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Проблема социализации человека в научно-исторической ретроспективе и современном междисциплинарном дискурсе

Аннотация. Введение. В статье представлено системное междисциплинарное изложение теоретических основ исследования феномена социализации. В настоящее время в социальной сфере феномен социализации сам представляет собой социальную проблему, что вызвано, по мнению ученых, комплексом динамично меняющихся социальных, экономических, политических, культурологических условий и обстоятельств, способствующих возникновению трансформационных процессов социума в целом. **Методы исследования.** Характеризующие социализацию результаты исследования представлены в статье на основе некоторых методов социально-гуманитарных наук: теоретических (восхождение от абстрактного к конкретному, анализ и синтез, реферирование), наблюдательных (прямое, включенное, косвенное наблюдение); диагностических (интервьюирование, анализ документов); праксиметрических (изучение и обобщение опыта и продуктов профессиональной деятельности) и пр. **Результаты исследования.** Прежде всего это процессы в современном российском социуме, которые объективно меняют содержание и механизмы социализации человека. В связи с этим стало возможным говорить о превращении феномена социализации в самостоятельную социальную и научно-исследовательскую проблему. Вышесказанным определяется принципиальная по значимости необходимость тщательно изучить социализацию человека в ее современных условиях как актуальную социальную и педагогическую проблему в контексте социально-гуманитарных отраслей человекознания, прежде всего в области философии, социологии и педагогики. Расширяя предметное поле социально-гуманитарного знания, представленные в статье материалы могут послужить стимулом к дальнейшему научному осмыслению проблематики социализации человека, а также быть использованы при профессиональной подготовке и профессиональной социализации будущих специалистов социальной сферы.

Ключевые слова: междисциплинарное исследование, социальная проблема социализации, воспитание, развитие, субъект-объектный подход, субъект-субъектный подход, социальная сфера, социализированность

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The problem of human socialization in scientific and historical retrospect and modern interdisciplinary discourse

Abstract: Introduction. The article depicts a systematic interdisciplinary presentation of the theoretical foundations of the study of the phenomenon of socialization. Currently, in the social sphere, the phenomenon of socialization itself is a social problem that is caused, according to scientists, by a whole pleiad of dynamically changing social, economic, political, and cultural conditions and circumstances that contribute to the emergence of transformational processes in society as a whole. **Research methods.** The research results that characterize socialization are presented in the article based on some methods of the social and humanitarian sciences: theoretical (ascent from the abstract to the concrete, analysis and synthesis, referencing), observational (direct, included, indirect observation), diagnostic (interviewing, analysis of documents), gravimetric analysis (the study and generalization of experience and products of professional activity), and so on. **The results of the research.** First of all, these are processes in modern Russian society that objectively change the content and mechanisms of human socialization. In this regard, it is now possible to talk about the transformation of the phenomenon of socialization into an independent social and research problem. The above points out the fundamental importance of the need to thoroughly study human socialization in its modern conditions as an actual social and pedagogical problem in the context of the social and humanitarian branch of human studies, and above all in the fields of philosophy, sociology, and pedagogy. Expanding the subject field of social and humanitarian knowledge, the materials presented in the article can serve as an incentive for further scientific understanding of the problem of human socialization, as well as be used in the professional training and professional socialization of future social specialists.

Keywords: interdisciplinary research, social problem socialization, education, development, subject-object approach, subject-subject approach, social sphere, socialization

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Introduction

In social and humanitarian studies and fields of activity, socialization is studied as a complex and integral phenomenon caused by social, psychological, and pedagogical problem components. Currently, in Russian society, socialization as a process is a social problem. This is caused by several dynamically changing social conditions and circumstances that contribute to the emergence of transformational processes in society as a whole.

The changed economic, socio-economic, socio-cultural, socio-psychological, socio-pedagogical, and technological realities contributed to the change in established social norms and values, which together stimulated the autonomization of spontaneous human socialization with diverse components of social existence and relatively socially controlled socialization—education. This also contributed to the increasing importance of the role of relatively directed socialization, which is carried out in the process of human interaction with various social institutions. In this regard, it became possible to talk about the transformation of the phenomenon of socialization into an independent social and research problem. The above-mentioned factors determine the fundamental need to thoroughly study human socialization in its modern conditions as an actual social problem in the context of the social and humanitarian branches of human studies.

The relevance of this problem for the humanitarian branch of human studies is determined by at least the following circumstances: a significant transformation in the XXI century of the conditions that determine the content and mechanisms of the socialization process; the need for an interdisciplinary understanding of changes occurring in the positive and negative components of the socialization process.

