

THE HISTORY OF THE CONCEPT OF PERSONALITY AND THE IMPORTANCE OF SOCIAL RELATIONS IN OUR SOCIETY

Shamshiev Ravshan Rustam ugli

Lieutenant colonel, instructor of the department of arms and weapon training

<https://doi.org/10.5281/zenodo.7010761>

Abstract. *The concept of personality comes from the words "Face", "false appearance". In ancient Russian, the word "false appearance" meant "role", that is, "role", which means one social mask that a person wears when communicating with others. The Latin word *personae* also means the same, (*Personare* - speaking from behind the mask). In ancient Greek, and later in ancient Roman theaters, the actor put on stage one or another - in a mask with a drawing of the characters of an evil, a platoon, a prophet, a hero. The paints of the mask were a hint of moral signs of a person performing a social task, performing one role or another. This article discusses the history of the concept of personality and the importance of social relations in our society.*

Keywords: *person, socialization, history, concept, attitude, importance, outfits, task.*

ИСТОРИЯ ПОНЯТИЯ ЛИЧНОСТИ И ЗНАЧЕНИЕ СОЦИАЛЬНЫХ ОТНОШЕНИЙ В НАШЕМ ОБЩЕСТВЕ

Аннотация. *Понятие личности происходит от слов «лицо», «фальшивая внешность». В древнерусском языке слово «фальшивая внешность» означало «роль», то есть «роль», что означает одну социальную маску, которую человек носит при общении с окружающими. То же самое означает и латинское слово *personae*, (*Personare* — говорящий из-за маски). В древнегреческих, а позже и в древнеримских театрах актер выставлял на сцену то одного, то другого — в маске с рисунком персонажей нечистой силы, взвода, пророка, героя. Краски маски были намеком на нравственные признаки человека, выполняющего социальную задачу, исполняющего ту или иную роль. В данной статье рассматривается история возникновения понятия личности и значение социальных отношений в нашем обществе.*

Ключевые слова: *человек, социализация, история, концепт, отношение, значимость, наряды, задача.*

INTRODUCTION

In ancient Greece, a term corresponding to the concept of "person" was not developed. About a person with his unique destiny, Plato did not know, did not even want to know. His place was taken by the spirit. Aristotle's work about the Soul gave way to the psychology of the present. Ancient Rome took a step forward. In Roman law science, instead of *prosopon*, which designated the facial part of the Greek head, appearance, in addition, the performer participating in the tragedy, the Latin word *persona* was used, which at first, like the Greek word, meant the role and mask of the actor in the tragedy. But later it was preserved as the name of a separate individual. A Roman citizen is defined as a legal and religious breed, a generational name, and a property owner. In the East was a completely different situation. In Hinduism and Buddhism, the individual is denied and only the "self" is recognized without objection. Currently, psychology explains personality as a socio-psychological derivative that is formed in the life of a person in society. When a person enters into relationships with other people as a social being, and this relationship becomes a determining factor that forms his personality, he acquires new qualities.

MATERIALS AND METHODS

In foreign psychology, the temperament, sensitivity, motives, abilities, inclinations, which form a stable set of signs as a person's personality, is understood as spirituality, which determines the flow and behavior of thoughts inherent in this particular person when he adapts to various life situations. J. God frua believes that a person is determined in general by both hereditary and socio-cultural influences. the concept of "personality" includes natural properties (gender, temperament, combines the sum of individual-specific social qualities formed in the process of active interactions with the social environment (family, school, "other significant ones") and activity (play, cognition, labor) on the basis of). The human personality, contrary to widespread imagination, does not remain unchanged until it reaches the age of 30. To give an example, a group of scientists from the University of California analyzed the known personal qualities of more than 130 thousand people under the name "Big Five" (conscientiousness, ability to compromise, neuroticism and extroversion). These qualities do not depend on the mood, so they are sufficiently reliably manifested. People, with age, learn to quickly overcome life conflicts, in particular, strive to be more cruel and Kinder.

The individual is a separate individual, essentially a holistic socio-moral universe. It embodies in itself the essence of man, his value as a being. The individual is interpreted differently in the social and humanitarian Sciences from the point of view of his orientation, object and purpose of research. It can become a very complex, contradictory, dependent, self-denying being, as a biological, physiological, social, spiritual, spiritual, moral and aesthetic intelligence, as an object of thought, and even, philosophical and logical, as a source of research in terms of the right to life and the logic of life. Personality formation factors are multiple and hilmahi'd. The genetic aspect of the city of Mas, genetic (genitive), biological, natural, cultural, social life experience, relationships with one's peers, etc. is determined by its genitive basis, physionom'y that has reached from its ancestors, with the verbatvor, and the bio physiological aspect is determined by such an individual need as gaining strength to live, eating, entering into sexual relations and leaving off spring.

