

On the socialization problems of student's personality during education and upbringing

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Abstract. The article describes the contemporary problems of youth's personality development and its orientation on universal values, humanism, refinement, creativity, tolerance, activity, self-esteem and independence in judgments. Cognition, knowledge acquisition and social experience mastering can form in course of the education and intellectual development of a child, while students' attitude towards knowledge, work and people cannot be formulated only in teaching.

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Introduction

In contemporary conditions, the questions of socializing the rising generation in accordance with the dominant social values and ideals are among the main priorities for the educational policy of every country. One of the most urgent questions is "the critical interpretation of changes in social and spiritual life, the identification of further development trends, choosing the structure and content for social upbringing as a controlled institution of children socialization" [1, pp: 47-49].

Modern society wants a man to have not only polytechnic knowledge, high culture level, deep specialization in certain fields of science and technology, sound knowledge and educational skills but also the ability to live and coexist in society. Today we believe that the basic parameters of youth's personality development are the orientation on universal values, humanism, refinement, creativity, tolerance, activity, self-esteem and independence in judgments. These are the skills and qualities that determine the general success of man and society while getting over the contradictory conditions of social life.

The problems of social upbringing and socialization of personality are widely studied by philosophers and also psychologist and teachers. Contemporary researchers (such as A.V. Mudrik, G.Zh. Menlibekova, M.I. Rozhkov and A.N. Teslenko) identified the main tasks, mechanisms and factors for man's socialization in modern society. Besides, they found scientific grounds for social upbringing and education in social formation. In their work, they were guided by the theoretical propositions of the philosophical concept for personality development worked out by E. Berne, C.G. Jung, K. Young, etc. Moreover, they relied on the socio-political researches by B.G. Ananyev, L.V. Vygotskiy, I.S. Kon, A.N. Leontiev and A.V. Petrovskiy.

Teachers A.A. Bodalev, L.I. Novikova, A.V. Mudrik and V.A. Karakovskiy developed the upbringing concept for young students in modern society. This concept contains the following definition of socialization: "Socialization is a two-way process. On the one hand, an individual adopts social experience, values, norms, aims of society and social groups he is a member of. On the other hand, in the course of socialization he actively reproduces the system of social links and social experience"[2]. This definition fully reflects the essence of subject-subject approach worked out by American scientists Ch. Cooley and G.H. Mead [3;4]. According to the subject-subject approach, the socialization of the rising generation is one of the leading functions of every society and a two-way process. On the one hand, an individual adopts social experience while entering the social environment and the system of social links. On the other hand, the social links themselves change due to his active entering the environment. Therefore, a child not only enriches himself with experience but also fulfills himself as a person. In this context, education is a key principle, the most significant and effective means for socialization and the main tool of cultural intergenerational continuity. Education is both a factor (through educational institutions) and a means of socialization as it dynamically interacts with developing person (taking into account age peculiarities and limits) and the processes of his spontaneous socialization. The main lines of education in, for example, high school should be united into the supporting system for the socialization of student's personality. In this case, such a system will make education in high school the system-forming factor of socialization. Then we can consider education the process and result of goal-setting, pedagogically organized and methodical socialization of a man which is carried out in his interest or in the

interest of society he belongs to. During education, personality development and socialization is influenced by the content, methods, forms of education and the relations between the members of education process.

Certainly, the system of education is not a single institution that influences the social formation of a person. But today it bears the biggest responsibility for the integration of individual into social system, the acquisition of knowledge, social norms and cultural values. It is precisely high school that is considered a centre of socio-cultural field focusing positive social affect on a student. Education is a certain side of upbringing. It is a system of scientific and cultural values accumulated by the previous generations.

Famous scientist A.V. Mudrik considers social formation a process of relatively controlled socialization carried out in specially created educational institutions [5].

He thinks that the basic mechanisms and factors of personality socialization are family and the closest community, various social institutions and the subculture of communication and interaction between individuals. Social formation is a result of family, religious and social upbringing. The role and importance of these factors differ in different types of society.

Upbringing is the main condition for socialization and simultaneously an essential part of this process. To prove this statement, one should first of all study the relation between notions “upbringing” and “socialization”. Many theorists and practitioners see the essence of upbringing in purposeful control over the development of person, purposeful creation of conditions for man’s development (A.V. Mudrik), assistance of man’s quality formation (M.A. Kolesnikova) the adoption of spiritual and socio-historical heritage of the nation, teaching and the great art of improving the human nature.