Research methods

The research results that characterize socialization are presented in the article based on some methods of the social and humanitarian sciences: theoretical (ascent from the abstract to the

concrete, analysis and synthesis, referencing), observational (direct, included, indirect observation), diagnostic (interviewing, analysis of documents), gravimetric analysis (the study and generalization of experience and products of professional activity), and so on.

Description of the study

As an object of multidisciplinary research, the phenomenon of socialization has been studied and is being studied in philosophy, social philosophy, sociology, cultural anthropology, ethnology and ethnography, social and age psychology, as well as in criminology, social pedagogy, and socio-pedagogical victimology. At the same time, the term “socialization” was initially and mainly used in political-economic discourse, but since the end of the XIX century, it has been progressively and, most importantly, for the humanitarian branch of knowledge, being considered in more and more detail concerning the study of the phenomenon of human development in other branches of human knowledge.

Considering the uniqueness of man with their separation from “cosmos,” the philosophers of antiquity had a great influence on the formation of ideas about the ideal of man, including thinking about his possibility of socialization in such “centers” as the state. With the beginning of the Christian era, the view of the phenomenon of assimilation and reproduction of social experience by a person changed. Christian philosophical thought sees man as the image and likeness of the Creator and sees the triune natural essence of man—spiritual, spiritual, and physical—expanding the idea of the mechanisms of the phenomenon of human integration into society, as well as the characteristics of the latter, not only as a good and “field” of human realization of divine commandments but also as the focus of “earthly” dangers, preventing a person from achieving eternal benefits in the Kingdom of Heaven.

In the Renaissance, the philosophical view was focused on seeing a person as an active being, creating values (spiritual and material) that transformed society. This reveals the most important component of understanding the phenomenon of human socialization, namely, not only as a process of assimilation of social experience but also its reproduction and creative introduction into the culture of new forms and accents of social relations and value orientations of social existence. By this time, it is customary to refer to the formation of a philosophical trend—humanism—the doctrine “about man as the creator of earthly existence and the measure of all things.” For philosophy, the problem of exalting the human essence in the humanistic paradigm is inevitably associated with the need to understand the problem of balancing the interests of the individual and society, determining the subjectivity and objectivity of a person in the process of socialization, and therefore determining the positive and negative potentials in the interaction of a person and society that contribute or hinder their constructive development and mutual influence.

Since the 17th century, philosophers have included such categories as “knowledge” and “reason” in the structure of human social interaction, which in the 18th century was of fundamental importance for revealing the phenomenon of human socialization. Philosophers of this era prefer to define human socialization as an “interval” process between animality, egoism, and submission to natural passions, on the one hand, and responsibility, will, and spirit, on the other. It is thanks to the development of spirituality that a person overcomes his animal (biological being) and begins to communicate with the world through knowledge¹.

Subsequent socio-economic processes in the history of mankind, which determined the technical breakthroughs of the XIX–XX centuries, stimulated philosophical thought to identify the phenomenon of education as one of the key conditions for human development, which is presented as a necessary factor for positive socialization. Followers of the philosophy of existentialism A. Camus, J. P. Sartre, M. Heidegger, and K. Jaspers raised questions about the conflict between the individual and society, the place of a person in society, the individual responsibility of a person for choosing a life path, the meaning of human life, freedom as universal characteristics of human existence, and the subjectivity of human self-consciousness, reflecting on the processes of socialization of the individual again but already taking into account the acute challenges of the twentieth century. The analysis of the works of existentialist philosophers reveals this trend, in which such unique phenomena of social practice as upbringing and education are given at best a secondary place in the formation of human sociality. This conclusion is suggested by the often-found principled position of representatives of this philosophical direction, which declares that the qualities and properties of a socialized, or rather socializing, personality are formed as a result of countless personal “choices” and not through pedagogical influence on the part of socialization subjects—parents, teachers, relatives, peers, neighbors, and others—which, for pedagogy, are the most essential factors of human socialization, that is, subjects of the pedagogical process that are directly involved in the formation of the human personality and its individuality [4].

¹Тегель Г. В. Фридрих. Энциклопедия философских наук. – Рига: Звайгзне, 1981. – С. 24–32.

The concepts of several German and French philosophers formed in the middle of the twentieth century, clearly under the influence of the tragic events in which Europe was immersed at that time and from which it was trying to find constructive ways to restore the disturbed balance in the “man-society” system, contrast significantly with existential philosophy in terms of understanding the essence of the socialization process.