The person, in essence, is civilized, is able to control his activities through consciousness, intelligence, social, representing certain generations based on historical tradition, lifestyle and experience. The phenomenon of personality embodies all the complexities of the human world. In order to study it comprehensively, research was carried out at different times. Especially in the East, it was understood through high moral standards and was considered a high quality, invaluable value. Man Sh. as seeks perfection, enriches the meaning of life, on this basis feels the need for a person's society to be beautiful and prosperous. The way of life of an individual is directly related to the life of society and has the right to fully use the benefits of life. The concept of personality is a high view of the concept of man, his high status. Any person is a creature that has a natural existence, a right to life and a value for life. However, he may not all the time become a full-fledged person.

RESULTS

Society and personality, mutual influence on each other. The question of the attitude of the individual to society and, conversely, to the individual, is one of the pressing problems of social philosophy. In socio-philosophical terms, society is a special form of the Association of people, a set of social relations that are formed at a certain stage of development. The formation and decision-making of society has gone through a long historical period and is a social phenomenon of a complex process. Labor was the most fundamental factor in the emergence of

society. Society is organized through social relationships, not just a gathering of people. In this process, the relationship of the individual and society also goes to take shape. In this, in addition to the types of social Labor, moral, religious, political, economic, territorial, ideological relations practiced between people are introduced. In the relationship of the individual and society, too, develops within the framework of the standards adopted by a particular society. While the content and essence of society, the relationship of the individual and society are interpreted on the basis of philosophical teachings created in each historical period, society sets itself the task of creating progressive teachings instead of them at the present stage of development.

In philosophical teachings, from scientists of the ancient world to the problem of the relationship of the individual and society, different approaches and interpretations have been developed by researchers of the present era, and significant works have been created. For example, in the work "laws" Plato puts the importance of the values of freedom at a high level in the stable existence of a just society, focusing on the issue of relations of the state, society and person. In his works such as "politics", "ethics", "rhetoric", Aristotle put forward ideas for further improving the attitude of society and the individual. A person proves the possession of courageous qualities, showing an example of justice, courage, while resorting to fair work. Abu Nasr Farabi, who also grew up in Central Asia, said " Fozil.

It is quite natural that in the process of the current globalization of Social Development, attention is growing to the problem of the relationship of the individual and society. In the later stages of social development, in particular in the 19th century, the study of the relationship of the individual and society became a social necessity. European scientists (G.Spencer, E.Durkheim, Hegel, M.Weber et al.), developing the views of scientists from the ancient world and thinkers of Central Asia about this, try to give a broad and scientific definition of the content of the relationship of the individual and society. They recognized that society is an extremely complex social organism in self-organization and management, and noted that it is a historically composed complex of moral, religious, political, economic, ideological relations that operate between people. Personality and society are a harmonious concept. An impersonal society does not exist and does not develop. It is appropriate that both concepts are considered as a single organism. When we look at a person as a person, this state of affairs is first represented by his role in society and the tasks that he performs.

DISCUSSION

The formation of personality is influenced by the socio-economic, spiritual and cultural environment in the society in which it lives. The first step in this process is the family. From the day the baby is born in the family, the basis is laid for his moral and conscious activities. After all, since the first "brick" of the formation of a newborn as a person is laid in the family, this is one of the most important, hat-to decisive aspects of personality maturation, within many and complex objective and subjective factors. Much depends on the fact that the baby, who first came to the world anew, is healthy, for which his mother is also healthy, and his psyche is refreshed. The scientist of the Uzbek people, great thinker and encyclopedic scientist Abu Ali ibn Sina in this regard, in his work entitled" The Laws of the Tib“, " the development of the baby in the womb of the mother and the person in the post-birth periods.

It should be remembered that the personality type is a reflection of the real system of social relations. The individual can never be separated from society, society from the individual. As long as society cannot live without an individual, an individual cannot function outside of

society. We up considered the issue of the influence of society on the individual above. How social relations in society have shaped the individual, in turn the individual also builds society in such a way. From this one can conclude that the individual reflects the specifics of the society in which he lives, operates, the class, class, nation or state to which he belongs. In each society there will be a specific type of personality. A diverse society, a person formed in different social environments, is fundamentally different from others in his social qualities, qualities. In social philosophy, the question of the historical types of relations of the individual and society is developed. According to him, up to an industrialized society, an industrialized (industrial) society and a relationship typical of post-industrial societies:

1. personal dependence;
2. personality independence;
3. three types of free personality are indicated.

