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The genesis of the development of the phenomenon of «Socio-cultural development»

Abstract. *In the modern, rapidly developing world, education is becoming one of the most important indicators of life and the development of society. The increasing competition in the global world requires new highly educated, mobile specialists in various spheres of human activity. Almost all levels of society's life depend on the level of education. As a part of the global world, Kazakhstan feels the changes taking place in it.*

The article deals with the issue of socio-cultural development in modern society. Definitions of such concepts as socialization, development, and culture are given and types of culture are described in detail. The article presents a definition of socioculturality.

The socio-cultural component has become an important indicator of people's education and culture. Definitions of the criteria of socialization are given.

Socioculturality is characterized as an important aspect of the professional activity of a future teacher.

Keywords: *personality, development, socialization, socio-cultural development, socioculturality, socio-cultural components of personality, socio-cultural competencies.*

Introduction

In the modern, rapidly developing world, education is becoming one of the most important indicators of life and the development of society.

The increasing competition in the global world requires new highly educated, mobile specialists in various spheres of human activity. Almost all levels of society depend on the level of education.

Kazakhstan, as a structure of the global world, has felt the problems of globalization: technocratic and consumer attitude to the surrounding world, which requires a humane, spiritual, creative, pragmatic component of personal development, as well as a person who knows how to conduct a dialogue. All this happens at all stages in the process of the sociocultural development of society. This allows us to assert that socio-cultural development takes place in interaction with the surrounding reality. The problem of socio-cultural development has always had its relevance. In this tandem, development is a movement, a change.

Philosophers, psychologists, sociologists, and educators have considered the concept of development in different aspects. The development is progressive.

The levels of development are repeated according to the law of determinism, where subsequent levels come from the previous ones

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Серия Педагогика. Психология. Социология
BULLETIN of L.N. Gumilyov Eurasian National University. Pedagogy. Psychology. Sociology Series

№ 2(139)/2022   35

while acquiring a qualitative character. Hence the irreversibility of constant movement and transition to a new level.

Research methods: Theoretical and methodological analysis of philosophical, pedagogical scientific literature on the subject of the research, survey.

Discussion

In the philosophical understanding, development is a process aimed at a positive change of spiritual and material objects. The ability to change is a property of both matter and consciousness. Therefore, when talking about development, it is necessary to talk about change.

Even in antiquity, Heraclitus insisted on the change and fluidity of things. According to his statement, everything is in continuous change and movement. «You cannot enter the same river twice and you cannot catch mortal nature in the same state twice.»

Aristotle also distinguishes qualitative and quantitative changes. In his work «Metaphysics» he writes: «With every change, something changes, thanks to something and into something.»

K. Marx and F. Engels considered development as an attribute of matter. K. Marx in his work «Capital» revealed the development of the laws of materialistic dialectics in the development of social processes. F. Engels also pointed to natural processes in scientific knowledge.

Development in philosophy is the transition of one quality into another, perfect, better. Quantitative changes also lead to qualitative changes. In many philosophical works, we observe how revealed the connection of the category «development» with such categories as «change», «new», and «movement».

The problem of development, the concepts of development, and the principles of development have always been at the center of the development of philosophical science and specific scientific disciplines. Development is revealed as a complex process of the interconnection of one-linearity, multi-linearity, straightness, and zigzag, as a process and result of a system of changes.

B.G. Ananyev considers the development and formation of a personality as the development of his individuality, as a process in all the multiplicity of his states and properties, determined by the historical conditions of human life in society [1].

L.S. Vygotsky believed that there are socio-historical laws in development that determine its specifics, and the driving force of mental development is learning [2].

S.L. Rubinstein emphasized that the confluence of social processes and the life path of an individual is important for development and self-realization. Development has come to be understood as the main way of existence of the individual throughout his individual development [3].

We agree with I.P. Podlasyi, who considers development as having no definite boundaries, a concept and gives the following definition, «development is a process and the result of qualitative and quantitative changes in a person, it is associated with constant incessant changes, from the lowest to the highest, from simple to complex.» [4].

Therefore, we assume that the development of personality is a transformation of his individual qualities. Naturally, this transformation process involves positive changes.

About development as a qualitative transformation of personality, we observe in the writings of the thinker Al-Farabi. He represented development as a change and improvement of a person through education and teaching. In his pedagogical theory, he highlights the issues of human improvement from all sides and develops his own ideas about the ideological development of a person.

