

**Manifestation of Ethnic Identity in Child-Parent Relationships
of Migrant Parents****Zaripova Nilufar Egamberdievna**Head of the Department for Youth, Spirituality and Enlightenment, Tashkent State
University of Oriental Studies

The problem of the ethnic identity of a person in scientific practice is considered quite deeply despite the relatively short history of addressing it. Without a doubt, the expressed interest in this topic arose in connection with large-scale sociocultural transformations in society at the turn of the 90s of the XX century. During this period, the most pronounced trend of activation of migration processes was noted.

The radical transformations of society have touched all spheres of the life of a modern person, orienting it to the search for a social niche that is comfortable and safe for living, implementing desired plans, and raising children.

In connection with the movement of a large number of people of different nationalities into a new host social space, an acute question arose about preserving the authenticity of a person as a representative of his own unique ethnic group, ethnic resources.

Rootedness in the consciousness of national traditions, culture, beliefs at that moment underwent significant transformations. This circumstance is due to the fact that the new multicultural space that received migrants, of course, stimulated the adoption of common (for the local majority) sociocultural values that had their own specifics.

Adapting to the new territory of residence, migrants learn the requirements and norms of society, form a new type of relationship with others, make adjustments to the process of understanding their own self and the people around them.

There was a pronounced need for an in-depth study of the problem of modern migrants, the development of socio-psychological programs / technologies focused on the successful socio-psychological adaptation of the individual, the preservation of its ethnic uniqueness in the host polycultural space.

The problem of ethnic identity was studied at different times in the context of understanding the phenomenon of "ethnic tolerance" (N.M. Lebedeva, G.U. Soldatova, V.V. Gritsenko, T.N. Smotrova, S.V. Ryzhova, etc.). Most of these researchers characterized ethnic identity as the effect of self-awareness, belonging to a particular ethnic group and isolation from other ethnic cultures and traditions.

It can be argued that ethnic identity is a process of reflection from the position of emotional acceptance of one's own ethnic uniqueness and from the position of cognitive assertion of the national status of the individual.

It should be noted that the interpretation of the phenomenon of "ethnic identity" today still needs to be clarified. This fact is connected with the relevance of studying this problem and the emergence of new information, interpretations of related concepts (for example, "ethnic tolerance", "social identity", etc.).

Considering the phenomenon of "ethnic identity", the researchers note that its meaningful nature is associated with the broad concept of "social identity". Researcher V.G. Krysko interprets this term as a process of a person's conscious belonging to a certain ethnic group [1]. The author noted that a person reflects on a complex of similar and distinctive characteristics of a particular ethnic group, rooting in the mind an integral system of ideas about their own ethnic group.

A similar point of view can be found in the study of K.I. Sultanbayeva, where the author points out that ethnic identity is associated with an understanding of the value of the ethnic group to which the person considers himself. K.I. Sultanbaeva believes that a set of ideas about one's own ethnic group is formed under the influence of many factors: the territory of residence, ethnic characteristics transmitted by parents, the uniqueness of the ethnic culture of the nation [2].

Researcher J. Assman believed that the phenomenon of "ethnic identity" can literally be interpreted as "bringing to the attention" [3], noting that understanding one's own identity allows a person to come to an understanding of the significance of "we-identity". According to the scientist, the essence of ethnic identification is living a kind of antagonism associated with the reflection of the similarities and differences of ethnic cultures that contribute to understanding one's own self and the world around.

A similar aspect in the study of the phenomenon of "ethnic identity" was reflected in his study by G.G. Shpet, pointing out that the reflection of identity and difference between cultures gives the individual a full understanding of his ethnicity [4]. The author focused on the process of realizing one's identity with an ethnic group, which acts as a powerful authority for creating conditions for the development of a personality.

Researcher A.A. Baichenko noted that ethnic identity, in its essence, is an effective means of building constructive interethnic communication, integration of peoples. The author associated this circumstance with the fact that ethnic identity includes an understanding of the interests, values, aspirations of the whole nation, therefore it significantly systematizes the choice of behavior strategies in society and stimulates the choice of the most appropriate behavior strategies, achieving desired goals [5].

It can be argued that ethnic identity is a kind of communication mechanism between different social groups, since it is a socio-psychological conductor of attitudes and values of ethnic groups. Confirmation of this thesis can be found in the study by Yu.L. Kachanov, who interpreted ethnic identity as an "agent of social relations" [6].

