stagnation of values ensures the stagnation of the nation and society. Thus, the understanding of national identity is determined by culture and is manifested at the level of national character. understanding, making the country important through religious unity, language and traditions, values and respect for other societies. Three main factors are indicated in this direction.

Only a person with national self-awareness knows the value of the Motherland. The homeland begins with the village where one was born and raised. It is self-evident that when a person has a conscious understanding of my Motherland, my country, my place, this people lives in the pain of this nation, and sacrifices himself for its development. The educational system is very important in this. Because educational activity forms a person's worldview, ensures the effectiveness of future labor activities and a prosperous future.

Conclusion (Zaklucheniye/Conclusion). In conclusion, we would like to make the following points,

creation of differential pedagogic-psychological programs in educational institutions that help students to realize their identity by inculcating national-ethical qualities in accordance with their age, as well as a circle with leading, exemplary, heroes of our time in various fields with young people holding conversations and meetings; taking into account age and psychological characteristics in order to develop spiritual and moral qualities in them is one of the urgent tasks today.

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