Social education as a factor of personality formation in the learning process

Educação social como fator de formação da personalidade no processo de aprendizagem

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Abstract

The social formation of personality is a continuous natural process. Many social problems of a person and the ability to independently solve them are mainly determined by his social development. This article deals with such issues as the socialization of the individual, social education. Basic concepts and terms related to social education are interpreted. The content of social education is studied - a set of elements of social experience, which is transmitted to the younger generation in the process of social education, as well as a complex of socially significant qualities formed in young people. It describes the features of the subjects of social education - agents of positive socialization of the younger generation (and a particular child), creating conditions for the formation of a social subject. The approach of Anatoly Viktorovich Mudrik is mainly analyzed. The scientist took up this issue in the 70s. An approach to the definition of periods, mechanisms, factors of socialization, as well as the concept of "victims of socialization" is being explored. The novelty and modernity of the author's concept on this issue are put forward. The features and content of the concept of "subculture" are also considered.


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Resumo
A formação social da personalidade é um processo natural contínuo. Muitos problemas sociais de uma pessoa e a capacidade de resolvê-los de forma independente são principalmente determinados pelo seu desenvolvimento social. Este artigo trata de questões como a socialização do indivíduo, a educação social. Conceitos básicos e termos relacionados à educação social são interpretados. O conteúdo da educação social é estudado - um conjunto de elementos de experiência social, que é transmitido à geração mais jovem no processo de educação social, bem como um complexo de qualidades socialmente significativas formadas nos jovens. Descreve as características dos sujeitos da educação social - agentes da socialização positiva da geração mais jovem (e uma criança particular), criando condições para a formação de um sujeito social. A abordagem de Anatoly Viktorovich Mudrik é analisada principalmente. O cientista abordou essa questão nos anos 70. Uma abordagem para a definição de períodos, mecanismos, fatores de socialização, bem como o conceito de "vítimas de socialização" está sendo explorado. Propõe-se a novidade e a modernidade do conceito do autor sobre essa questão. As características e o conteúdo do conceito de "subcultura" também são considerados.


Introduction

Development is a directed, regular change in something under the influence of external and internal factors. As a result of development, qualitative and quantitative changes occur. The social development of a personality is a quantitative and qualitative change in personality structures in the process of a person's formation, his socialization and upbringing. It is a natural and natural phenomenon characteristic of a person who has been in a social environment since birth(Smelzer, 1994 : 58 ). The development of a person in interaction and under the influence of the environment in the most general form can be defined as the process and result of his socialization, that is, the assimilation and reproduction of cultural values and social norms, as well as self-development and self-realization in the society in which he lives (Bocharova, 1994 : 42). Social education is a multifaceted complex system of measures, influences, relations, in which all educational forces and means are integrated(Mamarajabova, 2020 : 34). It accumulates the influence on the pedagogical process of specific environmental
conditions (socio-cultural, natural, ecological, geographic and climatic, social, domestic, national), considering the individual in the context of his immediate environment.

**The Problems of the Social Development of Human**

The social development of man has a continuous but uneven character. Its continuity lies in the constant need for social change, preservation, loss of social experience as a natural social growth of a person. The social in a person is enriched, acquires or loses something, retains a certain level of what is possible in something, and so on (Mamarajabova, 2019: 4). The unevenness of social development is expressed in the fact that it does not have a linear and permanent character. This process varies depending on many factors, including age, type of temperament, predisposition, human condition, environmental conditions, self-activity, etc. The social development of a person is closely related to his psyche.

Anatoly Viktorovich Mudrik took up this issue back in the 70s (Mudrik, 1995: 54–57). He owns his own approach to the definition of periods, mechanisms, factors of socialization, as well as the concept of "victims of socialization". The novelty and modernity of the author's concept is also manifested in the unusual allocation of socialization factors - from mega-factors (space, planet, world) - to micro-factors (family, organization). Country, ethnos, society, state - all these are macro-factors of socialization. Their content - climatic conditions, food characteristics, mentality, gender relations, age and social structure of society, lifestyle, economics and ideology - leaves one or another imprint on the social formation of a person. The place of residence of a person: a region, a city (large, medium, small) or a village, or a settlement (the author classifies them as mesofactors) is directly related to socialization.

