

PERSONALITY IN SOCIOGENESIS

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Abstract. *This study examines key concepts in understanding personality development in sociogenesis, which is the category of "social-historical lifestyle", that is, the analysis of personality development is at the intersection of such reference points as historical time, social space and the individual life path of the individual.*

Keywords: *Sociogenesis, interpersonal relations, socialization, abstract, in socioculture, psychology, ethnopsychology.*

SOTSIOTSENEZDA SHAXS

Annotatsiya. *Ushbu tadqiqotda sotsiogenezdagi shaxsning rivojlanishini tushunishdagi asosiy tushunchalarni ko'rib chiqadi bu "ijtimoiy-tarixiy turmush tarzi" toifasi, ya'ni shaxsning rivojlanishini tahlil qilish tarixiy vaqt, ijtimoiy makon va shaxsning individual hayot yo'li kabi mos yozuvlar nuqtalarining kesishmasida joylashgan.*

Kalit so'zlar: *Sotsiogenez, shaxslararo munosabatlar, sotsializatsiya, abstrakt, sotsiomadaniyat, psixologiya, etnopsixologiya.*

ЛИЧНОСТЬ В СОЦИОГЕНЕЗЕ

Аннотация. *В данном исследовании рассматриваются ключевые понятия в понимании развития личности в социогенезе которые является категория «социально-исторический образ жизни», то есть анализ развития личности находится на пересечении таких точек отсчета, как историческое время, социальное пространство и индивидуальный жизненный путь личности.*

Ключевые слова: *Социогенез, межличностные отношения, социализация, абстрактный, в социокультура, психология, этнопсихология.*

Introduction

Sociogenesis [Latin societās - society + Greek genesis - origin] - the origin and development of consciousness, personality, interpersonal relations, conditioned by the peculiarities of socialization in different cultures and socio-economic formations. The basic idea of sociogenesis was formulated by W. Wundt and consisted in the fact that a psychologist

deals not with an abstract person, but with a person of a certain country and era, interacting in a socio-cultural context with people. The patterns of sociogenesis are the subject of historical psychology, which studies the psychological features of the formation of knowledge, worldview, personality structure, assimilation of customs and rituals in different eras, as well as the subject of ethnopsychology. The phenomenology of sociogenesis is extremely broad: from the description of a particular way of thinking, memory as "historical styles", to the recreation of a psychological portrait of an individual or social group to the analysis of the mentality of an entire people in a certain era. The main method in the study of sociogenesis is psychological reconstruction - the restoration of historical types of behavior or higher mental functions (memory, thinking, etc.), based on the interpretation of monuments of spiritual and material culture. When studying the sociogenetic origins of personality development, the limitations of the view of man as a purely rational, adaptable creature become increasingly obvious. Man was characterized by a non-adaptive, non-utilitarian form of activity even at the very early stages of human history. Rock paintings, burials, etc. played no less a role in the development of man than, for example, the manufacture of tools. It is not for nothing that the famous philosopher M.K. Mamardashvili answered the question "Where does man begin?" with: "With crying for the dead." The facts of finding a large amount of plant pollen in graves (apparently, it fell from the flowers with which the body of the deceased was covered) indicate funeral rituals among paleoanthropes. Thus, an appeal to the sociogenetic sources of personality development shows that along with the tendency to preserve the evolving social system, manifested in sociotypical behavior, there has always been a tendency to change it, the source of which was the socio-historical way of life. The socio-historical way of life is a space of choice, objectively given to an individual born in a particular society. Having been born, an individual becomes a member of society, a member of a specific social group in a given society, where he is given certain socio-economic conditions, potential opportunities for choosing a type of activity, and a life path in general. Another aspect of studying a person in this system is the systemic-historical aspect. Developing in specific historical conditions, various "elements" of social systems ("personality" in the system of social relations) transform some functional qualities constantly given by the system, for example, social roles, and expand the boundaries of those systems to which they belong. Inclusion of an individual in different social groups causes the need for orientation of complementary/mutually exclusive goals of these groups, in the development of self-awareness of the individual as a functional organ that ensures such orientation. Possibility of emergence of role conflict.

Motivational character of the socio-historical image is the invention of needs (TV).

Personality is an element of development of the social system, receives its characteristics through social functions (roles). Sociogenesis is the origin and development of higher mental functions, personality, interpersonal relations (their determination by the peculiarities of socialization of a given culture). When studying personality in different cultures, Eurocentrism should be avoided. Patterns of behavior (ethnic stereotypes) can be unconscious, supraconscious. Differences within a nationality are greater than between nations. Adapting to social conditions, a person develops in himself those traits that make him want to act the way he should act. Strict control is the effect of learned helplessness (inability to change events - refusal to try to do so - need for regulation). Ethnic and social character - expression of functional role qualities of the individual, manifested in his sociotypical behavior (the individual is merged with the social community). Function of sociotypical behavior: neutralization of the growth of variability, individuality; liberation from decision-making in typical situations. Everyone has deviations, otherwise there is no norm. Leminality is the life transition of the individual to another community - when the old position is abandoned, and the new one is not born. Subject of individualization is a social group (historically), which encouraged a member of the community to go through threshold (leminal situations). The process of individualization relied on signs - mastery of one's Self.

Conclusion

Personality is impossible outside of social activity and communication. Only by joining the process of historical practice does an individual manifest his social essence, form his social qualities, and develop value orientations. All norms, values, feelings, and rituals stand above a person and their purpose is to hold society together. Just as a living organism exists because the elements that form it perform certain functions, so human society is built on a structure of interconnected and complementary cultural elements.

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