

PROBLEMS OF SOCIALIZATION OF PERSONALITY IN THE SYSTEM OF SOCIAL STRATEGY

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Abstract

This article presents an analysis of modern problems of personal socialization in the context of social strategy. It highlights the influence of various aspects of social strategy, such as education, economic policy, media and cultural influences, political context, and gender and ethnic aspects, on the process of socialization of an individual. The article highlights the challenges that modern societies face in ensuring effective socialization, and suggests possible strategies for solving these problems, taking into account the characteristics of a specific social environment. As a result, the article calls for a deeper understanding and active participation in the process of forming a social strategy in order to ensure the successful socialization of the individual in modern society.

Keywords: socialization, personality, social strategy, education, cultural influences, political context.

Introduction

In light of the changes taking place in Uzbekistan, against the backdrop of extensive socio-economic and political transformations, the question of the need to establish a civil society, which represents not only a certain structure, but also a completely new quality of life, is extremely acute. However, the formation and effectiveness of civil society institutions crucially depend on the attitude of citizens themselves towards them. In this regard, it is interesting to analyze this duality, that is, society-personality, civil society-citizenship of the individual, as well as issues of socialization of the individual in the process of evolution.

LITERATURE REVIEW

It would be correct to begin the study of this topic with an analysis of civil society. In Western science of the 60s, the categories of “civil society” and “civil culture” received much attention. It was then that such American researchers as Gabriel Almond and Sidney Verba began to explore these phenomena in a multifaceted way [1, 158]. Modern literature has developed a wide range of definitions of civil society. Of course, the features and diversity of definitions of this phenomenon are partly related to the characteristics of the research objects being studied. But, based on the essential aspects and generalizing them, civil society can be defined as a set of social entities united by specific economic, cultural and other interests, implemented outside the sphere of state activity and allowing control over the actions of the state system. The works of R. Putnam indicate some features of civil society: first, the active participation of citizens in public affairs. Secondly, all citizens have equal rights and responsibilities. Third, the presence

of developed citizen associations. Fourth – solidarity, tolerance and trusting relationships in society. [2, 86]

RESEARCH METHODOLOGY. The article uses the methods of comparative studies, analysis, synthesis, organismic methods of scientific knowledge.

ANALYSIS AND RESULTS

Civil society is a systemic element of a single metasystem, a relatively independent part of public life outside of state control. This is a part of society, taken as if outside of political power and including non-political relations, that is, the totality of all non-state social relations and institutions, expressing various values, interests and needs of people. This is the sphere of realization of the diverse private interests of individuals. It stands, first of all, for the protection of private interests and guarantees the inviolability of private life. By forming within its structure strong protective associations and institutions - consumer protection societies, entrepreneurs' unions and others, civil society has ensured in many countries a significant increase in the degree of protection of private spheres of human life from strict regulation by the state. Therefore, a person in civil society, being included in diverse social relations, can express himself as an individual and find social protection. The individual in civil society is integrated into various reference groups that most fully express his interests, and also do not allow the authorities to usurp or excessively limit individual freedom. In terms of quality, it is a society with developed economic, legal, cultural and other relations.

«It is interesting that some saw civil society as a source of support for the existing political system, while others saw it as a center of opposition. In the process of developing ideas about the essence of states and law, the idea of organizing such a form of people's social life was formed in which the law becomes an imperious force, and the imperious force that recognizes the law becomes a fair state power. This understanding of the state as a legal organization of public power is the core of the concept of a rightful state» [3, 46]. But to achieve this social quality, it is necessary for citizens to understand the community of group interests, their identity with other individuals who have similar social characteristics, the willingness to support the corresponding community in one form or another, to take part in its activities and, ultimately, to actively defend group interests, considering them as an expression of one's own. That is, in the language of modern science, the individual must develop a culture of citizenship, a culture of participation in public life.

The foundations of the individual-society relationship are laid already in the process of primary socialization. The individual enters into an active relationship, communication, and realizes his role in society. The characteristics of his social environment are the primary prerequisites for socialization.

«As you know, the family is one of the main social elements, which develops and functions according to its own laws. It depends on society, the existing political system, economic, social and religious relations. And at the same time, the family, being a relatively independent unit of society, plays an important role and influences its future development»[4, 166]. Of course, the family is one of these primary units where models of behavior and forms of communication with

people are developed. The “ Eastern” , “ Uzbek” , “ national” family has its own characteristics in this regard. Respect for elders, the authority of the head of the family, intra-family unity, respectful subordination in communication, observance of family traditions, and so on, as a rule, are the predetermining values of the family. This atmosphere contributes to the internalization by the socializing generation of forms of behavior and value systems accepted in the family circle.

