



ETHNOCULTURAL IDENTITY IN THE CONTEXT OF GLOBALIZATION

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ANNOTATION

In conditions of ethnic and cultural diversity, in conditions of intensification of intercultural interactions, individuals have the right to cultural freedom, the right to choose a cultural identity.

KEY WORDS: *national culture, cultural identity, globalization, public life, ethnic cultures, national values, cultural diversity.*

Globalization is a complex process that covers all spheres of public life. Globalization has both positive and negative aspects. Globalization processes allow peoples to interact closely with each other, intercultural contacts contribute to the rapprochement of peoples. The spread of the same cultural patterns, the openness of borders for intercultural interaction lead to the erasure of cultural differences, to the loss of cultural identity. The leveling effect of globalization on ethnic cultures causes opposition from ethnic groups. The formation of a global culture is simultaneously accompanied by the growing interest of peoples in their own roots, the desire to counteract globalization processes, and the preservation of their identity and uniqueness. Globalization is also associated with the process of growing interest in one's own culture, traditions and customs of one's people. In this regard, the problem of ethnocultural identity is being actualized. The problem of ethnocultural identity is relevant in the modern world, which is characterized by the intensification of intercultural relations and interethnic contacts. In the context of globalization, the efforts of ethnic communities and states to preserve their cultures are being actualized, and ethno-protective mechanisms are being launched.

Ethnocultural identity is one of the most important factors that can protect and preserve ethnic culture.

An individual has the right to choose the culture, values, norms of which are more preferable for him. The choice of cultural identity is influenced by the status of culture. An individual may prefer to choose a culture that occupies a dominant position in society. Cultural diversity enables an individual to exercise his right to cultural freedom. Different cultures have different status. Belonging to the dominant culture gives the individual wide access to its cultural values, the opportunity for self-realization and social growth. The choice of a dominant culture may also be caused by the fact that an individual may feel a sense of shame for his culture or a sense of inferiority of his culture. The right to cultural freedom exists alongside the right to distinction. The right to distinction means that an individual can learn his own language, join and assimilate the values of his ethnic culture. The right to distinction makes it possible for an ethnic culture to exist and develop, to preserve its identity and uniqueness. Ethnocultural identity means a person's awareness of his belonging to a certain ethnic culture, allows him to determine his place in the cultural space, gives a person freedom to navigate the world. However, to belong to an ethnic culture, it is not enough only to identify a person, it is necessary that representatives of this culture and representatives of other cultures accept his identity.

Ethnocultural identity, which is a protective mechanism of ethnic culture, is formed in the process of ethnic socialization. In the process of socialization, individuals assimilate the values of ethnic culture. By assimilating their native language, values, meanings, and behavioral stereotypes, an individual becomes a carrier of their culture. The process of socialization involves the assimilation of the native language, which is an important element of ethnic identity, the immersion of an individual in an ethnocultural environment forms common features of their mentality, common worldview, and a similar picture of the world. The stable values of ethnic culture are a factor of support in an unstable world. They provide support and a sense of protection in an environment where globalization leads to the loss of stability of many social institutions.

In conditions of instability, a person turns to the values of ethnic culture, which over the centuries has shown its viability, the stability of its norms, traditions, and customs. Ethnocultural identity gives a person a sense of psychological comfort, a sense of protection and support in the context of globalization.

Ethnocultural values include two main aspects - material and spiritual. The material includes language, customs and traditions, history, literature, folk crafts, dance and musical culture, historical monuments, oral folk art, etc. The spiritual is based on such concepts as historical memory, historical heritage, moral ideals, role models, respect for ancestors, work, love of nature, Homeland



and others. Ethno-cultural values have the potential to overcome cultural problems generated by the process of globalization, ethno-culture is based on values that encompass religious worldview, etiquette, cult, ethics, customs and traditions, folk art, architecture, everyday life, forms of interpersonal communication. Ethnoculture is fixed in ethnic constants, which represent "paradigmatic forms of ethnic consciousness", including religion, worldview, language, practice, historical patterns, common ancestry and Homeland. One of the components of ethno-cultural values is language as an integral part of the culture of the people, so ethnic self-identification is expressed more highly when a person speaks their native language well. Language is an internal link of a person with his ethnic culture, contributes to strengthening his desire for integration with his native ethnic group.

It should be emphasized that ethnocultural education is aimed at "strategically important processes of ethnic identification and intercultural integration", therefore, in our research we pay special attention to them. Due to the heterogeneity of the concept, it is worth emphasizing that by ethnocultural values we mean a set of values of world national and folk culture based on three interrelated value levels and objectified in cultural monuments, historical heritage, language, worldview focused on ethnic identification and national integration. Ethnocultural values are considered at interrelated levels based on eternal higher humanistic values. The next level contains family and natural values that combine the values of each individual nation, the last level combines historical and ethnic values, including the values of a particular ethnic group with a common historical picture.

