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## **THE PROBLEM OF SOCIALIZATION AND ACCULTURATION IN THE FRAMEWORK OF ETHNOPSYCHOLOGICAL RESEARCH**

**Annotation.** *In today's globalization process, every independent state, every nation must respect the culture, customs and values of citizens of other nations, along with the issue of preserving their own culture, traditions, and passing it on to the representatives of the next generation. the issue of bringing them and treating them in a friendly manner remains relevant. In the general declaration of UNESCO on the diversity of cultures, culture is considered as a set of cultural-material, intellectual-emotional signs belonging to society and social groups in the world, it includes the way of life of people, their ability to live together, value system, traditions and beliefs. the necessity, respect for every culture, tolerance and solidarity are the guarantee of international peace and security.*

**Annotatsiya.** *Bugungi globallashuv jarayonida har qaysi mustaqil davlat, har bir millat oldida o'z madaniyati, urf-odat, an'andalariini asrab-avaylash, uni o'zidan keyingi avlod vakillariga yetkazish masalasi bilan bir qatorda o'zga xalq, davlat fuqarolarining madaniyati, urf-odat va qadriyatlariiga hurmat bajo keltirish, ularga do'stona munosabatda bo'lish masalasi ham o'z dolzarbligini saqlab qolmoqda. UNESCOning madaniyatlar xilma-xilligi haqidagi umumiy deklaratsiyasida madaniyat dunyodagi jamiyat va ijtimoiy guruhlarga taalluqli madaniy-moddiy, intellektual-hissiy belgilari yig'indisi sifatida qaralishi, insonlar hayot tarzi, ularning birgalikda yashash malakasi, qadriyatlari tizimi, an'analari va e'tiqodlarini o'z ichiga olishi zarurligi, har bir madaniyatni hurmat qilish, bag'rikenglik va birdamlik xalqaro tinchlik va xavfsizlik garovi ekanligi ta'kidlangan.*

**Аннотация.** *В условиях современного процесса глобализации каждое независимое государство, каждый народ должны уважать культуру, обычай и ценности граждан других народов, наряду с вопросом сохранения собственной культуры, традиций и передачи их представителям следующего поколения. . остается актуальным вопрос их привоза и доброжелательного отношения. В общей декларации UNESCO о многообразии культур культуры рассматривается как совокупность культурно-вещественных, интеллектуально-эмоциональных признаков, принадлежащих обществу и социальным группам в мире, она включает в себя образ жизни людей, их способность жить вместе, система ценностей, традиции и верования. необходимость, уважение к каждой культуре, терпимость и солидарность являются гарантией международного мира и безопасности.*

**Key words:** *acculturation, ethnic researches, socialization, culture, values, cultural diversity, traditions.*

**Kalit so‘zlar:** *akkulturatsiya, etnik tadqiqotlar, sotsializatsiya, madaniyat, qadriyatlar, madaniy xilma-xillik, an'analar.*

**Ключевые слова:** *аккультурация, этнические исследования, социализация, культура, ценности, культурное разнообразие, традиции.*

**Introduction.** As a result of intensive research on the problems of ethnic identity in the past decades, a completely new theoretical and practical direction has appeared in psychology. It is possible to single out approaches that take into account the characteristics of the formation and development of identity, its functions, structure, elements that have a unique character. In the era of globalization and virtualization, the influence of the mass media also creates the ground for young people to get acquainted with new forms of culture, to establish meaningful and systematic relations with representatives of other cultures. It can be seen from the given statistical data that the process of inculcation in a person is relatively “slow” along with getting to know the values of another culture. Such factors as mentioned above put before the public the priority tasks of educating today’s youth to be loyal to national culture and values<sup>1</sup>. Young people who have a strong desire to learn not only their own, but also the specific aspects of other cultures, to cooperate with representatives of other nations and peoples in the spirit of tolerance, often continue their education abroad.

**Main part.** The process of globalization covering the modern world is causing uncertain assessments. On the one hand, globalization unites nations, destroys historical barriers between them, and promotes scientific and technical progress. However, on the other hand, it is globalization that threatens to destroy ethnic and cultural identity, unify life according to foreign standards, and therefore causes active resistance of ethnic individuals. This phenomenon can be explained by the desire of the ethnic community to maintain itself, subject to a certain common law, like other associations and organized groups<sup>2</sup>.

