



CHARACTERISTICS OF PERSONAL SOCIALIZATION AND SOCIAL RELATIONS

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Abstract

This article talks about the socialization of a person, its stages, types, as well as the specific characteristics of social relations, and sociocultural approaches to their study.

Keywords. Person, society, socialization, institutions, psychology, pedagogy, sociology, habitus, values.

Introduction

A person is a separate individual, essentially a whole socio-moral universe. He embodies the essence of man, his value as a being. The person is interpreted differently in social and humanitarian sciences from the point of view of his direction, research object and purpose. It is a very complex, contradictory, self-denying being, biological, physiological, social, spiritual, moral and aesthetic intelligence, as an object of thought, even philosophical and logical, a source of research in terms of the right to life and the logic of life. can change. The factors of personality formation are many and diverse. For example, genetic (breeding), biological-natural, cultural, social life experience, relationships with fellow species, etc. The genetic aspect of a person is his genetic base, physiognomy and character inherited from his ancestors, and the biophysiological aspect is energy for living, nutrition, determined by individual needs such as intercourse and procreation.

A person, in essence, is cultured, able to manage his activities through consciousness, intelligence, representative of certain generations based on socio-historical tradition, lifestyle and experience. The personality phenomenon embodies all the complexities of the human world. In order to study it comprehensively, research was conducted in different periods. Especially in the East, it was understood through high moral and spiritual standards and was considered a high quality, priceless value. As a person, a person strives for perfection, enriches the meaning of life, and on this basis feels the need for a beautiful and prosperous personal society. A person's lifestyle is directly related to the life of society, and he has the right to fully use the blessings of life. The concept of personality is the highest form of the human concept, the highest status.





Every person is a creature with natural existence, right to life and value of life. However, he may not be a full-fledged person all the time.

The person is considered the object of study of many sciences, first of all, philosophy, psychology, sociology. Philosophers consider a person as a subject of activity and knowledge in terms of his position in the world. Their focus has always been on how a person can become a competent member of society. These issues have been intensively studied by sociologists and social psychologists since the end of the 19th century. In the middle of the 20th century, socialization changed into an independent interdisciplinary field of research. Psychologists study a person as a stable unity of mental processes, characteristics and relationships: temperament, character, abilities and qualities. The sociological approach serves to distinguish the social type of the person. A distinctive feature of the socio-psychological approach in the study of personality is that it is based on the mental characteristics, abilities and forms of human activity that make up its influence potential. It is manifested in people first of all in communication. For this reason, one of the main concepts of the socio-psychological approach to the individual is socialization. Socialization - compliance of a person with social requirements; it is an active relationship of a person with the social environment, an active entry of a person into the system of social relations. Studying the specific forms of interaction of individuals with the surrounding social environment, that is, deeply mastering these forms, adding them to one's personality, gaining a unique status, and becoming a member of various social groups is the essence of socialization. `` is one of its unique features. According to its content, the term "socialization" is interdisciplinary and is used in various fields of knowledge. Cultural anthropology, psychoanalysis, interactive psychology and others. Most modern sociologists see socialization as a process of interaction between individuals who develop their own strategies in society and the norms and value systems adopted by society; for example, socialization is "the process of perceiving and mastering the socio-cultural elements of the individual's environment, adding them to his personality under the influence of important social factors, and thus the process of socialization of the social environment in which he has to live." (G. Roche). Socialization allows a person to acquire the necessary knowledge and skills to function effectively in the society that brought him up. In particular, for this, a person learns the rules of certain behavior accepted in his social group, learns the household skills and food preferences accepted in it, and the geographic environment that forms his life. must adapt to life in a certain climate zone. In order to feel comfortable among the members of his group, the individual is unique to this group





should learn to systematize the general set of norms, values, symbols, behaviors, traditions and ideologies. In addition, in the process of socialization, a person develops social self-identification - seeing that he shares the values, traditions, and behavior patterns of his own group with members of other groups and does not share them with outsiders. will have the ability to show. Like the process of self-identification, socialization is a lifelong phenomenon and practically knows no boundaries. The most intense period of socialization is childhood, but even in adulthood, a person is forced to adapt to changing social values - when moving from one social environment to another (change of status, marriage, moving from rural to urban). change) at the same time forced change of job, change of circle communication), occurs during transition to new roles during life (marriage, having children, occupying positions). Therefore, from the point of view of the period, we divide socialization into two types:

- the beginning that a person faces in childhood, is a member of society;
- secondary, that is, any subsequent process that adds an already socialized person to the new networks of society. Socialization takes place in the process of verbal or non-verbal communication with other people. For example, in industrial societies, millions of people in large cities get up at approximately the same time to go to work, although no one from outside forces them to do so - this is a manifestation of buhabitus. Habitus is an internal social order. There are three types of habitus. The first type of habitus is cultural, or national, habitus. According to N. Elias, cultural habitus describes collective national identity and defines cultural differences between peoples. When a person has to leave his homeland and join a foreign culture, he encounters deep-rooted national characteristics of other peoples. An emigrant is considered not only a foreigner, but also a representative of a certain social group that has another spouse. The second type of habitus is class habitus. After birth, any person belongs to a known person. Each class transmits to its members what Bourdieu called cultural capital, an established system of education and training. Each class or social stratum has its own set of cultural "gentlemen", which the class requires from any of its representatives. For example, Russian noblewomen were required to know French, play the piano, and dance to be accepted at balls. Today's young people in upper-class western countries, as a rule, get education at good universities, choosing them according to family tradition, they like to play golf, engage in prestigious sports, and in their circle, expensive and they know how to relax in resorts when they have a social reputation. The objective form of cultural capital is diplomas, duration of study at the best universities, awards, promotions, etc. The internalized form of cultural capital is something that always remains in a person, which characterizes him as a member of