It should be noted that the significance of ethnic identification, as a rule, is revealed when a person is included in a new multicultural space. Researchers Yu.P. Shabaev, A.P. Sadokhin believe that when living on the territory of their own ethnic group, a person does not translate a pronounced need to confirm his ethnic identity [7]. Probably, this circumstance is associated with the fact that the person is in the zone of psychological comfort and the process of reflection in the system "friends and foes" is not expressed.

At the same time, E. Erickson noted that the loss of one's own ethnic identity has a very destructive effect on the development of the individual [8]. A vivid proof of this is the idea of the self-worth of one's own self among African Americans, who live assimilated in Europe and less and less often show the features of an authentic ethnic group.

Ethnic identity manifests itself in various variants from ethno-egoism to ethno-fanatism. A person can be rigidly centered on his belonging to an ethnic group and be aggressive towards other ethnic groups, with the goal of maintaining individual boundaries, even if the existential situation requires

unification. Such a response is possible within the framework of the so-called "imposed" ethnic identity. In the study by S.G. Kara-Murza notes that the expressed external pressure of society in order to erase the ethnic features of the individual causes rejection and a willingness to defend their own boundaries of interaction [9].

In scientific practice, the classification of the structural components of ethnic identity varies widely among different authors. So, for example, in the study of T.G. Stefanenko notes that the basic structural components of ethnic identity are cognitive and affective (emotional) [10].

The author interprets the cognitive component of ethnic identity as a system of ideas acquired by the individual about the ethnic characteristics of the group with which the individual identifies himself. This layer of cognitive attitudes is associated with a complex of knowledge internalized by the personality. In addition, the cognitive component acts as an indicator of a conscious, responsible attitude to one's own ethnic culture, traditions, and beliefs.

T.G. Stefanenko believes that the cognitive structural component of ethnic identity is also associated with understanding, awareness regarding the integral layer of cultural traditions and ethnic values. The degree of manifestation of this awareness allows the individual to successfully navigate in the space of socio-psychological interactions, effectively prioritize, maintain personal boundaries and ethnic group boundaries while maintaining a harmonious balance of social interactions [10].

In addition, an important essential basis of the cognitive component is ethno-self-consciousness. A person is clearly aware of the value of belonging to a group if he has a positive attitude towards ethnic self-consciousness. In other words, the ethno-self-consciousness of a representative of the group "Armenian", "Turkmen", "Ukrainian" is perceived by a person as a valuable name that gives the person ethno-uniqueness.

In the studies of G.R. Stolyarova, T.A. Titova, A.V. Nikolaeva, O.V. Zashchirinskaya notes that the cognitive representations of a maturing personality are able, on the basis of ethnic self-consciousness, to build an individual route of action in auto- and mixed ethnic groups [11,12].

Affective (emotional) structural component of ethnic identity T.G. Stefanenko considers it as a stable feeling of emotional response to belonging to an ethnic group. It should be noted here that emotional involvement in an ethnic group is associated with living the process of differentiation of similarities and differences between "one's own" and "foreign" ethnic groups [10]. At the same time, the emotional-evaluative layer of the perception of one's own personality in the ethnic group orients the personality towards being rooted in the consciousness of self-worth, self-efficacy and significantly optimizes the route of social interactions. This circumstance allows the individual to vary the choice of interaction strategies in the field of social contacts.

The affective component stimulates a person to develop a sense of pride in his people, positivity of relations between representatives of the ethnic group.

In the study by Yu.V. Harutyunyan, L.M. Drobizheva, A.A. Susokolov indicates the presence of a behavioral component in the structure of ethnic identity [13]. Researchers note that the behavioral component clearly orients a person towards active actions. This circumstance is due to the fact that a person not only has a complex of ideas about the characteristic features of his own ethnic group, but also takes them into account in existential moments when building a scheme of response to certain life situations in the process of interaction with representatives of his own ethnic group and with representatives of other ethnic groups.

In the case of negative attitudes, a person experiences a feeling of ethnic vulnerability, infringement. This circumstance provokes the living of a stressful state, negatively affects and reduces the severity of social interactions within the ethnic group and when interacting with representatives of other ethnic groups.

At the moment, there is no specific scientific confirmation in scientific practice which of the components precedes the other in the process of forming self-consciousness. According to V.G. Krysko, the very fact of belonging to one or another ethnic group is formed at the turn of the prepubertal period. It is at this moment that a maturing person acquires enough knowledge about the characteristics of an ethnic group and is able to reflect on their own behavior, taking into account the pronounced ethnic identity [1]. At the same time, in the study of T.G. Stefanenko notes that an emotionally evaluative attitude towards an ethnic group and the acquisition of the value of ethnic individual traits can outpace a stable system of knowledge [10]. The author points out that a high degree of immersion in the contact process in one's own ethnic group contributes to an early awareness of the value of an ethnic group.