Each of them represents a special world with its own specifics - for example, the anonymity and superficiality of most contacts in the city and, on the contrary, the "publicity", openness and emotionality of relations in the village.

**The Factors of Person Socialization**

A person's socialization is also influenced by such a factor as a subculture (the author distinguishes prosocial, asocial and antisocial subcultures). This phenomenon includes value orientations, and norms of behavior, and fashion, and jargon ... The impact of the subculture on spontaneous socialization in adolescence and youth is especially strong. It helps to isolate
from the general mass and at the same time relieves of the feeling of loneliness among their own kind.

Subculture (from Latin sub - under and culture) - a set of specific socio-psychological features (norms, values, stereotypes, tastes, etc.) that affect the lifestyle and thinking of certain nominal and real groups of people and allow them to realize and assert themselves as "we", different from "they" (other representatives of society).

A subculture is an autonomous, relatively holistic entity. It includes a number of more or less pronounced features: a specific set of value orientations, norms of behavior, interaction and relationships of its carriers, as well as a status structure; a set of preferred sources of information; peculiar hobbies, tastes and ways of free time; jargon; folklore, etc (Yemelyanov, 1985: 76).

The social basis for the formation of a particular subculture can be age, social and professional strata of the population, as well as contact groups within them, religious sects, associations of sexual minorities, mass informal movements (hippies, feminists, environmentalists), criminal groups and organizations, associations by gender occupations (hunters, gamblers, philatelists, computer scientists, etc.) (Mamarajabova, 2020: 65).

The degree of subculture development as a whole and the severity of its individual features are associated with the age and degree of extremeness of the living conditions of its carriers (for example, youthful subcultures are much more “convex” than adults; sailors and sexual minorities have more extreme living conditions than teachers and workers).

The value orientations of the carriers of a particular subculture are determined by the values and social practices of society, interpreted and transformed in accordance with the nature of the subculture (pro-social, asocial, anti-social), age and other specific needs, aspirations and problems of its carriers.

We are talking not only about fundamental, but also about much simpler values. For example, there are universally recognized spiritual values, but there are also those that some consider to be values, while others are not. The interests of modern children, as you know, are diverse and differentiated. Often they carefully protect them from the occupation and influence of adults. These interests for them are the values that they exchange. And it is these values that become the basis for the emergence of numerous groups with specific subcultures - "metalheads", "skate players", "break players", which do not always have a positive social orientation, and sometimes are directly anti-social.

In nominal, and more often in real groups of carriers of the subculture, an important role is played by the totality of prejudices shared by them, which can be both rather harmless
and clearly anti-social (for example, racism among skinheads - skinheads). Prejudices, on the one hand, reflect the value orientations inherent in the subculture, and on the other hand, they themselves can be considered as a kind of subcultural values.

The norms of behavior, interaction and relationships inherent in subcultures differ significantly in content, areas and extent of their regulatory influence(Kulikov, 1988 : 88). The norms in prosocial subcultures do not essentially contradict social norms, but supplement and (or) transform them, reflecting the specific living conditions and value orientations of the subculture carriers. In antisocial subcultures, norms are directly opposed to social ones. In asocial, depending on the living conditions and value orientations of their carriers, there are more or less transformed social and partially antisocial, as well as norms specific to a particular subculture (for example, specific norms in interaction with "us" and "them").

In antisocial, as a rule, rather closed subcultures, normative regulation is strict and covers almost the entire life of children. In many asocial subcultures and in a number of prosocial ones, regulation can cover only those spheres of life that constitute a given subculture (passion for musical style, etc.), and the measure of the imperativeness of regulation depends on the degree of isolation of the groups of its bearers(Slastenin, Isaev, Mishenko, Shiyanov, 1997 : 64).

