

Identity of Personality and National Culture

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Abstract

The article reveals the importance of identity formation for the psychological and spiritual development of an individual. The author claims that in modern society the role of folk culture in the formation of national identity has decreased, it analyzes the socio-psychological conditions under which it is possible to restore the identification role of folk culture: acquisition of new functions by elements of folk culture through their incorporation with modern types of economic and socio-cultural activities; creating a favorable, including informational environment; consolidation of the public around the tasks of national education; search for new educational practices. The author considers the provisions of the cultural-historical psychology of L.S. Vygotsky on the role of signs in mental development as the methodological basis for the formation of identity. In order for the signs of folk culture to become tools for transforming the inner world of the child, it is necessary to follow the principles of communication, the unity of development and education, the unity of intelligence and affect, spontaneous and

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Introduction

A personality without identity is impossible. Psychological development involves the formation of identity, because identity is an attribute of self-awareness. But identity is an ambivalent experience of a person himself: on the one hand, his uniqueness (self-identity), on the other hand, his belonging to a certain embracing personality and meaningful community, his own identity with it (collective identity). If you define the spirit as unity, then the formation of identity is not only psychological, but also spiritual development, and this meets the basic needs of man. E. Fromm, for example, reflecting on the fundamental conditions of human existence, makes mental health dependent on satisfying the need to overcome the limitations of his own existence, in a system of orientation and worship, feelings of communion, rootedness and identity. What threatens lack of form or loss of identity? For a person, this is a real existential crisis, the symptoms of which are: broken self-consciousness, lack of will, loss of ideals and personal meanings, problems of socialization and communication, apathy, depression, apoliticality, infantilism, difficulty with professional self-determination - all that totality can be defined as spiritual ill health. Lack of formation or loss of personal identity can cause: loss of mental stability and emotional balance, increased anxiety, neurosis and phobia, the appearance of an escapist and even suicidal complex, a tendency to destructive behavior, masochism or sadism, as well as alcoholism and drug addiction. "Truly one of the worst forms of mental suffering of a person is boredom, ignorance of what to do with yourself and your life," concludes E. Fromm.

Main part

The state consequences of unformed or loss of identity by individuals turn into a crisis of national identity, and this is a prerequisite for the loss of national sovereignty (self-realization of the nation). At the same time, a significant part of philosophers, sociologists, political scientists and cultural scientists speak with alarm about the crisis of national identities that hit the world. "Millions of individuals are looking hard for their own identity or some kind of magical therapy that facilitates the reunion of their personality in order to defeat chaos, internal entropy, and form their own order," writes E. Toffler. The loss of any identity by any nation threatens it with a loss of ability to strategically assert itself (in the terminology of J. Habermas - "existential self-assertion of a nation"), erosion of politics (only the consciousness of national identity makes people feel mutual political responsibility; national identity - the spiritual foundation of the modern political structure, the condition for the development of a living political being. The destruction of the identity of the people turns into its inability to formulate a national interest ("national interests grow out of national identity")

and, ultimately, the loss by the people of their historical \rightarrow existence: their ability to self-fulfill and build up their historical destiny, to life based on their own deep foundations: cultural-historical, geo-poly spiritual and spiritual-religious. With the loss of identity, society ceases to be a society and turns into an atomized mass of estranged individuals - a convenient material for socio-political, ideological and economic of manipulation.

In a traditional society, national identity as a sense of ownership of the fate and life of one's people was formed at the expense of a developed national and, above all, popular culture. And in modern society, folk culture has advantages over other means of forming identity, since folk culture is archetypal, more than all other elements of culture, it is associated with the collective unconscious of the people, which determine their worldview, worldview, worldview and corpus of ideological and strong-willed gravitations. For example, the fairy-tale-epic image of the Russian hero at the crossroads is archetypal: it reflects the historical experience of the life of a people who find themselves on the border of two cultural continents of the West and the East and doomed to a constant cross choice of their path; in the same image of a hero who makes his godfather choice, the archetypal features of sacrificial love, self-sacrifice in the defense of his native land, consecrated by the Orthodox faith are guessed. In the interpretation of such folk archetypal images, the spirit of the people is found, frozen in the samples of folk culture, but reviving in us, updated (updated) and translated into the future. In this "re-imagining revitalization" of the national spirit, a peculiar dialogue of generations takes place, their solidarity and unity is formed.