It should be noted as an indisputable fact that experience and knowledge are acquired with age, and a person becomes inclined to more clearly differentiate the ethnic characteristics of his own ethnic group, building a stable attitude towards his own individual resources, his own I as a representative of the ethnic group, as well as towards his compatriots and representatives of other ethnic groups. .

Without a doubt, a maturing person receives basic attitudes about ethnic characteristics directly in the parental family. So, in the study of E.A. Andriyanova and K.Yu. Shitova notes that in migrant families, parent-child relations play a significant role in the translation and rooting of ethnic characteristics in the minds of children [14].

Of particular note is the study of types of ethnic identity in scientific practice. T.A. Titova analyzes the studies of K.I. Sultanbayeva, who distinguishes four types of ethnic identity [15]:

- mono-ethnic identity;
- mono-ethnic identity with a different ethnic group;
- bi-ethnic identity;
- marginal identity.

Monoethnic identity of K.I. Sultanbayeva interprets it as the ability to assimilate ethnic features in the process of child-parent interactions. A maturing personality internalizes the experience of parents as representatives of an ethnic group. This identification allows the individual to clearly define the boundaries of the norm and deviation. It is within the framework of mono-ethnic identity that the features that manifest themselves in a person are most clearly presented [16].

An important factor in the assimilation of ethnic ideas is the belonging of parents to the same race. This circumstance minimizes the efforts expended on the acceptance of external otherness in the case of interaction with partners of different races.

The very fact of the manifestation of mono-ethnic identity is an indicator of the agreed acceptance of a set of ethnic characteristics, as well as the development of a sense of pride in a situation of external markings according to ethnic status. It can be argued that mono-ethnic identity is observed in most people. In fact, we are talking about continuity, the adoption of the parental scenario in the life of a growing person.

Of course, it should be noted that a mono-ethnic identity does not stimulate the standard imposition of the parental scenario on the life route of a maturing person. However, the basic ideas, without a doubt, outline the main vector in a person's value choices throughout life.

Mono-ethnic identity with a different ethnic group, according to K.I. Sultanbayeva, is a phenomenon of mixing ethno-characteristics, socio-cultural ideas. In other words, ethnic identity acquires the features of a different ethnic group, changing under the influence of life circumstances [16].

The author notes that it is impossible to categorically state that a representative of a particular ethnic group, under adverse life circumstances, can distance himself from his own ethnic group and broadcast a completely different culture for him. At present, due to extensive social changes, there is a tendency for the almost universal preservation of ethnic identity.

However, the facts of a kind of ethnic "absorption" by one ethnic group (stronger in the subjective understanding of the representatives) still take place. This circumstance may be due to the fact that in Russia of the 20th century there was an unspoken dominance of Russian ethnic culture for a rather long period, and the union republics that were part of the USSR internalized a similar level of interaction ("big brother").

In addition, if we analyze the political aspect of the adoption ethnic identity, then it can be noted at the legal level that representatives of Jewish nationality belong not to their ethnic group, but to Russian (fixation in the passport in the "nationality" section).

Of course, in the 21st century, in connection with the process of integrative interaction, the creation by the world community of conditions for a barrier-free social space beyond the boundaries of otherness, the value of one's own ethnic group is quite confidently preserved by its representatives.

Bi-ethnic identity is a fairly high level of understanding and acceptance of the ethnic characteristics of two cultures. Of course, such a layer of understanding and acceptance of another ethnic group is associated with a pronounced immersion in the field of interaction between these cultural ethnic groups.

By definition, A.V. Topilin, the possibility of appropriating the characteristic ethnofeatures of two cultures is most clearly represented in families where children are brought up by parents of different nationalities. This circumstance implies both bilingualism and the acquisition of a system of ideas about the features of cultural traditions, the ethnic values of each of the cultures of the parents at a high level [17].

The specificity of bi-ethnic identity is competence in both accepted ethnic cultures. The personality reflects the similarities and differences between different ethnic groups and is able to realize its own similarity with each of the cultures. This allows her to successfully navigate the process of choosing life strategies to achieve her desired goals, without diminishing the value of a particular ethnic culture.

The significance of bi-ethnic identity lies in the fact that a person with this type of identity is not only aware of the advantages of one culture: his ideas about the world as a whole are significantly expanded, since bi-ethnic identity is by its nature based on ethnic tolerance, that is, a tolerant attitude towards differences, otherness. different ethnic cultures. This circumstance allows the individual to enrich himself with experience effectively acquired from different ethnic groups and maintain a balance of psychological stability in a situation of pronounced translation of differences. In other words, for a person with a bi-ethnic identity, the value of similarity does not detract from the value of differences between cultures and, moreover, makes it possible to effectively use new formats of interaction in society.