An actual approach to education and socialization is an ethnocultural approach based on the principles of ethno-culture, naturalness, cultural creativity, dialogue of cultures and tolerance, contributing to creative development, instilling love for nature and preserving ethnic values. Guided by the principles of a systematic approach, we will consider the key concept of "ethnocultural values", highlighting the following components in it: cognitive-active, emotional-moral and value-semantic.

The cognitive-activity component represents the amount of knowledge necessary for a high level of formation of ethnocultural values: a set of theoretical knowledge about the peoples inhabiting the country, a small homeland, general knowledge of folklore, the basics of folk crafts. In this case, it is necessary to dwell in detail on what includes the minimum amount of knowledge necessary for the implementation of pedagogical activities for the formation of ethno-cultural values:

- To know the specifics of the historical evolution of ethnic communities;
- To know general information about the diversity of theories of the origin of ethnic groups;
- It is easy to differentiate concepts "ethnos", "nation", "nationality";
- Have an idea of the ethnopsychology and behavioral patterns of certain ethnic groups;
- To know the history and culture of the small homeland and be able to present it in the context of national state policy.

Presenting the necessary minimum of knowledge that a teacher who carries out ethnopedagogical activities should have, it is necessary to competently master the material, be able to present it correctly, and broadcast positive attitudes. For the successful realization of this goal, it is necessary to have empathy, to be creative in the pedagogical process:

- To use means of harmonization of interethnic relations;
- To use knowledge, skills and abilities to resolve interethnic conflicts.

Thus, the teacher translates his knowledge, the child learns from experience, the formation of such personality qualities as interest in knowledge, learning in practical activities - in the process of play or creativity. The formation of the cognitive activity component is carried out by stimulating ethnocultural awareness and indicates the relevance in the modern world of addressing the issue of the formation of an ethnocultural personality, the development of intercultural communication skills. The term "ethnocultural awareness" means "integrative personal education", characterized by a certain set of ethnocultural knowledge, acting as a factor of "effective intercultural interaction", which is realized in the formation of a positive, respectful attitude towards ethnic groups and cultures.

The next component is emotional and moral. This component implies moral education through emotional and aesthetic influence.

Thus, with an aesthetic effect on the emotional sphere of a teenager, moral education is carried out. The moral and aesthetic component includes the ability to receive aesthetic pleasure from creativity (the results of creativity and the process itself), which reflects the peculiarities of ethnic culture, creativity, reflection on creative activity, indirect formation of such personality qualities as politeness, tact, tolerance, loyalty, respect for nature.

The value-semantic component is an integral part of the ethno-cultural values of a person, including value orientations (man, love, goodness, nature as a source of life, the personification of mother, Homeland and common home, family, fatherland, patriotism, traditions of the native people), as well as ideological attitudes that are formed under their influence.

When the term "ethnocultural values" is used in our study, it means a set of spiritual values objectified in certain material objects, norms of social behavior and in the self-identification of a subject with a certain ethnoculture.



According to social needs, this concept refers to cultural values, since it covers national customs and traditions, patterns of behavior, folklore, folk crafts, worldview and language. According to the subjects of satisfaction, it refers to social values. In terms of content, ethnocultural values are inextricably linked with humanistic, universal, natural, and family values, historical and ethnic values.

The criteria of their formation that we have identified correlate with the component composition of ethnocultural values. So, the cognitive-activity component is revealed in the following criteria:

- Knowledge of ethno-cultural norms of behavior in communication (ascertaining - 34%, forming - 62%);
- Knowledge of customs, traditions, norms and rules of conduct (ascertaining - 52%, forming - 66%);
- The desire for active activity and the need for self-realization (stating - 29%, forming - 47%);
- Readiness for positive interaction with representatives of other ethnic groups (stating - 22%, forming - 38%).

Criteria of the emotional and moral component:

- The ability to empathize, receptivity to the feelings of other people (ascertaining - 34%, forming - 52%);
- Tendency to open expression of emotions (stating - 26%, forming - 43%);
- Striving for moral behavior based on awareness (stating - 23%, forming - 56%).

The value-semantic component is implemented through:

- Awareness of one's own nationality (stating - 64%, forming - 72%);
- Mastering the concepts of "folk culture" and "national dignity" (stating - 42%, forming - 69%);
- The ability to analyze situations and problems in relationships, including with representatives of other ethnic groups (stating - 46%, forming - 62%).

Thus, addressing the problem of the formation of ethnocultural values is determined by the priorities of modern national policy: the importance of ethnic identification and intercultural integration, which are difficult to achieve in the practical pedagogical process if attention is focused exclusively on patriotic or ethnic education.

In our research, we proceed from the essence of a key concept consisting of three interrelated levels that follow from each other: higher and humanistic values, natural and family values, historical and ethnic values, which are objectified in cognitive-activity, emotional-moral and value-semantic components. The components, in turn, are based on mastering the theory of material, certain rules of conduct and the desire to take the initiative. Having considered the preliminary practical results according to the criteria of formation of each component, we can conclude that the development of components of ethnocultural values is carried out in certain pedagogical conditions.

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