a certain social stratum, class, group, etc. - the level of development. intellectual abilities, knowledge, type of thinking, vocabulary and speech style, aesthetic taste, communication style and behavior. It is impossible to imagine a nobleman who cannot sign, speaks in thieves' jargon, and dresses rudely. People with the same habitus do not necessarily agree on common patterns of behavior. This is because they are guided by the same habitus, a kind of "inner compass". As A. Acardo pointed out, "each person obeys his "inner taste" in the implementation of an individual plan and unconsciously coordinates his actions with the actions of thousands of other people who think and feel like him." "m" is habitus. The third type of habitus - gender habitus - corresponds to the gender roles and behaviors that society associates with each gender. Formation of gender habitus is done through observation and imitation. Usually, a child gets to know a parent of the same sex and imitates his behavior. If the children in the family are of different sexes, then the correct upbringing includes emphasizing the gender differences between them - buying different toys, marking different homes. This helps to form stereotypical ideas about gender roles in children. Such stereotypes can be described as rigid and simple, almost exaggerated. According to Bouchard, "ready-made models" of thinking and behavior. Each society prioritizes its own characteristics over others, and children learn and develop these characteristics through socialization. Methods of socialization depend on which characteristics of the individual are valued more, and they can be very different in different cultures. In American society, qualities such as self-confidence, self-control, and aggressiveness are highly valued; India has traditionally developed opposite values: contemplation, passivity. These cultural values underlie social norms. Norms are the assumptions and standards that guide human interaction. Some norms are contained in laws prohibiting theft, assault, breach of contract, etc. Such laws are social norms and those who break them are punished. Many expectations affect our behavior in everyday life: we should be kind to others; when we visit a friend's house, we should give a gift to his family; On the bus, you must give way to the elderly and the disabled. We have the same expectations from our children. It is not only norms that influence people's behavior. The cultural ideals of a particular society greatly influence their actions and aspirations. In addition, because these ideals are formed on the basis of many values, society avoids universal homogeneity. For example, we value science, so the name of Albert Einstein is worthy of respect and honor. Socialization is a two-way, multi-directional process. There is an interaction between biological factors and culture, as well as between socializers and those who are socialized. Socialization is a great strength. The desire to conform is the rule, not the exception. This is due to two reasons: the limited biological capabilities of man and the limitations caused by





culture. It is not difficult to understand what we mean when we talk about limited biological abilities: a person cannot fly without wings and cannot be taught to do so. also limits socialization. For example, casual sex is biologically possible, but each society regulates the sexual behavior of its members. As a conclusion, it is appropriate to say that the cultural institutions in the environment in which we were born and raised have such a great influence on our behavior that we may have the impression that we do not have individuality and free will. It seems as if they are being forced to conform to the pre-made molds of society. Some sociologists wrote about socialization, even sociology in general, that this is the case, but this view is completely wrong. Of course, from birth to death, our interactions with others shape our personalities, lives, values, and behaviors. However, socialization is also the source of that individuality and will. Personality can be defined as the internal experience of a person, the internal motives underlying his behavior (Kloninger S). Therefore, due to the uniqueness and versatility of the concept of personality, there is no holistic (single) approach to personality psychology in psychology. Modern psychology of personality in theoretical and empirical studies, two major directions and blocks can be distinguished. The first direction - it is necessary to express the general theoretical problems of personality psychology as a general scientific and general methodological problem. The second direction is to study human nature based on the approaches and views of different researchers. In other words, modern personality theories should be based on the ideas of anthropologists about human nature. The term personologist was introduced by Henry Murray to describe experimenters and theorists working in the field of personality psychology. A.G. Asmolov suggests taking the following directions as a starting point for studying the subject of personality psychology:

The first direction is to separate the concepts of individual and person.

Person - individual; This is an important characteristic acquired by an individual in society, in the process of social relations. In other words, a person is a systematic - highly sensitive quality, and the bearer of this quality is an individual who can fully feel and has innately acquired characteristics with a certain physical structure. (Leontev A.N., 1983, p. 385). Such separation of these concepts collides with the issue of the interaction of biological and social factors in a person.

The second direction is to distinguish the determination of the development of the individual.

The third direction is the separation of subject activity as the system-forming basis of a person. Unlike Freud, who believes that childhood experiences are of great importance in the formation of personality, Jung views personality development as a dynamic process that evolves throughout a person's life. Jung did not speak at all





about childhood socialization and did not agree with Freud's views on the importance of past events (especially psychosexual conflicts) in determining human behavior. According to Jung, a person constantly acquires new skills, achieves new goals and manifests himself fully. He paid close attention to the life goal of an individual, such as "self-ownership". "Self-ownership" is the result of a person's desire to harmonize various components. According to Jung, the ultimate life goal is the full manifestation of the Self, that is, the formation of a unique and harmonious individual who has achieved wholeness. Personal development in this direction is unique and takes place throughout life. This recovery process is called individuation. To put it more simply, individuation is a process with a dynamic and gradual growth of the integration of conflicting inner forces. The ultimate expression of individuation means the conscious realization of one's potential. The archetype of the self forms the center of the personality and stabilizes many contradictory qualities that are part of the personality structure. Thanks to this, the necessary energy for continued personal development is created. Completing individuation does not come easily. The day of individuation is called self-expression.

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