The great thinker Abai believed that human development occurs through knowledge, which in turn leads to the enlightenment of the human soul, and the enrichment of his spiritual culture. The significance of Abai's philosophy lies in the fact that he argued about the change of human qualities in a humane and spiritual sense, and this would indicate the appearance of enlightened people.

Thus, the analysis of the genesis of the concept of «development» shows that these are quantitative

36 № 2(139)/2022

Л.Н. Гумилев атындағы Еуразия ұлттық университетінің ХАБАРШЫСЫ.
Педагогика. Психология. Әлеуметтану сериясы
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and qualitative changes, transformations of personality. Hence, any personal growth is directly related to development.

For our research, the content analysis of the concept of «personality» is significant, since each student is a separate individual with specific target settings in acquiring professional knowledge, skills and respect, and competence.

The concept of personality has a long history. At first, it meant a mask in the theater, but then it acquired the meaning of the inner content of the role. In psychological science, a personality is a person with consciousness, and a person has an appropriate level of psychological development and managing their behavior and activities. Pedagogy considers the structure and orientation of the personality, as well as its worldview, beliefs, ideals, and principles. In the process of personality development, it becomes important to enter society, that is, socialization.

In our research, we intend to consider the development of personality as a subject of social society, undergoing a continuous process associated with the acquisition and transformation of its individual and social qualities.

The meaning of human life and history is formed in the conditions of cultural and social creativity of people.

Man, being an isolated being, is a social being, since he satisfies his needs by interacting with others.

American sociologist G. Mead explained that socialization is a process of social interaction, where individual qualities form. He noted, «An individual is an individual insofar as he belongs to some community since he adopts the other's attitudes in his own behavior.»[5].

If we turn to the psychological side of socialization, L.S. Vygotsky argued that the internal processes of the psyche manifest themselves in social relations. Social experience changes the content of mental processes and creates new forms of them. The main mechanism of the development of the psyche and socialization is the socio-historical forms of activity.

Sociologist T. Parsons believes that socialization is «a single process through which individuals become members of a social society and maintain this status» [6].

Here we should note that social demands on the individual increase over time and the social structure itself become more complex and new social influences appear.

The criteria of socialization are also distinguished: 1) attitudes, stereotypes, and values; 2) adaptability of personality, and lifestyle; 3) social identity; 4) social activity. These criteria show us that at various stages of socialization, certain types of activities prevail. This indicates the complexity and multidimensionality of socialization. Socialization is much broader and can be considered as a bidirectional process, as the formation of a personality and as a subject of activity.

The personality is under the influence of society, and on the other hand, it is active, makes certain changes, and conveys personal meaning to them.

From a pedagogical point of view, socialization is «the totality of all social processes through which an individual comprehends a certain system of knowledge, value orientations and norms that allow him to function as a full member of society.» This concept has become well-established and generally recognized in modern pedagogy.

There are the following factors of the socio-cultural development in modern conditions: the comprehension and assimilation of ready-made forms of social and cultural life by an individual; the acquisition of their own social experience, the process of growing personality into culture; the development of new individual qualities and properties; the development of value relations.

We proceed from the fact that culture influences and is itself influenced by the manifestation of human activity.

P. Sorokin expresses one of his profound thoughts in the thesis: «personality, society, and culture form an inseparable triad.» They make up three parts of the human world, inextricably linked and interacting with each other [7].

What is culture? Traditionally, it is considered as a system of relations between man and nature, man and man, and man and society. Culture exists in the form of behavioral rituals, customs, social norms, religious and moral values, worldview, and goal setting.

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Серия Педагогика. Психология. Социология
BULLETIN of L.N. Gumilyov Eurasian National University. Pedagogy. Psychology. Sociology Series

№ 2(139)/2022   37

In the process of socialization, a person is «socialized» by introducing to culture. Culture gives a person what he does not receive from birth. A person gives knowledge, skills, and values to a person.

The word «culture» comes from the Latin verb colere which means, «to cultivate the soil.» However, gradually this word began to be applied to a person, and it acquired the meaning of spiritual, moral transformation, and ennobling of a person.

The transmission of culture from generation to generation involves the development of the human experience. Cultural continuity is not carried out automatically: it is necessary to organize a system of upbringing and education.

Society is an external formal factor, external conditions, and circumstances of culture. Culture, in its turn, is an indicator of the internal content of social life.

Culture is the foundation of social life. Economic culture is at the heart of economic progress, political culture is at the heart of political progress. The basis of the progress of society is not an abstract system, but the person himself.