Thus, German philosophers and representatives of the Frankfurt School, T. Odorno, J. Habermas, M. Horkheimer, K. Weizsacker, and others, attempted to minimize the gap between philosophy and real social practice in the discourse of studying the relationship and interaction of man and society. This approach made it possible to construct a person's social existence in the most nonviolent (non-vertical) ways to avoid a repeat of the tragedy of the twentieth century.

French philosopher P. M. Foucault, Zh. Deleuze, as well as P. Bourdieu, J. K. Passeron, J. K. Chaberdon, and other representatives of the French school of the social philosophy of the twentieth century revealed the so-called “integration theory,” the key concepts of which are “human subjectivity” and “social structural objectivity” in all the variety of their mutual influence and interaction. One of the main thoughts of the representatives of this philosophical school is the understanding that the reality in which modern man lives and which appears to him as something originally and forever given by nature, indubitable and self-evident, actually arises under absolutely definite social relations and in very specific social institutions. At the same time, the actions performed by a person and the meanings they bring to the world are always socially determined.

In the sociological discourse, a significant contribution to the development of the subject of socialization was made primarily by such scientists as E. Durkheim, R. Merton, T. Parsons, and N. Smelzer.

E. Durkheim, the founder of the subject-object approach, based his understanding of the phenomenon of socialization on the concept of the philosophical and sociological theory of morality, based on two key postulates: society is a form of special reality that exercises control over the actions of its members; control of human nature is carried out through public morality and the threat of punishment. Based on this, E. Durkheim transfers the semantic characterization of external socializing factors to the process of educating younger generations without actually separating these phenomena, and the French sociologist explains the apparent methodological incorrectness of this opinion as the main function of socialization—establishing the integrity and homogeneity of society².

It can be emphasized that it is precisely in the context of the subject-object sociological approach that such terms as “internalization,” “assimilation” (“mastering”), “adaptation,” and similar ones were formed, which are often found in dictionary definitions of the concept of socialization as revealing the essence of this phenomenon.

Thus, T. Parsons and R. Merton reveal the specifics of the socialization process mainly through the concept of “adaptation,” that is, the integration of the individual into society through the psychological mechanism of adaptation. The question of the adaptability of a person and society to each other, from the point of view of T. Parsons determines the key problems of society and is a criterion for maintaining it in a stable equilibrium state. To eliminate “social diseases,” the scientist suggests bringing all systems of social action into functional harmony, monitoring the satisfaction of the needs of the majority of citizens, as well as monitoring the effectiveness of social integration processes, the main one of which is the process of human socialization. The latter, from the point of view of T. Parsons is a “coordinate system of social actions,” where social action is the action of one person concerning another to change its behavior and structure the social order. In the system of such actions, he defines three main components: personality, culture, and social system, and as signs of socialization: the presence in a person's life of a specific situation of social interaction, the presence of a personal status-role position, as well as the presence of a person's normative-value system of external symbols that regulate his social actions and contribute to constructive life [9].

Unlike T. Parsons, R. Merton draws attention to the study of destructive phenomena that arise as a result of accumulating contradictions in society. R. Merton supplemented E. Durkheim's theory of social anomie and proposed, among other things, a typology of social adaptation, which gives an idea of various manifestations of deviant behavior, which, according to the scientists, are a consequence of the corresponding social conditions and the result of the reaction of members of society to violations of social regulations [5, p. 118].

The position of another proponent of this approach in sociology, N. Smelzer is in tune with the classics of the subject-object approach to understanding the phenomenon of socialization, which defines the goal of socialization as firstly, to promote constructive social interaction among citizens based on their social roles, and secondly, to ensure the preservation of society as an integral structure.

² Дюркгейм Э. О разделении общественного труда. – Москва: Канон, 1996. – С. 46.

In the sociological studies of the founders and subsequent adherents of the subject-subject approach to understanding the phenomenon of socialization, G. Bloomer, E. Hoffman, W. A. Thomas, and others, the active position of the individual in the process of socialization is indicated. In line with this approach, the social-transforming function of the individual is emphasized, along with the “passive” role of assimilation and reproduction of social experience and cultural values cultivated in a particular society. Thus, one of the representatives of the adherents of the subject-subject approach, W. A. Thomas put forward and substantiated the idea that, in general, all social processes and phenomena should be considered exclusively as the result of the conscious activity of specific individuals.

