

PSYCHOLOGICAL SIGNIFICANCE OF NATIONAL VALUES IN THE SOCIALIZATION OF THE INDIVIDUAL

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Abstract. The present article addresses the psychological role that national values play in shaping the process of personality socialization. Socialization is examined here as a dynamic interaction between inherited cultural experience and the person's own activity, in which ethnic traditions, language, moral norms and collective historical memory act as internal regulators rather than external constraints. Relying on the cultural-historical approach of L. Vygotsky (1978), the psychosocial theory of E. Erikson (1968), the value theories of M. Rokeach (1973) and S. Schwartz (1992), the dimensional model of G. Hofstede (1980), the ecological model of U. Bronfenbrenner (1979), and the research of Uzbek psychologists E. G'oziyev (1994) and V. Karimova (2002), the paper demonstrates that national values gradually become internalized structures of self-consciousness that organize a person's motivation, social identity and behavioural orientation across different age stages. The article also proposes a structural table correlating stages of socialization with the corresponding psychological functions of national values and outlines directions for further empirical study.

Keywords: national values, socialization, personality, cultural identity, value orientations, ethnopsychology, self-consciousness.

SHAXS IJTIMOILASHUVIDA MILLIY QADRIYATLARNING PSIXOLOGIK AHAMIYATI

Annotatsiya. Mazkur maqolada milliy qadriyatlarning shaxs ijtimoiylashuvi jarayonini shakllantirishdagi psixologik roli yoritilgan. Ijtimoiylashuv inson tomonidan o'zlashtirilgan madaniy tajriba va uning shaxsiy faolligi o'rtasidagi dinamik o'zaro ta'sir jarayoni sifatida ko'rib chiqiladi. Bunda etnik an'analar, til, axloqiy me'yorlar va jamoaviy tarixiy xotira tashqi cheklovlar sifatida emas, balki ichki regulyatorlar sifatida namoyon bo'ladi. L. Vigotskiyning (1978) madaniy-tarixiy yondashuvi, E. Eriksonning (1968) psixosotsial nazariyasi, M. Rokich (1973) va S. Shvartsning (1992) qadriyatlar nazariyalari, G. Hofstedening (1980) o'lchovlar modeli, U. Bronfenbrennerning (1979) ekologik modeli, shuningdek, o'zbekistonlik psixologlar E. G'oziyev (1994) va V. Karimovanning (2002) tadqiqotlariga tayangan holda, maqolada milliy qadriyatlar asta-sekin o'z-o'zini anglashning ichki o'zlashtirilgan tuzilmalariga aylanishi hamda turli yosh bosqichlarida shaxs motivatsiyasi, ijtimoiy identifikatsiyasi va xulq-atvor yo'nalishini tartibga solishi asoslab beriladi. Shuningdek, maqolada ijtimoiylashuv bosqichlarini milliy qadriyatlarning tegishli psixologik funksiyalari bilan bog'lovchi strukturaviy jadval taklif etilib, kelgusidagi empirik tadqiqotlarning istiqbolli yo'nalishlari belgilab berilgan.

Kalit so'zlar: milliy qadriyatlar, ijtimoiylashuv, shaxs, madaniy identifikatsiya, qadriyat yo'nalishlari, etnopsixologiya, o'z-o'zini anglash.

ПСИХОЛОГИЧЕСКОЕ ЗНАЧЕНИЕ НАЦИОНАЛЬНЫХ ЦЕННОСТЕЙ В СОЦИАЛИЗАЦИИ ЛИЧНОСТИ

Аннотация. В настоящей статье рассматривается психологическая роль национальных ценностей в формировании процесса социализации личности. Социализация рассматривается как динамическое взаимодействие между унаследованным культурным опытом и собственной активностью человека, в котором этнические традиции, язык, моральные нормы и коллективная историческая память выступают не как внешние ограничения, а как внутренние регуляторы. Опираясь на культурно-исторический подход Л. Выготского (1978), психосоциальную теорию Э. Эриксона (1968), теории ценностей М. Рокича (1973) и С. Шварца (1992), модель измерений Г. Хофстеде (1980), экологическую модель У. Бронфенбреннера (1979), а также исследования узбекских психологов Э. Гозиева (1994) и В. Каримовой (2002), в статье показано, что национальные ценности постепенно превращаются во внутренне усвоенные структуры самосознания, которые организуют мотивацию, социальную идентичность и поведенческую направленность личности на различных возрастных этапах. В статье также предлагается структурная таблица, соотносящая этапы социализации с соответствующими психологическими функциями национальных ценностей, и определяются направления дальнейшего эмпирического исследования.

