

HISTORICAL AND PEDAGOGICAL ANALYSIS OF THE CONCEPT OF SOCIALIZATION IN THE DOMESTIC HUMANITIES

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DOI: **10.5958/2249-7137.2022.00784.4**

ABSTRACT

The process of "socialization" from a scientific point of view in pedagogy and psychology began to be studied relatively recently, but over the past century, the attitude of both domestic researchers and political authorities to this concept has undergone significant changes. Now, socialization is commonly understood as a special process of including a child in society, the process and result of assimilation, active reproduction by an individual of social experience. This process can take place both spontaneously and purposefully. Over the years, the more this concept was studied, the wider it became. For pedagogy, the ideas of I.S. Kohn about the value of the individual-personal in the process of socialization means an appeal to the upbringing of the individual's ability to self-determination in life, the development of self-education skills, social activity. The study of socialization over the years has shown that in the younger generation this process proceeds differently in individual countries and in different historical eras. The specificity of socialization is manifested mainly in the nature of the impact on the personality of the child from the institutions and agents of socialization, and for many centuries the priority role has been assigned to the family, which from a socio-pedagogical point of view can be considered as the main institution of socialization of children.

KEYWORDS: *Socialization, Primary School Age, Domestic Pedagogy, Sensitive Period, Educational Process, Educational Environment, Individualization.*

INTRODUCTION

In pedagogy, socialization is understood as the process of a person entering society at different age stages, taking into account his age characteristics, as well as the characteristics of education, culture and the environment.

In the modern sense, the term "socialization" began to appear in scientific works around the 40s of the twentieth century in Western countries. Today, this term is actively used in such sections as anthropology, history, cultural studies, pedagogy, political science, psychology, sociology, philosophy, ethnography and many other sciences.

Materials and Methods . The material of the study was textbooks, dictionaries, textbooks for students of higher educational institutions, published in the period of the XX-XXI centuries. The

empirical base of the study was formed by collecting and accumulating data through the analysis of documents and products of activities, as well as the experience of teachers.

Research results . In domestic science, the term "socialization" entered the conceptual apparatus from the beginning of the 1960s and was used in socio-psychological and socio-philosophical works. The authors used this term to explain the behavior of children and adults in various situations. In those years, domestic researchers understood socialization as a passive process that attaches and adapts a person to a particular society through the assimilation of a number of social norms by the individual.

Because of this, until the 1960s, the problem of the socialization of the child's personality was one of the "closed" areas of pedagogical science. The first shifts will begin only during the period of the first democratic "thaw". It all started with an attempt by famous teachers of the last century to clarify such a concept as "education". In the process of studying, the terms "social formation", "objectively ongoing educational process" began to appear. All this was necessary to emphasize the educational influence of society on the individual. This position is best reflected in the work "General Foundations of Pedagogy" of 1967, in which the authors made an attempt to separate the educational and pedagogical processes and outline their boundaries [6 , p. 134]. In their opinion, the term "pedagogical process" denotes an organized educational process as a whole, and the process of educating a person can take place in all spheres of society, and the authors call the result of this process "social formation".

Vasily Alexandrovich Sukhomlinsky (1918-1970) was the first to pay due attention to socialization. He raised the question of socialization as an important prerequisite for the formation of the educational force of the team. Here is how he defined socialization in his writings: "The social essence of a person is manifested in his relationships, connections, relationships with other people. Knowing the world and himself as a particle of the world, entering into various relationships with people, relationships that satisfy his material and spiritual needs, the child is included in society, becomes its member. This process of introducing the individual to society and, consequently, the process of personality formation, scientists call socialization" [9, p. 53]. One of the problems of modern reality Sukhomlinsky considered insufficient knowledge of the pedagogical aspect of socialization.

One of the main questions for Vasily Aleksandrovich Sukhomlinsky was the question of how each child, when becoming a member of the collective at a certain period of life, "is included in society" [9, p. 79].

According to Vasily Alexandrovich Sukhomlinsky, it is most difficult to establish strong views and ideological convictions in preschool and primary school age, since the basis of their moral life is figurative representations, personal experiences and ephemeral feelings [9, p. 126]. In many ways, this moral life comes from the way of life that the child leads in the family and when communicating with peers. Thus , the author emphasizes the fundamental importance of raising a child in the family and the influence of this upbringing on the child's adaptation in society.