It is common knowledge that term “upbringing” can be used by pedagogy in the following meanings:

- social meaning when upbringing is considered a general phenomenon and the formation of student’s personality under the influence of the whole social environment;
- pedagogic meaning when upbringing is considered a purposeful educational process in the system of social educational institutions;
- narrow meaning when upbringing is considered a process of purposeful affect on a person by the subject of upbringing in order to pass and inculcate in him a certain system of ideas, notions, norms, etc.;

- narrow pedagogical meaning when upbringing is considered a character building proper carried out with students of a specific educational institution.

In all definitions of upbringing, there is a distinct thought that it prepares people for life. Man’s introduction into society, his socialization, is the main upbringing. Socialization is a process and result of the adoption of social norms, values and behaviour models by a student. This term is widely used in sociology to discover problems connected with personality formation and development.

The sense of many definitions come to an idea that socialization is a process of operational mastering the set of programs for activity and behaviour, characteristics of some cultural tradition and the interiorization of expressing knowledge, values and norms by an individual.

So, if we use term “upbringing” in a narrow sense, then the meaning of socialization differs from the process described by term “upbringing”. But if we use this term in a wide sense, the difference vanishes.

Summing the above, we can make the following conclusions:

1. Upbringing is the main condition for socialization and simultaneously an essential part of this process. Upbringing is a peculiar mechanism for controlling socialization. Upbringing as a part of personality socialization is carried out through education. Upbringing is a leading and key principle of socialization.

2. The kernel of upbringing consists of transferring knowledge and cultural values accumulated by the previous generations, i. e. education.

3. Upbringing is a means for socialization. On this basis, the optimal connection between microenvironment and person is achieved.

We will support this statement by examples in this article. They deal with the formation and development of tolerance in students as one of the parameters of their personal development. We believe that tolerance is the factor of person’s socialization in society.

Tolerance acts as a multidimensional and multilevel phenomenon. The majority of authors agree with this. It is possible to apply the existing methods aimed at diagnosing certain personal characteristic connected with tolerance but not created directly for such diagnostics. This diagnostics will make it possible to detect not tolerance itself but certain risk parameters – intolerant trends.

Man focuses on society in his development. He perceives all events and phenomena in social environment around him and he worries and recognizes his inner self. Tolerance plays a great role

in preserving one's self and personal identity. Y.M. Makharov pays a special attention to this. He considers tolerance a spiritually moral and political principle. He states that "man's awareness of his uniqueness and possibility to make everything for its preservation is the general fundamental base for tolerance" [6].

Tolerance to a "different" is the permission of the reality of a "different" which is not the same as the existence of "Me" or "We". Such tolerance is opposite to "indifference". It characterizes the difference between "Me" and "Different", "We" and "They". Tolerance fixes structures "We/They" and establishes a boundary between them. The existence of "We" is possible only by the interaction with "They" and vice versa" [6].

The structure of man's personality characterizes the spheres of his cognitive, emotional and volitional activity. Having the creative opportunities of self-awareness and self-cognition, he transforms spontaneous cognitive and emotional processes into voluntary ones and gets the control over his behaviour in life, work, communication and cognition. This promotes active position concerning the formation of tolerance and the overcoming of aggression towards other people [7].

At personal level, tolerance depends on the traits of character. That is why morality, kindness and other personality properties, which determine behaviour, influence the level of tolerance to a different belief. The division in mental levels worked out by A.F. Lazurskiy [8], defines man's adaptability to surroundings. He gives characteristics for different mental levels confirming the entry into relation with surroundings determined with moral qualities and personal consciousness.

Tolerance as an adaptability to society includes moral qualities necessary for a man who has a sufficient level of consciousness and intellect for resolving inner conflicts.

S.L. Rubinshtein distinctly defines the intellectual activity of a person. He pays attention to the fact that man's activity is determined with his thinking: "...man's actions and behaviour substantially depends on how he comprehends the events in the laws of his development" [9, pp: 120].

We consider tolerance to other opinions, beliefs and personalities as a "relation" between two persons. So it can be defined at the level of activity according to the definition worked out by A.N. Leontyev: "Activity is a system of processes reflecting person's attitude to reality" [10].

The goal orientation of pedagogical process is its necessary condition. The goal is to inculcate ethnic tolerance in students. In upbringing, the emotional, interesting and cooperative relations were

established between teachers and students in discussing questions and solving various problems. Students used their own improvisations to apply their social experience and consolidate their ideas about ethnic and pedagogic principles of upbringing, the role of mutual understanding in polycultural environment, the positive attitude to the values of other cultures and the respect to man as a person.