E. Goffman’s understanding of the essence of the socialization process is based on the concept of interactionism [14], the main idea of which is the idea of the socialization process as a set of many interactions—“interindividual interactions.” These interactions, in all their socially and institutionally determined diversity, are elements from which the entire process of human socialization is built. In this process, the individual is the source and designer of social interaction, and thus, as the fan of the social actions of the individual, the breadth and diversity of his interactions with other members of society become the driving force for the development of society as a whole.

In connection with this understanding of the “link” between the role of individual activity and the possibility of its implementation in social groups, the sociological interpretation of socialization by the American scientist A. Inkeles, who proposed to analyze this phenomenon using the so-called “focus model,” is very interesting. Its essence boils down to the fact that although the sociological analysis of the phenomenon of socialization may largely coincide with the interpretations of philosophers, cultural scientists, psychologists, and teachers, nevertheless, according to A. Inkeles, socialization for sociologists, unlike specialists in other branches of humanitarian knowledge, is of interest in the context of the emergence, existence, and reproduction of specific social groups as an organic and integral developing system [13, p. 53].

A separate place in the scientific discourse of the phenomenon of socialization belongs to psychology as a branch of social and humanitarian knowledge.

In the foreign psychological literature, we can distinguish several areas related to the study of the socialization process: behavioral, psychodynamic (Freudian and neo-Freudian), cognitive, and humanistic. The analysis of these areas shows that, in line with each of them, a fairly wide range of relatively independent paradigms, theories, and concepts was developed and presented, which contributed to detailing the psychological understanding of the phenomenon of socialization and filling it with “industry” specifics.

Many experts recognize that the concept of “socialization” entered the field of psychology thanks to representatives of behaviorism (A. Bandura, B. Skinner, E. Thorndike, R. Walters, etc.), who identified socialization only as a process of “social learning.”

Social conditioning of personality development is represented in a certain way in the psychodynamic direction in psychology (Z. Freud, E. Fromm, E. Erickson, etc.), in the mainstream of which socialization is considered the acquisition of control over innate impulses and drives.

In the framework of the cognitive field of psychology (Zh. Piaget, L. Kohlberg, and others), researchers analyze the process of socialization mainly through the study of the peculiarities of the development of the human cognitive sphere. The main factor in the social development of the individual, according to this concept, is the psychosocial identification of the child with his immediate environment.

As for the direction of humanistic psychology (A. Maslow, G. Allport, K. Rogers, V. Frankl, E. Fromm, etc.), in which a person is considered from the standpoint of the uniqueness of his being and his social development is associated with the process of his self-actualization, in fact, for representatives of this direction, human socialization is a process of actualization by the individual of his own “self-concepts,” the realization of a person’s potential and creative abilities, as well as the process of overcoming negative environmental influences that interfere with its self-development and self-affirmation³.

As to modern research on the psychological aspects of the phenomenon of socialization of the individual, it is appropriate to pay attention to some works that analyze the features of personality formation and self-awareness in the process of socialization in the context of general and age psychology, as well as studies that focus on the study of the specifics of social groups and, in general, environmental factors that influence human socialization in modern socio-cultural conditions of

³ Слостенин В. А., Исаев И. Ф., Шиянов Е. Н. Педагогика : учебное пособие для студентов высших педагогических учебных заведений / под ред. В. А. Слостенина. – Москва: Издательский центр “Академия”, 2002. – С. 138.

society development (E. P. Belinskaya, E. B. Vesna, L. G. Pochebut, N. K. Radina, A. A. Rean, S. I. Rozum, T. N. Sakharova, E. O. Tikhomandritskaya, etc.).

The analysis of the content characteristics of socialization in various scientific areas of psychology allows to focus on the essential components of this phenomenon, namely, the processes of adaptation of the individual to the social environment and the possibilities of autonomization in it, the process of mastering a certain set of patterns and prototypes of social interaction and relationships within society, as well as the place and role of self-development of the individual.

There is no doubt in the scientific community that creating the necessary conditions for the development of a socially active, responsible, and creative personality is a priority goal and a meaningful essence of pedagogical activity. At the same time, what we are talking about is most fully revealed precisely in the pedagogical understanding of the phenomenon of socialization, the idea of which is firmly embedded today in the conceptual fields of general pedagogy and social pedagogy. At the same time, the entry of the concept of “socialization” into a stable pedagogical thesaurus was very difficult. Several distinguished methodologists of pedagogy, including V. A. Slastenin and A.V. Mudrik repeatedly expressed the opinion that in the field of humanitarian knowledge, there is often either a substitution of the concept of “socialization” by the concept of “education” or their identification. However, the actual pedagogical thought clearly defines the illegality of both one and the other, arguing that education is only one of the components of the complex process of socialization, namely, its so-called “controlled” part, along with the spontaneous and relatively directed, as well as the process of human self-change, carried out throughout his life [11].