However, at that time, Vasily Alexandrovich Sukhomlinsky's views on the family as a significant factor in education and socialization were not shared by many. Official pedagogical science in the era of the Khrushchev "thaw" actively introduced the idea that the tasks of forming a comprehensively developed personality should not lie with family members, but only with the state education system, with the help of a wide network of nurseries, kindergartens, schools and

other educational institutions. The Internet school was supposed to become a new model of the school of the future, acting as a "hotbed of communist education." It was assumed that the new boarding schools would replace the children with a family, and also educate new Soviet people, protecting them from the bad influence of the street, from the remnants of capitalism among the youth, teach them to work and give them the skills of collective life.

Vladimir Alexandrovich Sukhomlinsky, being by that time a well-known director of the Pavlyshsecondary school, wrote an article "On the issue of organizing boarding schools", but all publications refused to publish [9, p. 102]. This article first saw the light only in 1988. Sukhomlinsky publicly expressed his dismay at the failure of the ongoing campaign to establish boarding schools as model schools. During the campaign, the connection between children and family became even weaker, which led the younger generation to alienate from the main social responsibilities - to help elderly parents, take care of younger family members, preserve and pass on the traditions of their kind. Sukhomlinsky considered the main problem that schools were turning into a closed, politically controlled space, which, in its own way, builds a solution to the problems of socialization and education of the individual. "Fencing off" from the external environment, such boarding schools concentrated the entire children's life within themselves, preventing informal communication and uncontrolled interests among students. Thus, the problem of the crisis of schools, recognized in the country with the introduction of boarding schools, not only was not resolved, but also aggravated the situation: in such a regime isolated from real life, the problem of socialization of children and youth had no prospects for solution.

A well-known researcher in the history of Russian pedagogy Felix Aronovich Fradkin, studying the development of the functions of the Soviet school as a factor of socialization, noted that "the absolute majority of the models of interaction between the "organized" and the 20th century that existed during the years of Soviet power. "unorganized" processes of upbringing, school and environment were school- centric " [7, p. 156]. All of them either influenced the environment in order to remake it in accordance with the official ideology, or organized a closed educational space, however, in both the first and second cases, there was no interaction with the real environment. As a result, all their activities did not lead to the creation of a new person, but to the destruction of both personality and spirituality and the institution of the family. That is why in the future they moved away from these models.

Speaking about the foundations of socialization in domestic pedagogy, it is worth saying that almost until the mid-80s. of the last century, Soviet ideology cultivated not only a critical attitude towards socialization, but an almost complete disregard for this concept, even at the level of terminology. In Soviet times, it was believed that the concept of socialization is a product of bourgeois culture, created by Western ideologists in order to help state-monopoly capitalism manipulate the minds of growing children and youth and thereby establish its ideological influence over them. This was argued by the fact that socialization is a tool for forced adaptation of the Soviet people to the norms and values of bourgeois society.

In many respects, the achievements of Russian philosophy and social pedagogy in the last quarter of the 20th century paved the way for the acceptance by Soviet pedagogical science of the very phenomenon of socialization. A number of researchers (Ananiev Boris Gerasimovich, Dubinin Nikolai Petrovich, Leontiev Alexei Nikolaevich, Polis Alfred Fritsevich) define socialization as a process of human social evolution. In this process, a conflict occurs between the biological and the social, the solution of which passes through the transformation of the

biological. This approach is quite legitimate, since a person is determined by society at different levels of his interaction with the outside world, so socialization manifests itself in a very diverse way. In the course of the analysis, three levels of socialization were identified.

The first level of socialization is “organism – environment”. Many medical data indicate that often modern neuroses and somatic diseases stem from numerous conflicts in the social environment (for example, in the family, in the work team, in the social circle, and so on). In other words, the socialization of a person begins in the introduction to life in society as a living organism in the environment.

The second level of socialization - "subject - object", denotes the interaction between the subject of action and cognition and the objective world. At this level, a person undergoes the processes of " objectification " and appropriation. One of the fundamental stages of the second level is the process of mastering speech as a social tool of communication. Thanks to this, a person joins the norms and values of modern society, its spiritual culture.

