

Harmony between society and personality, and its influence on the phenomenon of happiness

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Abstract: This article deals with the phenomenon of happiness as a socio-anthropological phenomenon that requires consideration in harmony between social reality and a person, society and personality with their dreams, desires, experiences and ideas. A person, although he thinks about happiness alone, although he considers happiness as a phenomenon that concerns only his life, this does not mean that happiness manifests itself according to his absolute will and absolutely touches and obeys his desires. Society influences the happy or unhappy life of a person not only by established rules, but also by careful contributions and traditions.

Keywords: the phenomenon of happiness, society, personality, socioanthropology, social relations, values, harmony.

Introduction

The dialectical connection between man and society shows that the approach to their relationship should be considered as a socio-anthropological reality. The concept of "socioanthropology" includes two words: "social" or "social" and "anthropology" or "man", "human outlook". By "social" is meant social reality, which expresses the interaction of people in society, in a particular social environment. These social relations are not only the basis, feature, structure of society, but also express a strategic goal, an idea of the future.[1]. And man, "antoropos", gives direction to these relations, shapes them and makes social reality serve his interests. If we are talking about the phenomenon of happiness, this socio-anthropological reality requires a harmonious view of the social being of a person, society and personality, their dreams, desires, experiences and imaginations. This is not an artificial identification of them, functional, biological,

psychophysiological and social differences are constantly preserved between social reality and a person. Harmony between society and the individual, even if it is at a deliberate or subjective level, requires that it arise from specific characteristics, because the phenomenon of happiness, in a sense, is always a phenomenon of personal subjective perception, experience. Here, in the process of generalizing personal subjective ideas, there is a danger of being applied to the entire society, to the life of society. As Michel Montaigne notes: "We never stay at home, we are always somewhere outside. Fear, desires and hopes push us into the future, making it impossible to think and understand what we have, and bother us to such an extent that they bother us even when we are gone." [2]. This is the result of fulfilling the requirements of social reality as a society, society to a person, an individual. This means that living in society, self-expression through their reality, the realization of their dreams and the desire for a happy life are closely related to human life.

Main part

A person is born, becomes, is formed as a person, achieves life goals in the paradigm of certain social, ethnic, historical and cultural formations. Anthropological studies show that a person, no matter how he tries to avoid the social sphere and deny its demands, due to some aspects and properties, cannot hide the fact that he is the fruit of society. For example, a person who wants to live in seclusion can live thanks to the acquired experience. American philosopher G. Torro, relying on the results of his research in this area and arguing that "there is no greater pleasure than talking to oneself" alone, wrote: "We must first become people living in society, then citizens of the state." [3]. Such a dialectical attachment, a connection between a person and society, cannot but affect a person's character, his goals in life and concepts of happiness.

Al-Farabi asserted the following about the attachment of society and personality: "Some people of a virtuous city conduct their activities, studying the knowledge necessary for universal requirements, and some study knowledge that only people of a certain position should know. Each of these people achieves his own happiness through general and private knowledge and activity." [4]. This means that the achievement of happiness requires a two-way connection between the actions of society and the individual. But it is not the act of the individual that is important, but his constant improvement. Improvement takes place in coordination with the needs of society. Socio-deterministic properties of activity are expressed in accordance with human actions to the requirements of society. It is not

excluded in this and the desire of a person to happiness. In our opinion, these aspirations can be explored by grouping them as follows:

- ✚ to rejoice in the knowledge of being, to turn the desire for epistemological research into a life goal;
- ✚ find eudemonic meaning from the improvement of social life;
- ✚ seek irrational "great happiness" from the transcendent;
- ✚ develop the habit of seeing happiness in love and being loved by others;
- ✚ look for the life ideal of happiness and ways to achieve it;
- ✚ look for happiness in social, primarily in family relationships;
- ✚ look for happiness in suffering and misery.

