

FEATURES OF THE PROCESS OF SOCIALIZATION IN PRESCHOOL AGE

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ANNOTATION

The article examines the features of the process of socialization in preschool age, because preschool age is sensitive for the formation of social experiences in children, and also an indicator of successful socialization is a positive emotional attitude to the values and standards transmitted to adults.

Keywords: Society, social standards, social holding, emotional attitude, personal development, preschool age, sentimental period.

INTRODUCTION

Psychologists have turned to the question of defining and studying social emotions relatively recently. In the middle of the XX century, this term was called emotional processes mediated by social standards. The dynamics of entering social reality presupposes an understanding of the features of this reality, the acceptance of its norms and values of one's own ideals and attitudes. In the process of socialization, social emotions play a decisive role. Social experiences are mediated by social standards and are understood as a constant emotional attitude to the realities of society: norms and rules of behavior, values accepted by society, significant historical events, characters, works of art, traditions. Developed social emotions regulate human activity, determine the breadth of the nature of his relations with the surrounding society, optimize the process of his entry into a new reality [1].

Social experiences are one of the leading mechanisms of socialization, play a significant role in the development of the emotional and cognitive spheres of the individual. They also represent one of the main factors in the formation of value orientations of attitudes, individual communication of a person, style of activity and guide the process of acculturation. Experiences associated with perception and cognition of culture, artistic values, help the formation of cultural identity, the formation of cultural and national identity. Since socialization is actually reduced to an adequate interiorization of external requirements, turning them into the "subjective reality of the individual," the most important question arises about the psychological ways of translating these requirements into the internal structure of the individual. One of the most important ways is emotional mediation, the formation of emotions (both positive and negative) in relation to the norms, values and rules adopted in society. These emotions, in contrast to those that arise in relation to concepts vital for a person (food, danger, etc.), can be called social.

An analysis of various aspects of the emotional development of children (the positions of A. Adler, K. Buhler, A. V. Zaporozhets, etc.) shows that most scientists, as one of the main elements of emotional development, single out the experience in which different aspects of the mental development of children are combined. The problem of experiencing was interestingly interpreted in the three-dimensional concept of feelings by W. Wundt, who spoke about the meaning of subjective experiences of feelings (W. Wundt, 1912), as well as in the research of L. S. Vygotsky, who believed that experience is a unit of the social situation of development. Developing ideas, AV Zaporozhets argued that these emotions perform the function of orienting a child in those personal senses that objects of the surrounding world have for him [2].

M. Klein and A. Freud, as well as representatives of humanistic psychology, primarily A. Maslow and K. Rogers, studied the problem of connecting emotions with motives of children's value orientations in the mainstream of psychoanalysis. At the same time, M. Klein and A. Freud wrote about the importance of positive emotions for the development of children, while the founder of the theory of personalism V. Stern insisted on the importance of negative emotional experience, which stimulates the development of a child's self-awareness [3].

The famous Russian scientist G.G. Shpet attached great importance to social emotions, in whose works this problem acquired a modern meaning. GG Shpet believed that a person, like the fruits of his labors, cannot be viewed only from the outside. Based on the correspondence of the laws and dynamics of development of external and internal forms, it is necessary to study the internal, spiritual essence of the individual. During his life, the process of a person's entry into culture, his socialization was considered by G.G. Shpet from different points of view. In his early works, his attention was focused on the analysis of the development of the psyche, or, as he wrote in his first notes, the human soul, on its structure and content. Then he came to the conclusion that it is impossible to understand the nature of the formation of a person, personality as a derivative of not only biology, but also culture, through a purely empirical way, through the study of mental processes (memory, thinking). He concluded that without philosophy, which should become the basis of all sciences about man and his work, it is impossible to understand either the nature or the laws of mental life, dissatisfaction with the contemporary state of philosophy and psychology for his time led G.G. Shpet to the idea of the necessity to analyze the formation of psychology and philosophy as sciences, to find the patterns of the formation of these areas of knowledge, their dependence on the historical social situation, on the relationship with the personality traits of scientists. Thus, he raised the question of the influence of the personal qualities of scientists on the results of research in a completely new way.

Linking personality development with culture, G. Shpet linked the formation of ethnic identity not with biology, but with the introduction to cultural values through the formation of an adequate emotional attitude to them. Each group of people in a certain historical epoch, just like each ethnos, perceives, imagines, evaluates the surrounding reality in its own way, and it is in this relation of the people to the objective, in particular to the products of labor and creativity (culture), and the soul of this community is expressed. Speaking about the fact that national identity is a special experience, which is based on "appropriation of known historical and social events and relationships and opposing

them to other peoples," GG Shpet emphasized its subjectivity and variability, explaining as the dynamics of the development of the people itself, and his attitude to other ethnic groups. Thus, GGShpet came to the most important idea of experiencing, which later became one of the main mechanisms for the appropriation of knowledge in his concept [4].