In contact subcultural groups, there is a more or less rigid status structure. Status in this case is the position of a person in the system of interpersonal relations of a particular group, due to his achievements in life activities that are significant for her, reputation, authority, prestige, influence.

The degree of rigidity of the status structure in groups is associated with the nature of the subculture, the value orientations and norms inherent in its carriers. In closed subcultures, the status structure acquires an extreme degree of rigidity, determining not only the position of children in it, but in many respects their life and destiny as a whole(Gumanisticheskie vospitatelnie sistemi vcheria i segodnya, 1998). Informal groups with an anti-social orientation create for their members only the illusion of voluntariness and freedom. In fact, they are usually led by leaders of a pronounced autocratic nature who seek to suppress all other members. Such a group, by its norms, the content of life activity and the style of relationships, turns its members into absolute puppets, depriving them of the right to choose, to dissent and “doing different things”, and often the right to leave the group.

The sources of information preferred by the carriers of the subculture usually have the following hierarchy in their significance: channels of interpersonal communication; newspapers, magazines, radio broadcasts, TV, sites ("pages") on the Internet, designed for
carriers of this subculture; predominantly certain programs or programs of radio and television, specific headings of newspapers and magazines (Shepanskiy, 1969: 94). The information received from these sources, selected, transformed and perceived in accordance with the value orientations characteristic of the subculture, largely determines the content of the communication of its carriers.

In each subculture, one can find more or less pronounced hobbies, tastes, ways of free time common to its carriers, which are determined by their age and socio-cultural characteristics, their living conditions and the opportunities they have, as well as fashion.

Fashion easily spreads from one social group to another, while undergoing more or less significant transformations that depend on the nature of the environment in which fashion functions (gender, age and sociocultural composition, value orientations, living conditions, etc.). In this regard, we can talk about the features of the fashion of certain subcultures.

Following fashion is the most important constitutive feature of teenage and youthful subcultures (Liyimets, 1982: 38). This is most clearly manifested in costume, appearance design (hairstyle, makeup, tattoos, piercings, etc.), dancing, demeanor, speech, musical and other aesthetic preferences, and household products.

So, for example, fashion in clothing and in the design of appearance in general terms has, relatively speaking, a universal character. But in the teenage subculture, it is customary to follow it especially scrupulously. It has almost equal importance for both sexes. At the same time, fashion can be more or less transformed depending on the age, socio-cultural affiliation of adolescents and young men, and also have some regional differences. In addition, in autonomous teenage and youth subcultures - punks, metalheads, hippies, etc. - fashion in clothes and appearance is quite significantly (among metalworkers), and sometimes radically (among hippies) differs from the generally accepted one (Kulikov, 1988: 76). Hobbies in one or another direction or group have age, socio-cultural, group and regional characteristics. One of the conditions for prestige in the society of peers is competence in modern music (knowledge of musical groups, their soloists and leaders, their biographies and discographies), possession of modern equipment and musical recordings. In each subculture, its own folklore is born and exists - a complex of verbal, musical, game, visual arts. The verbal type of creativity includes various legends from the history of the community of subculture bearers, about the life and "deeds" of its legendary representatives, specific in content, poetic and prose works, anecdotes, and in the children's subculture - counting rhymes, teasers, horror stories, etc.
Musical folklore is, as a rule, songs that express a certain worldview and attitude to the environment, feelings and aspirations, features of lifestyle and thinking, reflecting and promoting the values and norms of the subculture, telling about any real or mythical events in the life of its bearers (Komarov, 1994).

Upbringing is actually faced with the task of simultaneously looking for an answer to the question of society, together with society: what will develop in a person? Or rather: in what direction should we develop it? And, accordingly, in parallel, look for an answer to the question: how to do this? "Speaking about the situation of an ideological vacuum that is characteristic of us now, Mudrik clarifies:" The self-awareness of the individual, the self-determination of finding his ‘I’ in an inverted world, is acquiring a huge role "(Mudrik, 2007: 24).