Ethnic communities remain a real force capable of significantly influencing many world processes. Socialization means “development and self-transformation of a person in the process of assimilation and reproduction of culture that occurs spontaneously, relatively directed

<sup>1</sup> Акопов Г.В., Давыдкина Л.В., Семенова Т.В. Ментальность как групповое сознание: учебное пособие по курсу «Психология ментальности»: для магистратуры по психологическим направлениям. – Самара: ПГСГА, 2015. – 76 с.

<sup>2</sup> Ананьев Б.Г. Психология и проблемы человекознания [Текст] / Под ред. А.А. Бодалева. – М.: Издательство «Институт практической психологии», Воронеж: НПО «МОДЕК», 1996. – 384 с.

and purposefully created in interaction with living conditions at all age stages of the person". Undoubtedly, the ethnic community is one of the most influential groups affecting the individual. The influence of national identity and worldview is felt at almost all stages of human life. Therefore, ethnic socialization is of particular importance. It is a specific type of socialization of a person, which is expressed in the assimilation of ethnic norms, values and patterns of behavior of a certain ethnic group to which a person belongs. By assimilating ethnic values, the individual is directly influenced by the ethnic community. At the same time, as a member of this team, he has a certain level of influence over it. This means that ethnic socialization is a two-way process of interaction between the individual and the ethnic community, and acts as one of the main components of the self-reproduction of the ethnos<sup>3</sup>.

In this sense, socialization of a person, as defined by A.A.Nachajyan, is "a complex socio-psychological process, during which parents and other" socialization agents" introduce children to national symbols: showing them, explaining their meaning, psychological content, historical and perform the task of revealing other information hidden in them<sup>4</sup>. By "ethnic socialization", A.V. Tolstich understands the influence of the mentality of the ethnic group on the individual, introduces him to the history, culture, native language, traditions of his people, in this process he realizes his national identity<sup>5</sup>. U.D.Munalboyeva defines the ethnic socialization of a person as the process of forming his general ethnic-social essence (national self-consciousness) by introducing him to the ethno-social experience developed by previous generations within the framework of national identities<sup>6</sup>.

Despite the differences in these interpretations, it is clear that ethnic socialization includes the assimilation of cultural and scientific values, knowledge, achievements of one's ethnic environment, worldview and basic rules of behavior specific to this ethnic group. This is the process of a person entering into the culture of his people by introducing them to the history, culture, native language, and customs of his people, as a result of which he realizes his national identity, national identity, and character formation. All this protects a person from foreign influences, prevents alienation from his ethnic group, creates an opportunity to evaluate and

<sup>3</sup> Бахтин М.М. Эстетика словесного творчества [Текст] / Сост. С. Г. Бочаров, примеч. С.С. Аверинцев и С.Г. Бочаров. – М.: Искусство, 1979. – 423 с.

<sup>4</sup> Белая Е.Н. Теория и практика межкультурной коммуникации: учебное пособие [Текст] / Е.Н. Белая. – Омск: Изд-во Ом.гос. ун-та, 2008. – 208 с.

<sup>5</sup> Белинская Е.П., Стефаненко Т.Г. Этническая социализация подростка [Текст] / Е.П. Белинская, Т.Г. Стефаненко. – М.: Московский психолого-социальный институт; Воронеж: Издательство НПО «МОДЭК», 2000. – 208 с.

<sup>6</sup> Белинская Е.П., Тихомандрицкая О.А. Социальная психология личности. Учебное пособие для вузов [Текст] / Е.П. Белинская, О.А. Тихомандрицкая. – М.: Аспект Пресс, 2001. – 301 с.

enrich the cultural values of other peoples from the point of view of the system of values of the local ethnic group.

Loyalty to the culture of one's ethnic group, recognition of its values does not mean a negative attitude towards representatives of other ethnic groups. On the contrary, in the examples of folk art of different ethnic groups, in many cases, there are ideas of friendship and mutual help between not only different people, but also between man and the animal world, man and inanimate nature. Therefore, the ethnic socialization of a person objectively helps to establish mutual understanding and effective inter-ethnic relations between peoples. At the same time, in the conditions of the growing mobility of the population of our planet, the role of the spiritual wealth of a modern person is increasing, which is determined by the powers he has in various fields in his ethnic group<sup>7</sup>.

The essence of socialization is that in this process a person is formed as a member of the society to which he belongs. From the first days of a person's existence, he is surrounded by other people. He enters into social communication from the beginning of his life. A person gets his first experience of communication even before he learns to speak. In the process of relations with other people, a person acquires a certain social experience, which is subjectively studied and becomes an integral part of his personality structure. Socialization of a person is, on the one hand, a two-way process of assimilation of the social experience of the society to which he belongs, and on the other hand, it develops by actively increasing and building the existing system of social connections and relationships.