Ключевые слова: национальные ценности, социализация, личность, культурная идентичность, ценностные ориентации, этнопсихология, самосознание.

Introduction. In conditions of rapid social transformation and intensifying intercultural contact, the question of how a person acquires, internalizes and applies the value system of his or her own nation acquires particular psychological significance. Socialization, understood broadly as the process through which an individual assimilates social experience and becomes a functioning member of society, cannot be reduced to the mere transmission of external rules; it presupposes an active, selective and emotionally coloured appropriation of meanings that a given culture considers essential. National values - such as respect for elders, hospitality, attachment to the native language, historical memory and family solidarity - occupy a special place among the contents of this experience, since they simultaneously perform cognitive, emotional and regulatory functions in the structure of personality.

The relevance of studying this problem is confirmed by the growing number of works devoted to ethnopсихology, cultural identity and value orientations, published both in world psychological science and within the Uzbek scientific tradition. Nevertheless, the mechanisms through which national values are transformed from externally given norms into internal psychological regulators of behaviour remain insufficiently systematized. The purpose of the present article is to analyse the psychological significance of national values as a factor of personality socialization, to compare theoretical approaches developed by foreign and Uzbek scholars, and to propose a structural representation of the correspondence between stages of socialization and the functions performed by national values at each of them.

Theoretical Foundations of the Problem. The scientific interpretation of socialization has undergone considerable evolution. In the cultural-historical theory developed by L. Vygotsky, the higher mental functions of a person are formed through the internalization of culturally elaborated means - signs, language and value-laden patterns of behaviour transmitted by the immediate social environment. This position allows national culture to be regarded not as an external decoration of personality but as a genuine source of its psychological structure.

A different, though complementary, perspective is offered by E. Erikson, who considered identity formation as a sequence of psychosocial crises in which the individual must reconcile personal aspirations with the expectations and value system of the community to which he or she belongs. For Erikson, a stable sense of national and cultural belonging serves as a foundation for a coherent identity, whereas its absence generates a state of identity diffusion.

The structural approach to values themselves was substantially advanced by M. Rokeach, who distinguished terminal and instrumental values and demonstrated that value systems are relatively stable but not immutable structures that guide selective attention, evaluation and choice of behaviour. Building on this tradition, S. Schwartz proposed a circular model of basic human values, empirically confirmed across dozens of cultures, in which values such as tradition, conformity and security - closely associated with national and collective forms of consciousness - occupy a specific position relative to values oriented toward openness to change.

An important contribution to the cross-cultural study of values was made by G. Hofstede, whose dimensional model - power distance, individualism-collectivism, uncertainty avoidance and related dimensions - revealed systematic differences in the way national cultures structure the value consciousness of their members and, consequently, the trajectories of socialization typical of a given society. The ecological model proposed by U. Bronfenbrenner further clarified that national values are transmitted to the individual through nested systems - family, community and the broader cultural macrosystem - that jointly shape developmental context.

Within Uzbek psychological science, the problem of national values has been examined by E. G'oziyev, who analysed the ethnopсихological features of personality formation in conditions of a transforming society and emphasised the regulatory role of traditional moral norms in shaping self-awareness. V. Karimova has likewise investigated the structure of value orientations of Uzbek youth, showing that national and universal values coexist in the consciousness of young people and jointly determine their social behaviour and professional self-determination. Taken together, these theoretical positions justify the view that national values should be studied not as a static inventory of customs but as a dynamic psychological mechanism that participates in every stage of personality socialization.

