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THE ROLE OF PERSONALITY IN SOCIAL DEVELOPMENT

Abstract: This article discusses the role of a person in society. In this article, the author revealed the importance of individual characteristics of a person in the social development of society.

Key words: individual, society, social development, human phenomenon, cultural development

РОЛЬ ЛИЧНОСТИ В ОБЩЕСТВЕННОМ РАЗВИТИИ

Аннотация: В данной статье рассматривается роль человека в обществе. В данной статье автор раскрыл значение индивидуальных особенностей человека в социальном развитии общества.

Ключевые слова: личность, общество, общественное развитие, человеческий феномен, культурное развитие.

Personality is not only a consequence, but also the cause of socially ethical actions performed in a given social environment. The economic, political, ideological and social relations of a historically defined type of society are refracted and manifested in different ways, determining the social quality of each person, the content and nature of his practical activity. It is in its process that a person, on the one hand, integrates the social relations of the environment, and on the other hand, develops his own special relationship to the outside world.

The elements that make up the social qualities of a person include the socially defined goal of his activity; occupied social statuses and performed social roles; expectations regarding these statuses and roles; norms and values (i.e. culture) by which he is guided in the course of his activities; the sign system he uses; body of knowledge; level of education and special training; socio-psychological features; activity and degree of independence in decision-making.

A generalized reflection of the totality of recurring, essential social qualities of individuals included in any social community is fixed in the concept of "social personality type".

The path from the analysis of the social formation to the analysis of the individual, the reduction of the individual to the social, makes it possible to reveal in the individual the essential, typical, naturally formulated in a concrete historical system of social relations, within a certain class or social group, social institution and social organization to which the individual belongs. When it comes to individuals as members of social groups and classes, social institutions and social organizations, then we mean not the properties of individuals, but social types of individuals. Each person has his own ideas and goals, thoughts and feelings. These are individual qualities that determine the content and nature of his behavior.

The concept of personality makes sense only in the system of social relations, only where one can speak of a social role and a set of roles. At the same time, however, it presupposes not the originality and diversity of the latter, but, above all, a specific understanding by the individual of his role, an internal attitude towards it, a free and interested (or, conversely, forced and formal) performance of it.

A person as an individual expresses himself in productive actions, and his actions interest us only to the extent that they receive an organic, objective embodiment. The opposite can be said about a personality: it is actions that are interesting in it. The accomplishments of the personality themselves (for example, labor achievements, discoveries, creative successes) are interpreted by us, first of all, as actions, that is, deliberate, arbitrary behavioral acts. Personality is the initiator of a successive series of life events.

The dignity of a person is determined not so much by how much a person succeeded, whether he succeeded or did not succeed, but by what he took under his responsibility, what he imputes to himself. There is only one kind of

universally valid norms valid for all times. These are the simplest requirements of morality, such as “do not lie”, “do not steal”, “do not commit violence”. It is them that a person must, first of all, raise into his own unconditional imperative of behavior. Only on this moral basis can the personal independence of the individual be established, his ability to “rule himself”, to build his life as a meaningful, successive and consistent “act” can develop.

The phenomenon of man is an undeniable mystery of nature. Because man in this material world is a guest, almost a stranger, a great stranger and unknown. For man, as a biological being, as a member of the huge body of Nature, the huge tree of Nature, is something completely understandable and familiar to us, no more amazing than any highly developed mammal creature. Gilbert Chesterton once said: what would happen if the swallows, instead of building nests for themselves and dragging flies for their chicks, would create philosophical systems and reflect on the meaning of life? Of course, we would think it was a miracle.

So, a person is a similar miracle, because in nature, in our biological, in our psychophysical being, everything is expedient. All processes in our body are a reflection of general biological, or physical or chemical, or simply world processes. And everything has very specific, specific goals: adaptation to the environment, reproduction, respiration, nutrition, and so on. But what is the purpose for our biological species of the selfless thirst for knowledge of such knowledge, which does not at all give concrete practical tangible results? Where does the reverence for the Highest arise in a person, the desire to comprehend the last secret of the world? Where does it come from what we call spirituality? Now this word is quite abused, but I must tell you right away that spirituality, in principle, is the main property of a person that distinguishes him from all living beings.

If we know perfectly well how we got from nature everything that we call our organism, because animals, plants, and minerals live in us - all together - but

search the entire Universe known to us (material) - and we will not find anywhere such a secret, such a phenomenon as consciousness, as self-consciousness, as a personality, as ethical foundations. In this respect, a person, as it were, bursts into a world that is alien to him.

We know what the ecological environment is; we know that the slightest violation of this system, which is very intricately connected in its elements, leads to illness and death of the entire biocenosis as a whole. And our body is extremely complex, but part of this single world whole - biological and physical. Moreover, if we tear our being even for a moment from this whole to which we belong, we perish in the same fraction of a second: we are so closely and firmly inscribed in visible nature; we not only come from it bodily, but we are an inseparable part of it.

But at the same time, our specificity is human, our spirituality - it is not part of this material, visible system at all. Because all visible systems can be weighed, measured, seen, tangible. And only that which in us is invisible, intangible, has neither form nor color - only this makes a person a thinking being. A being who, according to Vernadsky, is capable of transforming the world. A being that, as we now know, can both corrupt the world and lead it to destruction. Therefore, a responsible being, the only one of all living beings; We are, we are responsible for our actions. Because we are the only ones who can choose. Neither the elephant, nor the octopus, nor the boa constrictor, nor any other creature, in essence, chooses. It is hard-coded. In the end, almost all of his behavior is almost an exact reflection ... of all those processes that occur in his body. But look at human life, truly human.

Very often, much and important in it not only goes against this, but, as it were, challenges the needs of the body. A person is able to refuse this, to rise above material needs. In the name of some ideas, he is able to endure hardships, inconveniences, and sometimes even go to extreme trials, up to death. Thus, not the life instinct, but something else is present here in the phenomenon of man.

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