The structure of culture consists of the following elements: language, which is used to store and transmit information; religious faiths, beliefs, and knowledge; norms containing the requirements of society for behavior; customs, traditions, and rituals. The formation of these elements is a purposeful function of the education system. Within its framework, a specialist is formed who preserves, creates, produces, increases, implements, modernizes, and reconstructs. Culture is the ability and ability of a person to act, relate to others, and show interest.

Culture also represents a set of psychological traits of his personality in the process of socialization. That is, culture is also a link between a person and social environment. Since an individual must establish connections with other individuals for life, adapt the acquired cultural norms and ideals to changing conditions.

Thus, we believe that familiarization with culture or entering the culture, first, is a process of spiritual, moral, and intellectual growth of a person and is the basis for socio-cultural development. Socio-cultural development is influenced by individual, psychological, physiological, and age factors.

In the multi-complex process of socialization, there is an interaction between the family, public institutions, educational institutions, the media, etc. One of the main conditions for socialization or entry into the culture of an individual is not fitting to a single standard but focusing on establishing humanistic relations.

V.S. Bibler notes that culture manifests itself in interpersonal relationships and includes value and sign components [8].

In the modern science of culture, one can find many definitions that differ in certain methodological aspects. This concept has many semantic shades and is used in different contexts. For example:

- culture is a product of people's joint activity;

- culture is a universal phenomenon of human life, therefore there is not a single human community or social group without its inherent culture;

- culture is not inherited genetically, but is assimilated through learning;

- culture is dynamic, it develops, is updated, and new forms and ways of satisfying people's interests and needs appear;

- material and spiritual culture are in organic unity. The core of culture is universal values and goals.

Values play a very big role in our lives. In accordance with them, we select information, establish social relationships, and form emotions, feelings, and communication skills.

Unfortunately, the practice of the present time shows that the value system of young people, and not only, is changing and is beginning to be selfish. They put their own opinion above others, do not listen to the opinion of their elders, and often express indifference to others. Communication as such is coming to nothing, thanks to gadgets. It happens practically in social networks, where speech and communication are primitive. There is also a decrease in morality,

38   № 2(139)/2022

Л.Н. Гумилев атындағы Еуразия ұлттық университетінің ХАБАРШЫСЫ.
Педагогика. Психология. Әлеуметтану сериясы
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which is expressed through aggressive behavior and callousness. Here we can talk about changes in cultural values. Nevertheless, the basic cultural values must remain and develop the personality.

The function of culture is education and transformation, the development of a person and his nature. Living in a society, a person is constantly changing, being educated and self-educated. Culture is the means through which social education is carried out. In culture, a person meets with the spiritual world and finds his abode.

A person «matures» through a culture that determines his lifestyle. He is the bearer, continuer, and creator of culture. Culture affects a person in three ways: as a spiritual stimulus, as a content, form, and image in which spiritual and empirical experience is assimilated, and as the highest point of activity of a growing, maturing person. Each generation should rethink, update, develop new social experiences, develop new «cultural texts» and be able to implement, translate them into new relevant languages and codes and broadcast them to the next generations in a constantly updated form.

The process of socio-cultural development is a problem that is closely related to the holistic development of personality. Therefore, it is a problem that incorporates various concepts and categories of pedagogy, which does not leave the scientific arena. For example, in the studies of such scientists as K.A. Abulkhanova-Slavskaya, B.G. Ananyev, and S.L. Rubinstein in the aspect of sociological science, the socialization of the individual was considered at various stages of the development of society. Each of them gave different definitions of the concept. The psychological definition of socialization: «Socialization is an evolutionary process, focusing on the outcome of the subject's recreation and mastery of social experience, which the subject himself carries out in the factors of communication and in individual activity.» The process of socialization has mechanisms that affect its implementation. One of the groups is socio-pedagogical mechanisms: institutional, which include the process of human interaction with the institutions of society and with various

organizations; traditional - the assimilation by a person of norms of standards of behavior, attitudes, stereotypes; stylized – actions in the conditions of a certain subculture; interpersonal - the process of interaction with subjectively significant persons. Here we wanted to highlight exactly this mechanism of socialization, which consists in influencing the formation of personality in the process of communication with other subjects.

A.V. Mudrik offered one of the productive explanations of socialization: «this is the development and self-change of a person in the process of mastering and reproducing culture, which occurs in human interaction with spontaneous, relatively directed and purposefully created living conditions at all age stages» [9]. This definition shows the process and result of socialization and focuses on the factors that ensure the process of socialization of a biological individual into a personality.