A person not only perceives and assimilates social experience, but also actively transforms it into his own values, attitudes, positions, orientations, and his view of social relations. At the same time, a person subjectively enters into various social relationships, performs various role functions, and thereby changes the surrounding social world and himself.

Social experience includes many components, among which two main ones stand out:

- a) norms, rules, values, relations, etc. in the social environment;
- b) culture of work, production and other activities<sup>8</sup>.

In this case, the assimilation of the social experience by the individual, finding content can be represented by two conditional stages as a process that increases in the development of the individual.

<sup>7</sup> Березин Ф.Б. Психическая и психофизиологическая адаптация человека [Текст] / Ф.Б. Березин / АН СССР, Дальневост. отд-ие, Ин-т биол. пробл. Севера, М-во здравоохранения СССР, 1-й Моск. мед.ин-т им. И.М. Сеченова. – Л.: Наука. Ленингр. отд-ие, 1988. – 267 с.

<sup>8</sup> Берри Дж.В., Пуртинга А.Х., Сигалл М.Х., Дасен П.Р. Кросс-культурная психология. Исследования и применение [Текст] / Дж. Берри, А.Х. Пуртинга, М.Х. Сигалл, П.Р. Дасен. – Харьков: Гуманитарный Центр, 2007. – 560 с.

The first is to form and strengthen the main socio-psychological values of a person: work, moral, aesthetic, political, legal, ecological, family-household, etc. This is the stage of general socialization of the individual.

In addition, the process of mastering a certain profession, specialty is also carried out. This is the stage of professional socialization of the individual. Both stages are interconnected and complementary.

Socialization is not the opposite of individualization. The process of socialization does not lead to the leveling of the person, the individuality of the person. On the contrary, in the process of socialization, a person can acquire his individuality in a complex and contradictory way. A person's ethnic or national identity is determined primarily by the language he considers his mother tongue and the culture of this language. In different countries, ethnicity can be considered as a factor of socialization at different levels. In nation-states where the majority of the population belongs to the same ethnic group, this is a macro factor. If any ethnic group is a national minority with intensive communication in a particular settlement, it is a micro factor. Each ethnic group has its own characteristics, the commonality of which constitutes its national character or its spiritual storehouse, which is manifested in its national culture.

Ethnopsychologists distinguish such differences, for example, in the nature and traditions of people's work, in the peculiarities of everyday life, in ideas about family relationships and relationships with other people, good and bad, beautiful and ugly, etc. It should be remembered that ethnic characteristics describe not a single person, but many groups - peoples. They have been one or another ethnic group for centuries and even thousands of years<sup>9</sup>.

**Conclusion.** In modern conditions, a person must have multicultural competence, which includes the acquisition of knowledge about the values of his native people and other peoples, as well as universal values. Multicultural competence is a personal quality that represents a set of humanitarian ideas: value-semantic orientations, own positions and characteristics that are manifested in openness to other cultures, mutual recognition of national and cultural identity, the ability to preserve its national culture and identity. Acculturation is the process by which a person or group from one culture acquires the practices and values of another culture while maintaining its own culture. This process is often discussed more in relation to a minority culture that has absorbed elements of the majority culture, as in immigrant groups that are culturally or ethnically different from the majority in the place of immigration.

<sup>9</sup> Бублик М.М. Психосемантическое пространство этнической идентичности молодежи [Текст]: дис. ... канд. психол. наук: 19.00.05 / Бублик Мария Михайловна – Санкт-Петербург, 2014. – 205 с.

However, acculturation is a two-way process, so those within the majority culture often adopt elements of the minority culture with which they come in contact. The process takes place between groups that are not necessarily a majority or a minority. This can occur at the group or individual level and can result from communication through interpersonal communication, art, literature or mass media.

Today, the manifestation of acculturation in different modes means that it has a substantial character, and the existence of types shows that acculturation is a general concept of intercultural interaction. Therefore, it takes the status of a philosophical category of social cognition. It should be noted that currently acculturation has become a research object of social and humanitarian sciences.

Psychological acculturation refers to changes in psychocultural orientations of individuals that develop through participation and interaction within new cultural systems. Rather than conceptualizing acculturation as a process in which people lose contact with their original culture, new research has emphasized how people negotiate two cultural entities.

Responding to a different set of norms from the culture of origin and the host culture, acculturated individuals emerge with their own interpretations of relevant values, customs, and practices as they negotiate between cultural contexts. People vary greatly in their ability to function in a new cultural environment and may seek different levels of connection and involvement with the host culture or their culture(s) of origin.

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