The third and last level is designated as "personality - society". This is the highest level of determination . At this level, the personality assimilates a complex system of relations in society: social requirements, rules, norms. At this level, behavioral motives are formed, attitudes are laid that a person must learn in order to successfully exist in a given society. For example, Ananiev Boris Gerasimovich refers socialization “to all processes of the formation of a person as a personality, its social development, inclusion of a person in various systems of social relations, institutions and organizations, assimilation by a person of historically established knowledge, norms of behavior, and the like” [3, 105 p.]. Parygin Boris Dmitrievich describes socialization as a multifaceted process of humanization of a person, which includes both biological prerequisites and the very entry of an individual into the social environment [5, p. 33]. Thus, the concept of "socialization" began to expand and include social cognition, social communication, mastering the skills of practical activities, as well as the entire set of social functions, norms, roles, rights and obligations.

However, at this level, domestic studies have caused sharp differences between the dialectical materialist concept and Western ones. From a Marxist point of view, the bourgeois worldview was unable to solve the problem of the relationship between the individual and society. Most scholarly writings emphasized the superiority of communist education, with its deep emphasis on the importance of the collective, as opposed to bourgeois socialization, which created a cult of social coercion and passive subordination of the individual to society's standards.

Based on the theoretical legacy of Sergei Leonidovich Rubinstein, Ksenia Aleksandrovna Abulkhanova-Slavskaya developed the fundamental idea of the individual as an individual level of social being, important for the concept of socialization [1, p. 49]. Ksenia Alexandrovna argues that it is impossible to understand the significance of the external determination of a person's personal life outside the manifestations of the person himself as a social subject.

Personality is always the subject of life, therefore, despite the fact that a person's personal life has common aspects and problems for all, the way to solve problems is always deeply individual. “The concept of the subject does not simply mean the one who acts, realizes, relates, and so on. It initially characterizes how the subject performs an action, how he perceives the world, depending on his social position, on the social definitions of his social essence. Therefore,

through the concept of the subject, both the measure of its activity, and the direction, and the social essence of consciousness, action, and relations are transmitted.

Speaking about the emergence and development of the theory of personality socialization in the domestic philosophical and psychological science, it is worth referring to the works of Igor Semenovitch Kon. He explored the problem of socialization from the point of view of different roles: philosopher, social psychologist, ethnographer. According to him: "The ambiguous term "socialization" denotes the totality of all social processes, thanks to which an individual acquires and reproduces a certain system of knowledge, norms, values that allow him to function as a full member of society. Socialization includes not only conscious, controlled, purposeful influences (education in the broadest sense of the word), but also spontaneous, spontaneous processes that in one way or another affect the formation of a personality" [10, p. 94].

In pedagogy, a new area began to be actively created - social pedagogy, social workers began to appear, social educators - specialists who implement this knowledge in their professional activities. Anatoly Viktorovich Mudrik, a well-known theorist of social pedagogy, defined the subject of this industry as follows: "Social pedagogy as a branch of knowledge studies social education in the context of socialization" [3, p. 87].

Few of the authors turned to an attempt to classify the factors of socialization. Translated from the Latin factor - making, producing, that is, the driving force, the cause of any process, phenomenon. Three factors are usually distinguished - heredity, environment and upbringing; supposedly they influence human development. However, they can also be combined into two large groups - biological and social factors of development.

Anatoly Viktorovich Mudrik singled out his classification of socialization factors, dividing them depending on the scale of influence on the number of people. The classification includes four groups of factors - mega, macro, meso and micro factors [14, p. 75]. Let's consider these factors group by group.

The mega-factors of socialization include space, the planet, the world economy, and politics. In recent years, scientists have been paying more and more attention to them, talking about the influence of natural and geographical conditions, both directly and indirectly, on the formation of a person. Every individual consciousness reflects the global problems of mankind.

Macrofactors include such sources as country, ethnic group, society, state. Their influence is more limited territorially, but still widespread. These factors extend their influence on the population of the country, state, republic. Indeed, each subject has its own specifics - natural conditions, political regime, economy, mass media, culture. Here, the problem of the relationship between nature and ethnicity also plays a huge role, since for historical reasons each people has its own habitat, which affects national self-consciousness, demographic structure, interpersonal relations, lifestyle, customs, and habits. From all this, each ethnic group develops its own idea of a person, her behavior and mentality.

The main components of the influence of mesofactorson the socialization of the individual are the region, the means of mass communication, subcultures, the type of settlement (rural settlements, a small town, a metropolis, a village, a municipal system of social education). At this stage, spontaneous and controlled processes interact, influencing each other's results.