In order to identify the levels of ethnic tolerance, we used express-questionnaire "Tolerance Index" (G.U. Soldatova, O.A. Kravtsova and others). The method includes statements which reveal communicative guidelines, the respect to opponent's opinion, the readiness to resolve conflicts in constructive way and to collaborate productively. Each answer to direct statement got its point from 1 to 6 ("absolutely disagree" – 1 point, "absolutely agree" – 6 points). The answers to opposite statements got reversible points ("absolutely disagree" – 6 points, "absolutely agree" – 1 point).

Significant progress was detected in general ethnic tolerance. The success of tolerance inculcation considerably influenced ethnic tolerance. In ascertaining experiment, students displayed a low level (18.3%), in end sample – 8.3%. A high level before formation experiment was shown by 8.3%. After that a 30% shift was detected. In control group the changes were insignificant. These factors underline the theory based on personality socialization by A.V. Mudrik. This theory states that social factors considerably influence the qualitative changes of personality, especially in modern changing world (See Table 1).

Table 1. The levels of students' ethnic tolerance after the survey (%)

Tolerance levels	Control group		Experimental group	
	before	after	before	after
Low level	18.3	13.3	18.3	8.3
Middle level	75	71.7	73.4	61.7
High level	6.7	15	8.3	30
Total	100	100	100	100

Relying on received results we can present the character traits of each group of students.

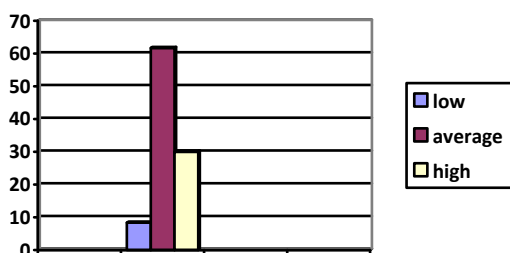
The respondents with the *low level* of ethnic tolerance (8.3% of students from the experimental group) displayed coldness and reticence. They are not interested in life of other people avoiding them. Therefore they express pronounced intolerance and insufficient flexibility in estimating people. They avoid collective events, do not compromise. They are egocentric and preoccupied with their actions. In attitude to people, they show cruelty.

The group of students with the *middle level* of ethnic tolerance (61.7%) displayed attentiveness, discretion and resoluteness in tricky situations. They

consider the opinion of the group and show tolerance to other people. They use logical thinking, flexibility, sociability and firm moral principles. Nevertheless, they bear in mind their own profit.

The group of students with the *high level* of ethnic tolerance (30%) displayed rich emotions, openness in communication, naturalness, readiness for collaboration. They have a good abstract and logical thinking. They easily enter active groups. They show high educability, composure, benevolence. Their negative emotions fade fast. Their self-esteem is realistic.

The levels of students' ethnic tolerance after the survey (%)



So, we think that tolerance is first of all a category of interpersonal behaviour. It acts at the level of relations between people and becomes a social phenomenon only through these relations. The tolerance of everyday behaviour and communication of people is conditioned by tolerant guideline in their mind. The base of this guideline is the formed concept of tolerance in man's consciousness and first of all in his communicative consciousness [11].

Human intellect is a significant factor of tolerance. It enters the individual trait of a person. Intellect solves a problem and helps to find an adequate solution in conflicts. It influences tolerance and shows the cultural level of a person. We saw this during the experiment performed among students [12].

Nowadays, when educational system is being modernized, the tasks of student's personal socialization at all ages should be based on social demand aimed at training competitive specialists who are ready to live in changing social and economic conditions, actively influence reality and change it in positive way [13].

Scientist A.V. Mudrik ascertained naturally-cultural, socio-cultural and socio-psychological tasks for every age step of personality development. They can be defined as a purposeful influence on the development of personal needs and abilities:

- a) self-cognition, the interest to one's self and potential;
- b) self-determination, reasonable choices of activity, relations, positions, goals from the viewpoint of one's own development;
- c) self-fulfilment;
- d) personal self-fulfilment;
- e) joint development or the development through other people [5].

We share the opinion of the above mentioned scientists that the actions of creative teachers in modern high school are first of all aimed at the intellectual development of students. At the same time, we believe that cognition; knowledge acquisition and social experience mastering can form in course of the education and intellectual development of a child, while students' attitude towards knowledge, work and people cannot be formulated only in teaching. Consequently, modern high school should assume not only educational but also social functions.

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