In upbringing (both family and school), it is very important to understand that behind many conflicts between the elders and the younger lies precisely the discrepancy between their subcultures, and not just the personal qualities of a person (Karakovskiy, Novikova, Selivanova, 1996:28). Ideally, according to Mudrik, in working with children, one should strive to create their own kind of subculture, "integrating into it a number of features of the already existing youth," the author emphasizes, "but at the same time, teachers need to master the” Martian language of the new generation "again and again. in order to be able to conduct a dialogue with their pupils." Moreover, the very phenomenon of subculture, the scientist notes, is still extremely insufficiently studied all over the world.

**The Content of Social Education**

Based on many years of theoretical, empirical and experimental research A.V. Mudrik created original, extremely productive and always relevant pedagogical concepts of personality and communication, socialization and social education (Mudrik, 1995: 54–57). They were given the original characteristics of educational functions and the specifics of communication among schoolchildren from the first to the eleventh grade; features of early adolescence and groups of senior pupils; social pedagogy as a branch of pedagogy, factors of socialization, institutions and principles of social education. Methodological recommendations for teachers on enriching the content of students' communication have been developed and implemented; to assist children in finding a position favorable for their personal development in communicating with others; on the organization of the life of groups and the upbringing of the personality of high school students.
The term "social education" is used in several ways. In a broad socio-pedagogical sense, social education is:

a) a pedagogically oriented system of public and state aid and support, necessary for the younger generation for its entry into life and normal functioning throughout its course;

b) the process of purposeful impact on the spiritual and physical development of the younger generation of all public and state educational, cultural, health and sports, medical and psychological, law enforcement, charitable and other organizations and institutions, the purpose of which is to ensure normal functioning in society (Mudrik, 1994: 20).

Defining social education in the broad sense of the word, we note that we are talking about the support of the whole younger generation by the entire state and society.

In a narrow sense, social education is understood as:

a) helping a person in the assimilation of social norms of behavior and relations in society, as a result of which a person becomes its full member;

b) a purposeful process of the formation of socially significant qualities of a person's (child) personality, which he needs for successful socialization.

Various definitions of social education as the leading category of social pedagogy are united by one thing - an emphasis on the social component of education as a multifaceted social phenomenon. This is education by the whole society, its institutions.

Social education has a practice-oriented character, because aims to develop personality traits that characterize the individual as a member of society.

The goal of social education is the formation of a socially mature personality, i.e. a person who has not only mastered social norms and values, but also implements them in socially approved models of behavior, successfully fulfilling social roles and functioning in society (Mudrik, 2007: 34).

Social education tasks:

- to pass positive social experience to the younger generation;
- to create favorable conditions for the young generation to master positive social, spiritual values and attitudes;
- to organize a positive social experience of the younger generation itself.

The values of social education are directly dependent on the socio-political system and ideology of a particular society. Social education is designed to rely on universal human values: Man / Woman, Life, Motherland, World, Earth, Family, Labor, Knowledge.
The content of social education is a set of elements of social experience, which is passed on to the younger generation in the process of social education, as well as a complex of socially significant qualities formed in young people. The elements of social experience are: social norms, rules, traditions, values, standard models of behavior in a given society, skills of lawful behavior. Personality qualities are education, morality, responsibility, citizenship, consciousness, creativity, tolerance, mobility, social activity.

Social values are considered in a broad and narrow sense. In a broad sense, they define the most significant social phenomena and facts of reality in terms of their compliance or inconsistency with the needs of society, social groups and individuals. In a narrower sense, these are moral and aesthetic imperatives (requirements) developed by human culture and which are products of social consciousness. Social experience is a set of social knowledge and acquired skills and abilities of a person's life activity in a certain society. It includes various manifestations of a person in the areas of cognition of the environment and self-knowledge, interaction with other people, professional activities, and the performance of various social roles.

