



## CORRELATION AND INTERCONNECTION OF SOCIALIZATION AND INCULTURATION PROCESSES IN PERSONALITY FORMATION

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**Abstract:** The article examines the problem of scientific differentiation and interconnection of the concepts of "socialization" and "inculturation." The approaches of domestic and foreign researchers to defining the specifics of these processes are analyzed. It is emphasized that socialization is more universal in nature, whereas inculturation reflects cultural specificity. A conclusion is drawn regarding the inseparable link between these processes during individual development.

**Keywords:** inculturation, socialization, culture, cultural norms, behavior, individual development.

In the context of contemporary society, where the ideology of national revival is taking shape, the spiritual and moral atmosphere is being revitalized, national values, human rights, and freedoms are being restored, and the economic potential of the country is manifesting itself, a harmoniously developed personality is understood as a free creative individual who embodies a complex of socio-political and spiritual-moral qualities, capable of fully demonstrating their identity and capabilities in society—an enlightened person who has mastered secular knowledge, who is intellectually mature, morally pure, physically healthy, and capable of sensing the beauty of life.

The rapid development of engineering and technologies, transformations taking place in social life globally, and the increasing volume and diversity of human interactions impose special requirements on the moral maturity and spiritual character of an individual.

Every person lives in society; therefore, social integration constitutes one of the crucial factors of human life. Each of us must possess skills for adapting to society; otherwise, an individual may face an inability to get along with others, becoming doomed to isolation, misanthropy, and solitude. The individual development of every person begins with their gradual entry into the surrounding world. From early childhood, an individual internalizes accepted patterns of behavior and modes of thought until most of them become habitual. This process of entering the world enables the individual to acquire knowledge, norms, values, behavioral patterns, and skills, ultimately allowing them to



become a full-fledged member of society. The primary reason for this process is that human social behavior is not biologically programmed by nature, forcing one to constantly learn how to comprehend and respond to the environment. The process of internalizing the norms of social life and culture is designated in the social sciences by the terms "inculturation" and "socialization."

M. V. Zhivoglyad (2007) describes the process of a person entering their own culture using the terms "ethnic socialization" or "inculturation." Ethnic socialization refers to the influence of an ethnic group's mentality on an individual, their acquisition of traditions, history, culture, and the native language of their people, as well as the realization of their national identity during this process. Researchers examine a person's place within culture and the mechanisms of internalizing the system of value orientations, behavioral norms, forms of thinking, and emotional life characteristic of a specific cultural type.

The process of socialization is traditionally viewed as institutionally determined and dictated by the social structure of society.

The concept of "inculturation," however, allows for a shift in perspective: we adopt the stance of the individual and, based on their internal needs, motives, and personal world view, determine the trajectories and patterns of human entry into the broader world of culture. The subjective orientation of cultural concepts and their cognitive character—encompassing emotional, conceptual, and evaluative attitudes toward the world—make it possible to recognize inculturation not merely as a social factor, but primarily as a process of personality formation possessing general social attributes and traits. Consequently, we move away from the one-sided process of internalization upon which theories of socialization rely to varying degrees, grounding our framework in the personality itself and its agency.

The concept of "inculturation" served as a foundational pillar for M. Herskovits in constructing his holistic cultural-anthropological model. It is precisely within the process of cultural integration that the mechanisms reproducing ethnocultural communities and the potential for transforming a given society (or culture) are rooted. As V. M. Rozin (1999) notes, the acquisition of the activity-based and behavioral dimensions of culture, alongside various aspects of spiritual culture during inculturation, constitutes the core element of M. Herskovits's concept.

The processes of socialization and inculturation can proceed in the same direction or develop along opposing trajectories. Their phases may coincide or differ sharply. Socialization represents integration into society and the social development of a person; the outward result of the socialization process is a personality. Inculturation represents growing into one's native culture—the



formation of an educated, well-mannered individual. The outcome of the inculturation process is a culturally sophisticated individual (*intelligentsia*).

When these two processes coincide and move in the same direction, we can construct a unified axis of "socialization — inculturation." This axis demonstrates the decrease or increase of cultural and social potential across different types of individuals.

Feral human beings (wild children) are children raised among wolves or other animals. Upon returning to society, they are unable to adapt and die within a short period. Their potential for inculturation and socialization is at a minimal level.

Children raised in orphanages and boarding schools exhibit a medium level of inculturation and socialization. Upon leaving the institution at the age of majority, they turn out to be insufficiently adapted to full-fledged life in "broad" society. They lack many skills and concepts that children raised in conventional families possess.

A relatively high potential is observed in culturally sophisticated individuals (*intelligentsia*). These are socially active and culturally developed individuals.

According to the culturologist E. V. Sokolov, socialization is associated with mastering a certain "cultural minimum." In this context, we are referring to the acquisition of basic social norms, roles, language, and traits of national character.

In contrast, the term "inculturation" reflects a broader reality that implies bringing an individual into contact with the entire cultural heritage of humanity—that is, not only the culture of one's own people, but also the cultures of other nations. Thus, inculturation signifies "the acquisition of a broad humanitarian culture."

Unlike the concept of "socialization," inculturation involves teaching an individual the traditions and norms of behavior within a specific culture. This occurs through the reciprocal interaction between a person and their culture, where, on the one hand, culture defines the key traits of a person's identity, and on the other hand, the person influences their culture. Inculturation encompasses the formation of foundational human skills, such as patterns of interaction with others, control over one's behavior and emotions, ways of satisfying basic needs, and an evaluative stance toward various phenomena of the surrounding world. The result of inculturation is a person's behavioral and emotional similarity to other members of that specific culture and their distinctness from representatives of other cultures. By its nature, the process of inculturation is more complex than socialization.

Inculturation, or initiation into culture, is carried out through several



pathways, but the most common is the indirect pathway—an individual's independent observation of the behavior of others. Under this approach, even the simplest daily procedures represent a distinct value from the perspective of inculturation, as they consist of postures and gestures carrying different meanings across cultures. The difference between the behavior of a wild animal and a human during a meal is stark. A civilized person is taught how to fulfill their needs based on the norms of a specific culture. In other words, culture teaches us how and where to conduct ourselves. Despite these noted differences, the substantive essence of the concepts of "socialization" and "inculturation" remains a subject of scientific debate.

Under the term "socialization," M. Mead understands learning in general, whereas by "inculturation," she means learning that takes place within a specific culture.

According to D. Matsumoto, socialization is the process by which people learn social and cultural norms, while inculturation is the product of this socialization process. Virtually all researchers agree that socialization is more universal in character, whereas inculturation possesses pronounced cultural specificity.

Thus, it can be concluded that the processes of inculturation and socialization are indisputably linked and can only occur jointly. Every person, in the course of their individual development, achieves socialization inherent to a specific culture alongside general inculturation. Currently, it is obvious that a human being cannot exist as a member of society without the processes of inculturation and socialization; therefore, bypassing these processes is impossible.

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