And the macrofactors of socialization complete the classification. Their characteristics are determined by the family and family education, a preschool institution, a school, the personality of a teacher or peer, neighborhood, group, collective, religious organizations and religious education, educational organizations and social education. This also includes countercultural organizations (Satanists, emo , racism, extremism , neo-fascism and others) and dissocial education (street, clubs, sections).

Largely thanks to the works of Igor Semenovich Kon and Anatoly Viktorovich Mudrik, the concept of "socialization" has gained a stable position in Russian pedagogical science, and its understanding began to take into account the versatility and multifunctionality of this process.

Later, in 1999, Anatoly Viktorovich Mudrik wrote: "For pedagogy, works that explore at the interdisciplinary level (represented in Russian literature only by I. S. Kon's fundamental monograph "Child and Society", 1988) are of particular importance" [4, p. 57].

Some social educators are trying, referring to the ideas of the 20-30s. of the last century, to declare his new field of pedagogy "pedagogy of the social environment." Theorists of social pedagogy emphasize that the specificity of this new area of pedagogical knowledge is concentrated in the concept of "social": like pedagogy, it is addressed to the processes of upbringing and education of the individual, but it emphasizes in them those aspects that are associated with the "entry" of the child into society, then there is with his socialization .

It is easy to see that our domestic social pedagogy is trying to "separate" itself from general pedagogy and, focusing on the patterns of socialization of children and youth, to dissociate itself from the study of the patterns of personality education, from the relationship of education and socialization.

At the moment, history is considering socialization from the standpoint of comparative historical research; pedagogy - through the prism of education; psychology - in the study of the processes of activity; developmental psychology - in the focus of the study of cognitive processes of human maturation; social pedagogy - as social education; sociology - in the context of the correlation of various processes in the macrosystem of a particular society; social psychology - in the lens of the socializing functions of the immediate environment of the individual; ethnography - in the wake of the study of ethnic features of the development of individual qualities of a person.

CONCLUSION

Summing up all of the above, it is worth noting that initially the term "socialization" came into the Russian language not from the sphere of pedagogy or psychology, but from economic and political ones. And although all the researchers of this term spoke about the importance of the team in the process of educating the individual, the approach to the implementation of education through socialization was different for many. The Soviet government put the collective at the basis of education (even higher than the family), but the boarding schools created at that time for the education of young people were autonomous and closed in themselves. At present, socialization implies the inclusion of a person in various social groups (family, study, work, residents of one city, etc.). In this case, a person in each group will be in a different role, which will help him realize himself as a multifaceted being.

Initially, socialization was considered only within the framework of the “man-society” interaction, but later researchers began to look at the problem more broadly. The process of socialization can also proceed under the influence of the state, world politics or even climate. The concept of "socialization" began to expand, in connection with which there was a need to classify the factors of socialization and forms of interaction.

The expansion of the concept also affected the time frame. If earlier they spoke of socialization as the process of a child's "entry" into society and the formation of him as a person, then later researchers came to the conclusion that socialization accompanies a person all his life.

After analyzing the scientific literature on the issue of socialization, we can conclude that the interaction of the processes of socialization and individualization are two equivalent aspects of personality development on the one hand, and on the other hand, the opposition of these processes. At the same time, it is worth considering that socialization includes not only the entry into the world of specific social ties, but also the development of the social. The latter is, in fact, an awareness of the socio-cultural achievements of society by a junior schoolchild and ensures the individualization of the individual, because through social contacts, dialogue and self-determination, reflection takes place and self-consciousness develops. A certain paradox emerges: the more a junior schoolchild is socialized, the more he becomes individualized. At the same time, socialization is expressed as the child's appropriation of the norms of human life and values, and individualization is a constant internal discovery, affirmation and formation of oneself as a subject.

I consider it necessary to note that it is not necessary to oppose two, opposite at first glance, terms - socialization and individualization. Socialization is not the antipode of individualization and vice versa. Rather, on the contrary, in the process of socialization and social adaptation, a person reveals his individuality. The process of socialization is based on social experience, which is not only subjectively assimilated, but also actively processed, thereby becoming a source of individualization of the personality, considering the individual in the process of socialization as an active subject.

Thus, it turns out that individualization is an inevitable result of the process of socialization, since the development of individualization can proceed only in the case of active socialization, because individual forms of behavior can be built on the basis of this process. With the process of accumulating social experience in oneself as a human property, the degree of social maturity of a growing person increases, which is the result of the socialization of the individual [7, p. 106].

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