At the end of the XX and beginning of the XXI centuries, the fundamental differences between spontaneous socialization and human education are identified in pedagogy, and the process of socialization itself is defined as a synergistic process of social formation of the individual due to the interaction of purposeful social education and self-improvement under the special influence of various social groups and the socio-pedagogical infrastructure of society. Indeed, despite the multidimensional nature of the concept of “socialization”, if we proceed from the postulates of pedagogical anthropology, which calls for studying the human personality and its development in its entirety and using knowledge from various sciences, then the subject area of pedagogical science becomes the most relevant to the study of the phenomenon of socialization concerning the formation of a person as an integral part of society.

Foreign studies of the phenomenon of socialization in the pedagogical context have emphasized the exceptional importance of the social component in the educational process – the social environment, social groups, social relations, social interactions, social institutions, etc. Thus, according to E. Bornemann, it is social pedagogy that reveals the key essence of the phenomenon of human socialization in the closest approximation, contributing to a productive study of the problems of individual independence and its significance in social groups and social communities. K. Mollenhauer, when understanding the phenomenon of human socialization, considered it necessary to study not only the features of the transfer of cultural values but also the pedagogical problems that arise in the process of development and inclusion of the younger generation in society [15]. The authors state that the main ideas, methods, and means of socialization of a person are formed and applied in society and through society, thereby revealing the social nature of the development of a person’s personality and becoming a social being.

It should be noted that in Russian pedagogy, for the first time, publications on understanding the problems of socialization of the younger generations and, in particular, students of general education schools appeared in the second half of the 20th century. They were mainly associated with the analysis of the relationship between the processes of socialization and individualization of a person, as well as the study of socialization in the context of the activity approach that prevailed in Russian pedagogy and psychology at the time. V. G. Bocharova, M. V. Voropayev, M. R. Ilakavichus, A. V. Mudrik, L. I. Novikova, M. M. Plotkin, T. A. Romm, N. L. Selivanova, T. T. Shchelina, and others made the most significant contribution to the development of pedagogical methodology for studying socialization. [1; 2; 3; 4; 6; 7; 8; 10; 11]. Thanks to the concepts developed by these scientists, in recent decades the pedagogical “arsenal” of scientific research has accumulated an impressive array of works that analyze the pedagogical essence and various aspects of the socialization process, namely: family socialization, political and civil socialization, economic socialization, gender-role and ethnic socialization, religious socialization in the context of confessional traditions, etc., educational practices, cybersocialization, and professional socialization.

At the same time, it is unmistakable to note that the most significant place in the pedagogical discourse of the phenomenon of socialization belongs to the scientific school of Professor A. V. Mudrik, under whose leadership the independent research direction “Socialization and Education” is developing [12]. In line with this direction, based on many years of empirical and

experimental research, original pedagogical concepts of socialization and social education have been created. In several fundamental works, a detailed view of the problem of socialization is given, which is based on the candidate's and doctoral dissertations completed in the period 1986–2024. All the studies conducted focus on various aspects of the phenomenon of socialization and the upbringing of a person, and they also pay great attention to the study of specific pedagogical conditions for the socialization of younger generations.

Conclusion

As the analysis of modern pedagogical research and works in the framework of the scientific school of A.V. Mudrik shows that today, in the pedagogical analysis of human development in the process of socialization, scientists mainly rely on the subject-subject approach, in line with which socialization is understood as “the development and self-change of a person in the process of assimilation and reproduction of culture, which occurs in spontaneous, relatively directed, and purposefully created living conditions at all age stages” [6; 7, p. 101; 8]. This interpretation of the phenomenon of socialization allowed scientists to carefully study the universal characteristics of socialization, namely, the features of factors, institutions, mechanisms, means, and agents of socialization that accompany this process. In general, the analysis of multidisciplinary research shows that the main research vector for studying various aspects of human socialization today is associated with the understanding that the socialization of a modern person takes place in interaction with numerous and diverse factors, the function and significance of which at various stages of personality formation are not only complementary but also often contradictory.

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