A free, independent person began to form in the process of transition to a post-industrial society. In such a society, knowledge, information, professional skills are a priority, service areas begin to develop rapidly. In such a society, where there is a powerful material and technical base, developed productive forces, material and spiritual factors of Personality Development will be established. An open, free society creates the necessary conditions for the formation of a free personality. A person can be free only in an open, free society. That is why in a state and society that has gained independence, choosing the path of democratic development, a person becomes the highest value.

CONCLUSIONS

In conclusion, the relationship between society and the individual should be approached from a socio-historical point of view. This is what, on the one hand, causes the individual's influence on society to manifest itself in different periods. Secondly, society sets different tasks for a person at different times. Accordingly, in the culture of the East, wisdom, decency, humility were valued; in ancient Greece, the achievement of mental perfection was highly valued; in an industrialized society, entrepreneurship, initiative were valued.

REFERENCES

1. Erikson E. Childhood and society, 1996.
2. Gan I.S. Child and society (historical and ethnographic point of view), 1988y.
3. Abdugarimova, M., & Karimova, S. (2021). THE USAGE OF BUSINESS VOCABULARY IN THE ENGLISH LANGUAGE. *Academic research in educational sciences*, 2(11), 919-922.
4. Qizi, K. S. B. (2021). The Category Of Quantitativeness In Modern Linguistics. *The American Journal of Social Science and Education Innovations*, 3(06), 46-50.
5. Nurmatova, M. M., & Ismoilova, D. R. (2021). BUILDING THE STRATEGIC COMPETENCE IN THE HETEROGENEOUS COMMUNICATION. *ВЕСТНИК МАГИСТРАТУРЫ*, 65.
6. Аббасова, Н. К. (2020). ИНТЕРАКТИВНЫЙ ПОДХОД В ОБУЧЕНИИ АНГЛИЙСКОГО ЯЗЫКА УЧАЩИХСЯ ОБЩЕОБРАЗОВАТЕЛЬНЫХ ШКОЛ. In *АКТУАЛЬНЫЕ ВОПРОСЫ СОВРЕМЕННОГО ОБРАЗОВАНИЯ* (pp. 49-53).

7. Aliyeva, N. (2021). ИЗОМОРФИЗМ АНГЛИЙСКИХ КОЛЛОКАЦИЙ И ФРАЗЕМ РУССКОГО И УЗБЕКСКОГО ЯЗЫКОВ С УЧЕТОМ ПЕРЕХОДНОСТИ ЗНАЧЕНИЯ. *Журнал иностранных языков и лингвистики*, 2(2).
8. ГАНИЕВ, Б., & Ганиева, М. С. (2019). Религиозно-исламские и духовные корни предпринимательской деятельности в Средней Азии. In *ИДЕАЛЫ И ЦЕННОСТИ ИСЛАМА В ОБРАЗОВАТЕЛЬНОМ ПРОСТРАНСТВЕ XXI ВЕКА* (pp. 332-335).
9. Abbasova, N. K. (2020). O'ZBEK VA INGLIZ TILLARIDA OLMOSHLARNING QIYOSIY TAHLILI. In *МОЛОДОЙ ИССЛЕДОВАТЕЛЬ: ВЫЗОВЫ И ПЕРСПЕКТИВЫ* (pp. 472-476).
10. Zakirovich, G. B. (2022). Service Parts of Speech as an Important Component of Advertising Text in Russian and Uzbek Languages (By the Material of Advertising in the Sphere of Medicine). *European Multidisciplinary Journal of Modern Science*, 3, 1-7.
11. Zakirovich, G. B. (2022). DISCOURSE ABOUT THE PECULIARITIES OF THE THEME OF MALE GENDER IN ADVERTISING TEXTS IN RUSSIAN AND UZBEK (ON THE MATERIAL OF MEDICAL VOCABULARY). *EUROPEAN JOURNAL OF MODERN MEDICINE AND PRACTICE*, 2(2), 4-8.
12. Do'smatov, D. qizi Shodiyeva, GN (2022, May). O 'ZBEK TILSHUNOSLIGIDA SO'ZLARNI TURKUMLARGA AJRATISH.