The social status of the family also has a significant influence on the guidelines and behavior patterns of the individual, since it predetermines the type of social environment. The higher the status of the family, the richer the value guidelines. As the individual matures, along with the strength of family ties, the importance of external reference groups increases. They can be a community of peers, a school community, as well as the first informal and formal organizations. The important point here is the correspondence of the guidelines of these reference groups to family guidelines, thereby strengthening the primary socialization of the individual.

Here it is necessary to note the special role of the school. She essentially plays the role of a “ second family.” But unlike the family, the school expands the boundaries of social consciousness, teaching and teaching the arithmetic of citizenship. School education and the school period in general is an important “ stalker” , a conductor of the individual’ s emergence into independent sociality. The school, along with the family, teaches the basics of social culture, developing the foundations of citizenship. This is where the worldview foundation of the individual is laid. The mahalla provides important support in this direction. Along with the school, it performs educational, guiding, and controlling functions. In accordance with family requirements, it complements the primary value principles of behavior and communication.

Mahalla, performing two interrelated, but still distinct influences on the individual - social control and education itself, exercises control over the behavior of the individual. If necessary, applies various measures to a person, including sanctions, so that the external side of behavior under all conditions meets social requirements. In this regard, the mahalla, being one of the cells of civil society, develops a sense of group unity and personal responsibility to society.

As an individual grows up and enters an independent practical life, the volume and intensity of influences increases, and the sphere of communication expands significantly. This is the subsequent phase of socialization of the individual.

The practical activity of people inevitably gives rise to social connections between them - after all, it is always socially organized in one way or another, being cumulative, collective, joint. The enormous role of social connections in the transformative activities of people is at the same time their enormous role in the improvement and development of personality. Practical activity forms and educates it, manifesting itself as the interaction of practically active people. The individual becomes involved in social, both formal and informal connections. In this system of social relations, his personal status, his position in the social hierarchy, acquires decisive importance. If the social status of an individual does not undergo serious changes throughout his life, that is, remains adequate to his social origin and environment during the period of socialization, value orientations are consolidated. At the same time, the formation of value orientations under the influence of objective conditions of existence is under constant pressure from additional factors, both objectively formed and consciously directed. Among them, we can name, first of all, the

specifics of political culture, the established style of behavior of political institutions, established legal practice, the influence of various organizations and social forces that reflect their political strategy, including psychological pressure through the media.

Discussion

The primary basis for the relationship between the individual and the social environment and drawing him into the system of institutions of civil society is his immediate informal unity. Undoubtedly, the individual is connected with reality at the level of society as a whole. «A citizen, as a person of civil society, entering into a conflict, thinks not about family, village, party, ethnic group, social class, place of residence, but first of all about civil society as the object of his duty» [5, 235]. However, in his direct activities, everyday existence, he first of all encounters the practice of his informal team, participates in solving its problems, and is influenced by the conditions of its existence. At first these are children's and adolescent reference groups, in later life the same (adult) groups are an indispensable factor in the formation, development and modification of social consciousness throughout a person's life. The degree of the level of solidarity in the corresponding unity, collective, or group is associated with the degree of intensity of the influence of group consciousness on the process of formation of individual consciousness. It is in the team, which has its own strength and independence, that the habit of freedom, equality is cultivated, and a sense of citizenship is formed.

The result of socialization is the objectively determined inclusion of an individual in one of the existing large social communities, which differ significantly from each other in the degree of cohesion and organization.

According to A. Tocqueville, the formation of civil society and the formation of a civil culture of the individual is directly related to the formation of a community, a team. They are not the only, but fundamental elements of civil society. “Community institutions are to freedom as elementary schools are to science.” They continue the work begun within the “community to harmonize the collective and individualistic aspirations of people, educate them in the spirit of freedom and responsibility, respect for democratic values, traditions and customs, and develop the skills of appropriate social behavior» [6, 41].

Conclusion

Studying the problems of individual socialization in the context of social strategy brings to the fore the need for deeper analysis and action to solve these problems. In our time, when changes in social, economic and cultural spheres occur at an unprecedented speed, there is a need for constant updating and adaptation of social strategies taking into account the changing needs and challenges that individuals face in the process of socialization.

The key factors determining the effectiveness of socialization remain education, access to economic resources, diversity of media and cultural opportunities, as well as the political system and social support. Solving the problems of socialization requires an integrated approach, including the participation of all levels of society, from government institutions to civil society organizations and each individual. Only through joint efforts to form and implement

effective social strategies can we ensure the successful socialization of individuals in our modern society.

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