Considering the process of transformation of neutral, given by others, knowledge into one's own belief, i.e. in fact, the process of interiorization of this knowledge, G.G. Shpet emphasized that new knowledge can become not only its own concept, but also its own motive for human behavior. This approach not only reveals the mechanisms of human socialization, but also helps to overcome the naturalistic position in personality psychology and find a place for it between the subject and the spiritual world, correlating the internal content inherent only in the individual with the world of culture. GG Shpet believed that humanity in the process of its development creates a new world, socio-cultural, existing apart from the natural world. Social being in this the world turns a person into a socio-cultural subject, and his reflexes from purely biological acts are transformed into behavior that has a certain social meaning. Thus, the social being of a person turns him into a social personality, whose behavior serves as a certain sign for other people and at the same time for himself. Speech is one of the most important signs. Thus, human consciousness is of a cultural and historical nature, the most important element of which is the word, which is revealed not only when the object is perceived, but also, mainly, when it is assimilated in the form of a sign. It was from this point of view that GG Shpet considered the role of art in the formation of personality. He believed that art is a specific type of knowledge, the features of which are associated with its emotional primacy. The transfer of a certain experience in art makes it possible to form a new concept, which is based on co-creation with the author, which evokes empathy and sympathy on the basis of the external expressive forms of the work [5].

Socialization presupposes not only passive acceptance of certain norms and rules of behavior, but also their active use, i.e. the development of certain knowledge and skills that are adequately applied by a person in a given social reality. National culture is one of the important constituents, a positive emotional attitude towards which helps people to form national identity. This aspect of socialization, associated with the development of an active position, with the desire to self-actualize within a specific social situation, causes the greatest difficulties. A.A. Potebni, exploring the process of assimilation of moral norms, rules and customs of his people, determined the leading role in this process - speech, emphasizing the importance of not so much understanding as the formation of an adequate emotional attitude to the signs given in the word. Therefore, socialization, from his point of view, is associated, first of all, with emotions that give the necessary coloring to words, knowledge in general, creating in the one who perceives the work, an appropriate attitude towards them. Important are the provisions of Ya.L. Kolominsky on the role of social standards set by adults (activity, aesthetic, ethical, personal, age, etc.) in the regulation of the child's behavior and the performance of the function of societally determined behavioral guidelines that cause certain attitudes, attitudes, positions. Social models of standards are emotional and cognitive generalizations, reflecting a certain area of the child's activity, and contain a social assessment.

Actualization of reference samples leads a senior preschool child to the possibility of understanding the meaning of actions. The most important role in the process of perception and evaluation of an act by a child, in the formation of his image of a social situation, is played by emotions that have orienting and structuring functions. Currently, the problem of social experiences continues to be investigated under the leadership of T.D. Martsinkovskaya. A number of essential regularities in the development of the child's social experiences have been revealed. It has been shown that older preschool age is sensitive for the formation of social experiences in children [6].

Specially organized for senior preschool age Learning promotes the development of social experiences by helping the child's socialization process. The most important indicator of successful socialization is a positive emotional attitude towards the transmitted adult values and standards. Social experiences, reflecting the child's attitude to the social environment and his place in it, along with self-experiences (associated with the attitude towards oneself), are also one of the mechanisms for the formation of the identity of children of preschool and primary school age. The most significant for the development of emotional representations is emotional experience, which determines their content, and in preschool children, and the degree of their differentiation. When discussing this problem, from our point of view, it is necessary to turn to the philosophical views of the thinkers of the ancient East that not only the moral and physical health of the child, but also his success in business depend on "proper upbringing", on the choice of the method of upbringing (Avicenna, Farabi). Abu Ali ibn Sina wrote in the "Canon": "It is necessary that all the attention of the educator should be directed to improving the character of the child, to the proper orientation of this character, so that the child is alien to strong anger, acute fear, gloom in handling, as well as that there should always be what he desires and what he aspires to, and not allow anything in his presence that he does not like. All this achieves a double benefit: one is that from early childhood a firm character is developed, the other is that such a development has a positive effect on the physical development of the child. Because anger is strong it excites, gloominess dries up, and laziness reduces vitality. Consequently, both his moral and physical health depends on proper

upbringing." [7] The idea of the need to protect a child from negative emotions in order to improve his character, on which his vitality, morality and success in business depend, reveal the psychological essence of the child's socialization from the point of view of the Eastern era. Renaissance IX-XII centuries. Obviously, these theses of the scientists of the Ancient East remain relevant both for the methodology of scientific research in the field of childhood psychology, and as a methodological guide for all those involved in the teaching and education of children. 3.

The need to protect the child from negative emotions in order to improve the character on which his vitality, morality and success in business depend, reveal the psychological essence of the child's socialization from the point of view of the Eastern Renaissance of the 9th-12th centuries, and are also relevant for modern science, the practice of education and education. The general conclusion of quite different approaches can be the provisions that, firstly, the nature of the parents' attitude, especially secondly, largely determines socialization; emotional experiences are also considered a factor that determines the characteristics of a person's socialization;

thirdly, social experiences are one of the leading mechanisms of socialization, play a significant role in the development of the emotional and cognitive spheres of the individual. They also represent one of the main factors in the formation of value orientations and attitudes, the individual style of human activity and communication, and guide the process of socialization. Modern data have shown that older preschool age is a sensitive formation in children for social experiences, and a positive emotional attitude to the transmitted adult values and standards is also an indicator of successful socialization.

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