G.U. Soldatova identifies the following types of dynamic changes in ethnic identity [18]:

- vagueness, diffuseness of ethnic identity (a person is not clearly aware of the boundaries and ethnic features of the group);
- alienation from the autogroup, the search for a stronger ethno-instance (a person undergoes life's difficulties and experiences external pressure from society);
- hyperbolization of ethnic identity (a person tends to imitate to add significance to his ethnic group to stimulate self-efficacy, self-worth).

In addition, the author points to the following gradation of ethnic identity: "positive ethnic identity" → "ethno-nihilism" → "ethnic indifference" → "ethno-egoism" → "ethno-isolationism" → "ethno-fanaticism".

Considering the phenomenon of "ethnic identity", I would like to mention the stages of its formation. In scientific practice, the dynamics of acquiring ethnic features, their assimilation and rooting in the mind of a child was studied at different times by domestic and foreign scientists (G.W. Allport, K.B. Clark,

M.K. Clark; A.M. Weil, I.A. Snezhkov; T.A. Titov).

The history of addressing this topic dates back to the 40s of the XX century, since until that time attempts to reflect on this problem had a non-systemic character and focused on the problem of personal development as a whole.

In the studies of scientists, it is noted that primary, non-reflexed ideas begin to form in the preschool and primary school periods [19, 20]. Of course, in this case we are talking about a small amount of knowledge related to the ethnic group, and a lack of motivation for understanding the ethnic culture.

It should be noted that in a situation of trouble, reinforced in the parental family and / or external influence, already at this age, feelings of denial, rejection of one's belonging to the reference ethnic group are possible. As a rule, such negative ethnic attitudes provoke a conflict field of interactions, and a person experiences pronounced anxiety, lack of security when broadcasting his ethnicity.

In the study of G.R. Stolyarova and T.A. Titova notes that during this period, ethnoculture is an indicator of self-awareness of the individual, the acquisition of social and ethnic competence [21]. This allows, according to the authors, to significantly expand the field of a person's conscious attitude towards himself as a representative of a particular ethnic group.

G.M. Andreeva, Yu. V. Bromley, B.A. Dushkov, I.S. Kon, V.G. Krysko, B.F. Porshnev, P.N. Shikhirev and others considered the influence of ethnic identity on child-parent relationships based on the mental and spiritual make-up of a certain ethnic group. The spiritual warehouse is a certain mentality, which is dominated by a set of social attitudes and predispositions of the subject to perceive the world around him, feel it and act on the basis of his ethnicity.

Adolescence differs from preschool and primary school age in marked instability, in connection with which the acquired ethnic representations go through a stage of transformation, a dynamic change of attitudes and values. At the same time, the dominant affective (emotional) component of ethnic identity appears. In other words, adolescents tend to emotionally evaluate the experience they receive, not always confirming it with logical ideas rooted in their minds.

The period of youth, no doubt, acts as the basis for the vector of movement along the life route. During this period, a person realizes his belonging to an ethnic group most clearly [21]. Young

people acquire psychological stability, successfully maintain a balance between significant ethnic characteristics and an understanding of the value of the ethnic traits of a different ethnic group. It can be argued that during this period, the most significant influence on the formation of ethnic identity is not provided by child-parent relationships, but by the resources of education and, of course, peers, the reference group.

During this age period, young people tend to study in depth the characteristics of their ethnic group, the specifics of cultural traditions, and beliefs from a historical perspective. In other words, a person already acquires a clear outline of ideas about the ethnic group to which he considers himself, and is able to accept the pros and cons of ethnic traits as a significant uniqueness that can be proud of.

Thus, it can be stated that significant stages in the adoption of one's own ethnic identity relate to the period of preschool, primary school, adolescence and youth. However, of course, the process of reflection and changes in the consciousness of the individual lasts until late ontogenesis. This is due to the fact that the life route of a person is associated with a lot of circumstances that can significantly affect the transformation of consciousness at any age.

The influence of ethnic identity on child-parent relationships occurs through the mentality transmitted by migrant parents, which is passed down from generation to generation. Assimilated norms of behavior, attitudes towards one's own and other ethnic traditions are transmitted through the behavior of migrant parents, in connection with which a preschool child learns those norms that come from parents in emotional, cognitive and behavioral terms.

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