National Values as Psychological Regulators of Socialization. The material reviewed above allows national values to be treated as multifunctional psychological formations that change their form and weight at different stages of ontogenesis. In early childhood, national values are assimilated predominantly through direct imitation and emotional identification with parents and closest relatives; the child does not yet distinguish an ethnic value from a personal preference, but absorbs patterns of speech, ritual behaviour and emotional reactions that later crystallise into stable value orientations. During preschool and early school age, national values begin to acquire a more explicit normative character: the child learns to relate his or her own actions to culturally sanctioned standards of respect, obedience and mutual assistance, primarily through play, fairy tales and direct instruction from adults.

Adolescence and youth represent a qualitatively different stage, in which national values are subjected to critical reflection. It is precisely at this age - corresponding to Erikson's stage of identity formation - that a person consciously accepts, reinterprets or partially rejects elements of national culture, correlating them with universal and even foreign value systems encountered through education, media and intercultural communication. The outcome of this internal work substantially determines the strength and flexibility of a person's civic and ethnic identity in adulthood. In mature age, national values tend to stabilise as an integrated component of the value-semantic sphere of personality, functioning as criteria for evaluating one's own life path, professional choices and parental strategies, thereby ensuring the transmission of accumulated experience to the next generation.

Table 1 summarises this correspondence between the stages of personality socialization and the dominant psychological functions performed by national values at each of them.

Table 1.

Correspondence between stages of socialization and psychological functions of national values

Stage of socialization	Approximate age period	Dominant psychological mechanism	Function of national values
Early childhood	0–3 years	Imitation, emotional identification	Unconscious absorption of speech patterns, rituals and emotional models
Preschool / early school age	3–10 years	Normative learning through play and instruction	Formation of explicit standards of respect, obedience and mutual assistance
Adolescence and youth	11–25 years	Critical reflection, identity search	Conscious acceptance, reinterpretation or rejection of ethnic value elements
Adulthood	25 years and older	Integration and transmission	Stabilisation of values as criteria for life choices; transmission to next generation

As Table 1 indicates, the psychological weight of national values does not decrease with age; rather, the mechanism of their assimilation shifts from unconscious imitation toward conscious, reflective integration, which is consistent with the general logic of personality development described within the cultural-historical paradigm.

Discussion. The analysis presented above indicates that national values should not be regarded as a fixed, externally imposed catalogue of norms, but as a flexible psychological resource that a developing personality uses to construct a coherent sense of self, to regulate social behaviour and to establish continuity with previous generations. The comparison of foreign and Uzbek theoretical traditions reveals a considerable degree of convergence: both emphasise the internalization of culturally significant content as the central mechanism of socialization, while differing mainly in the weight attributed to individual agency versus collective transmission. It also becomes evident that a purely normative understanding of national values - as a set of prescriptions to be obeyed - is insufficient to explain the phenomena of value internalization, identity crisis and intergenerational value transmission described by Erikson, Rokeach and Schwartz. Instead, national values function as an integrative psychological structure that links cognitive schemas, emotional attachments and behavioural scripts into a relatively coherent whole.

Several theoretical and practical implications follow from this analysis. First, educational and upbringing practices aimed at strengthening national identity should take into account the age-specific mechanisms of value assimilation identified in Table 1, rather than applying uniform methods of moral instruction across all age groups. Second, further empirical research is needed to determine how the balance between national and universal values changes under conditions of digitalisation and intensified intercultural exchange, particularly among adolescents and young adults. Third, comparative studies involving Uzbek and international samples could clarify to what extent the structural models proposed by Schwartz and Hofstede require adaptation to reflect the specific configuration of values characteristic of Uzbek culture.

Conclusion. The psychological significance of national values in the socialization of the individual lies in their capacity to function simultaneously as cognitive orientations, emotional attachments and behavioural regulators that accompany a person from early childhood to mature age. Theoretical analysis of the positions developed by L. Vygotsky, E. Erikson, M. Rokeach, S. Schwartz, G. Hofstede, U. Bronfenbrenner, E. G'oziyev and V. Karimova demonstrates that national values are gradually transformed from externally transmitted patterns into internalised structures of self-consciousness, thereby ensuring both individual identity stability and cultural continuity across generations. The correspondence between stages of socialization and psychological functions of national values proposed in Table 1 can serve as a starting point for designing empirically grounded programmes of value-oriented upbringing and education adapted to the age-specific characteristics of personality development.

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