At the same time, with all the traditional significance of folk culture for the reproduction of identity, its place in the identification complex of modern man, in our opinion, has narrowed significantly. Folk culture today is in an extremely diffuse state, having lost the integrity, clarity and distinctness that it possessed in the past. Only a few elements of folk culture are truly represented in the everyday life of modern man (such as religion). Many elements of folk culture have lost their functions, and their artificial return to the life of a modern person is futile. Of course, these elements lose their identifying role (for example, a national costume). Note that this cannot be said about obscene vocabulary that continues to perform important psychological functions in human life, hence its vitality despite the fact that this vocabulary is taboo. Those or other elements of the national culture will regain their identification value when they become newly integrated into real activities and acquire new functions. This is exactly what is happening in the economic sphere for branding of goods and services using various national symbols, in the tourism sector in branding territories and creating new tourism products.

Discussion

If the elements of folk culture are introduced into the circle of communication and activity, they again turn into signs that have a renewed meaning and meaning, they are re-interiorized, their organic assimilation, they again begin to “sound”.

However, for their second birth, signs of folk culture need a favorable common environment. Today it is not there because education is no longer Russian, children's toys, language, food, cinema, and the urban landscape are no longer Russian. Almost the entire household technosphere, both in origin and in content, is devoid of national coloring.

Without a new functional load, outside the organic context for itself, any element of folk culture will be boring, archaic, ridiculous. In the same place where elements of folk culture retained their old or acquired new functions (aesthetic or utilitarian), they continue to play their national identity role (for example, national clothes). Of course, it is very difficult to give a second life to some traditional elements of folk culture, since they are firmly connected with the pre-industrial economy and way of life (as, for example, among the peoples of the Uzbek people in the Bukhara region who were engaged in different affairs). Under the conditions of urbanization and industrialization, such elements require conservation in various forms of modern museum work and cultural and leisure activities: by and large, folk culture remains valuable, and it is important to preserve not only its utilitarian functions, but its value-semantic core.

Preservation and retention of folk culture as an identifying factor depends largely on the will of the public, parents, teachers, and cultural figures. Another example is the special concern for the formation of a female national identity among the peoples of the Ferghana Valley. She manifests herself in an effort to familiarize girls with the types of female labor that are adequate to the traditional way of life for the valley of peoples, the most common of which is needlework. By and large, girls are taught not a needlework, but a female role: caring for a woman's family members, the need to respect her father and brother, all males, be patient, silent and restrained, but responsible, hardworking and skillful housewife, be responsible for order and peace in the house. Through specifically female labor, a teenage girl forms the psychological attitude with which she walks through life. To understand the mechanism of formation of identity by means of folk culture, it is important to state one of the largest representatives of the phenomenological hermeneutics, Paul Ricoeur, that there is no understanding of oneself not mediated by signs, symbols and texts: self-understanding arises in an intentional act aimed at cultural signs, in the interpretation of these mediating signs. In this logic, popular culture is that

“otherness” that one can and should “look” to understand oneself of the present, modern culture. But, due to the fact that this “other” is “one-another”, the historical dimension of both individual and collective consciousness arises: when “understanding of oneself” is mediated by samples of folk culture, their interpretation turns into a dialogue with the past, into questioning past, and the result is the emergence of the historicity of consciousness, a sense of solidarity of generations. When these “mediating” signs are random or artificial signs-remodels, a one-dimensional individual is reproduced.

For internalization of the signs of popular culture to occur, it is not enough for the teacher to explain these signs: identity is not extracted from them mechanically. How to make the signs of folk culture become existentially significant for children and youth, when traditional educational technologies for "joining" to folk culture and "shaping" identities are ineffective, losing competition with the media and other influences on the younger generation? Researchers of the problem rightly point out that we need new educational practices that ensure the “living” of our native culture, the establishment of a deep emotional connection with it and the appropriation of the meanings contained in it, the conscious acceptance by the person of traditions, values, special forms of cultural, historical, social and spiritual life of the native land and Uzbekistan.

These practices should be based on the own activity of children and youth, be dialogical, oriented towards the free and creative self-realization of the student in work on research projects. In fact, we are talking about the most complete implementation of the ideas of cultural-historical psychology L.S. Vygotsky.

Conclusion

In order for the sign of popular culture to become an instrument for transforming the child’s inner world, it is necessary to follow the principles of: communication, the unity of development and education, the unity of intelligence and affect, spontaneous and reactive education. The optimal form for implementing these principles is, in our opinion, a research approach to education. The joint, including extracurricular activities of students and teachers to study the nature, history and culture of each region in their inextricable connection with the history and culture of Uzbekistan as a whole will make it possible to make education in the full sense of national education.

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