Communication is the core of the entire socialization process (Veselova, 1990: 12). First of all, this is "live" interpersonal communication in various forms, and the inclusion of technical innovations in its environment - mobile phones, computers, widespread use of mass communications.

But Mudrik emphasizes: "Man is not only an object and subject of socialization. He can become its victim." (Mudrik, 1983: 72) And in the event that a person has fully adapted to society, is unable to resist it, he became a conformist. And if, on the contrary, he has become too isolated from him and becomes a dissident or a delinquent. In both cases, we are talking about the victims of socialization. The scientist also refers to the victims, real or potential, the disabled, orphans, migrants, children from disadvantaged families, representatives of a different nationality in places of residence of another ethnic group. Mudrik inclined to consider victims of unfavorable conditions and those whose initially high talent has never been able to develop. "... Most of the Einsteins and Tchaikovsky are lost on the path of life." (Mudrik, 1994: 82)

The Conditions of Organizing Social Education

Exploring the problem of social education in educational institutions, A.V. Mudrik defines a number of necessary conditions for its solution (Mudrik, 1986: 30). These
conditions, according to A.V. Mudrik, are created in the process of interaction of social group and individual subjects in three interconnected inextricable areas: education, organization of a person's social experience and individual assistance to him. This view is very important for determining modern approaches to solving the problem of social education of schoolchildren in the educational process.

Let us emphasize that the process of organizing social education as part of the process of general socialization of the individual, which presupposes the accumulation of a broad social experience of schoolchildren through their direct inclusion in various social ties, is very complex and involves overcoming many serious systemic contradictions of modern education.

Its inconsistency is due to the lack of specially organized education in the integral educational process aimed at developing relations between school collectives and society, since traditionally the interaction of schoolchildren with an "open" society is limited to trips, excursions, visits, random meetings and does not provide for a systematic and real participation of youth in solving the problems of everyday life of near and distant society.

In fact, such a model of interaction between schools and other institutions of society forms students' virtual ideas about the life of society and does not create conditions for effective socialization. In addition, such a narrowing of the range of tasks of educational systems at school, aimed at organizing social relations of students with an "open" society, becomes the reason for the unpreparedness of schoolchildren for real active and independent participation in the life of adults outside the educational institution, which delays the formation of their personal "potential" in a variety of social relationships(Yemelyanov, 1985 : 61). This is what determines the discreteness of social education in the conditions of an educational institution. At the same time, the age and acmeological status of the personality of high school students objectively requires conditions for the manifestation of activity, social creativity and the desire for self-realization on an equal basis with adults in an “open” social space outside the educational institution.

On the other hand, this contradiction is due to the unwillingness of society to provide conditions for the formation of the personality of a senior pupil in an “open” social space. The society is not always ready to meet the joint active creative communication with educational institutions, since it does not create conditions for such interaction and community. At best, society will “do” or “conduct” something for schoolchildren (gyms, playgrounds, sections, excursions, etc.), but this activity is not “together”, but “for”. As a rule, it is not carried out jointly, is not aimed at cooperation with young people, does not create a sufficient field for self-development and self-realization of students in solving complex social problems in an
“open” social space and, ultimately, is not focused on the full-fledged socialization of a maturing person in society outside the school.

Conclusion

Based on the above, we can come to the conclusion that social education is the leading category of social pedagogy, the subject of which is social education as a factor in the formation of a personality in the process of human socialization.

All subjects of social education must cooperate in the process of interaction. Social interaction is the organization of joint actions of individuals, groups and organizations. The forms of their interaction are cooperation, competition, conflict.

The effectiveness of social education largely depends on the level of interaction of various social institutions, primarily - on the interaction of the family, educational institutions and social services. This does not mean a narrow departmental influence, but a coordinated complex impact on the socio-pedagogical situation, which requires resolution in the interests of the child.

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