History does not know of a case that the social reality of society was built on human eudaimonia. People's ideas about happiness have always remained a personal, subjective phenomenon. Their brightest images are reflected in utopian, futurological models. Utopian consciousness, representation did not coincide with reality, it is a transcendental reality aimed at stratifying the existing order. However, we must not forget the extractive nature of happiness, otherwise all human activity is interpreted as an absolute personal subjective reality. Therefore, one should not forget that on the basis of utopian and futurological models, there are factors influencing the practical, social activity of a person. Especially when a social reality committed to human change is always associated with a specific historical life. Consequently, a person's views on happiness are objectified in his socially oriented activities, even if they are manifested in the form of utopias, futurological models.

The strategy of actions for the development of Uzbekistan for 2017-2021 has become a document that sharply differs from previous ideas and was called a new stage of national development. The most important thing is that it provided for the transformation of the people into a real subject of social change. The Action Strategy shows a rational, truly democratic way to realize the dream of the Uzbek people to build a happy life. This means that people do not always have accurate ideas about happiness, and sometimes they misunderstand them under the influence of ideological ethnic stereotypes and other factors. It is here that people and people need progressive forces, leaders with clear programs of action, clearly indicating their views and dreams, explaining the essence of their ideas about a happy life.

Social relations consist of a variety of connections between a person and society, the state and non-state institutions. Living happily among these relationships, or positioning yourself as a happy subject, has many different aspects. The most important thing is that a person should feel that this environment needs him, that his activity can change or improve something. The objectivity of being does not always create the necessary environment for a person's social activity. In social relationships, there are dreams and desires of a person, therefore, various disagreements in these relationships can lead to natural conflicts. But, in fact, the interests and desires of people drive social relations. Social relations by themselves will not change in a positive direction, they are largely characterized by conservatism and stability. Therefore, the personality, his social activity improves and moves social relations forward. In traditional societies, this can lead to contradictions. In some cases, it is these conflicts that serve as an impetus for a person to find his ideal, help in achieving the goal of acquiring happiness. It can be seen that society is the subject of happiness and well-being. But this feeling is born of contradictions.

Social relationships as a positive reality should influence the phenomenon of happiness. This can be interpreted as follows. First, society does not create happiness, but it creates the conditions for a person to become happy. Without these opportunities, a person is not aware of his needs and aspirations. Secondly, society gives a guarantee to a person to form as a thinking and creative subject. It is a person, using his creative potential, who feels happy and tries to fully use the opportunities that society gives him. Thirdly, a person as a social being (Aristotle) forms social relations, various connections, everyday manners, everyday relations. This fact, which is called social being, has penetrated so much into the consciousness of a person that only under his influences and evaluations he realizes his happiness or unhappiness. For the phenomenon of happiness, external influences, an assessment of social traditions, that is, the macroenvironment, are important. Fourthly, social relations, family, circle of close people, work collective, neighbors, relatives, that is, the entire microenvironment that forms everyday relationships, are considered objects that affect the concept of "happiness". At one time, A. Schopenhauer argued about their effects. Fifth, no matter how society is influenced by society, happiness is a phenomenon with an individual property. V. Alimasov writes about this as follows: reflecting on, he achieved that there is no more personal thing than happiness; what you see as happiness is fleeting to me, and what I see as happiness is of no value to another.

Someone happiness is what he has accumulated, for someone that he handed out; for someone to fall in love with this happiness, to upset someone; someone says that "my happiness is in my people", someone says "it is in me." Everyone wants to be equally happy, but everyone is happy in their own way [5]. This personal approach is also noticeable in the views of other researchers. But "nowhere and never freedom, justice and happiness are acquired without a struggle." [5].

Conclusion

So a person, although he thinks about happiness alone, although he considers happiness as a phenomenon that concerns only his life, this does not mean that happiness manifests itself according to his absolute will and absolutely touches and obeys his desires. Society influences the happy or unhappy life of a person not only by the established rules, but also by careful contributions and traditions. It is because of this that society, on an equal basis with man, is a subject of the phenomenon of happiness.

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