As a scientific problem, the phenomenon we studied was the subject of social psychology, which explains socialization as the assimilation of social experience by an individual, realized in activity and in communication.

The social experience is a complex of elements of spiritual and material culture. The following components are the content of social experience:

- information about a person and the world as a complex of concepts, ideas, and conscious and systematized knowledge;
- practical (reproductive and creative) skills and abilities in various types of communication and socially significant activities;
- social attitudes, beliefs, preferences, and priorities, worldview, worldview;
- stable models of socially approved behavior.

L.S. Vygotsky notes that a personality can be formed in the process of interaction between society and the younger generation, the result of which is «growing into» culture, which is «development».

Sociologist P.A. Sorokin writes that «socioculturality» is what people get from their environment, thanks to their connection with culture, which is a carrier of values. He calls

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Серия Педагогика. Психология. Социология
BULLETIN of L.N. Gumilyov Eurasian National University. Pedagogy. Psychology. Sociology Series

№ 2(139)/2022   39

them what human consciousness produces, for example: religion, philosophy, art, ethics, law, manners, habits, etc. That is, according to Sorokin, «socioculturality» is the main category of the social world. It implies the continuity of personality, culture, and society. Personality as a subject of interaction; society as a set of interrelated individuals with its socio-cultural relations and processes; culture as a set of norms, values, and values owned by these interacting persons.

The German philosopher F. Tenbrook identifies three components: the individual, society, moral values, i.e. culture.

Thus, the development of the world of human relations, entry into social culture, and the establishment of various public relations is a necessary conditions for the socio-cultural development of the individual.

Socioculturality is the entry of a person into a cultural environment, which represents a system of value representations that regulate his individual and social behavior. In the process of «entering», a person not only assimilates the experience of previous generations, but also transforms his capabilities and abilities based on it.

Culture is a source of socioculturality, which determines the content of education. Above, we defined culture as a multidimensional phenomenon, however, we would like to highlight the following elements in its structure:

-    culture concentrated in the spiritual world of man;

-    functional culture, which represents human behavior, as well as the culture of communication.

In our study, the socio-cultural development of personality appears as a process of professional and personal formation of the subject of pedagogical activity in the context of the development of value orientations and adaptation of an individual in a social and educational environment, which makes it possible to form professional and communicative skills and creative activity.

The socio-cultural development of the future teacher includes the following content characteristics: educational activity, social partnership, and interaction, information culture, universal characteristics, communication culture, the culture of cognition, culture of activity, self-esteem, and reflection.

Socio-cultural development presupposes the need to form a valuable and responsible attitude of the individual to the surrounding world, social and moral characteristics, social and psychological skills, and abilities. The following components are also important for future teachers: intellectual abilities, the ability to be guided in their behavior by generally accepted norms in society, humanity, knowledge of cultural and traditional rules, citizenship, critical thinking, and optimism.

The socio-cultural potential of the future specialist includes cultural and social potential. The following units represent the cultural component: regional environmeńt, level of knowledge, and activity. The social component consists of the environmental situation, infrastructure development, social well-being, financial situation, and life satisfaction [10].

As we can see from the description, the units of the cultural component are the level of knowledge and activity.

A person acquires socio-cultural competencies. According to G.V. Elizarova, socio-cultural competencies are «a complex of knowledge about values, beliefs, behavioral patterns, customs, traditions, language, cultural achievements peculiar to a certain society and characterizing it.»

D.O. Sorokina identifies the following tasks for the development of socio-cultural competence:

-    the ability to accept an acceptable way of speech and non-speech behavior;

-    socio-cultural observation, the ability to build communication in accordance with the peculiarities of the situation and the interlocutor;

-    awareness of involvement in what is happening;

-    awareness of the interconnectedness and integrity of the whole world.

N.A. Komleva in her article «Socio-cultural Activity as a Vector of Development of Personality and Society» highlights the functions

40   № 2(139)/2022

Л.Н. Гумилев атындағы Еуразия ұлттық университетінің ХАБАРШЫСЫ.
Педагогика. Психология. Әлеуметтану сериясы
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of socio-cultural activity, among which there is a communication component that provides sign interaction between the subjects of activity, their differentiation, and unity [11].

Some authors A.Ya. Flier, and D.P. Sadokhin identify important principles of socio-cultural competence: social adaptability, psychological mobility, the sociability of the individual, cultural tolerance, value orientations of the individual, and readiness for dialogue [12].

Based on these points of view, we have formed socio-cultural components corresponding to the development of society:
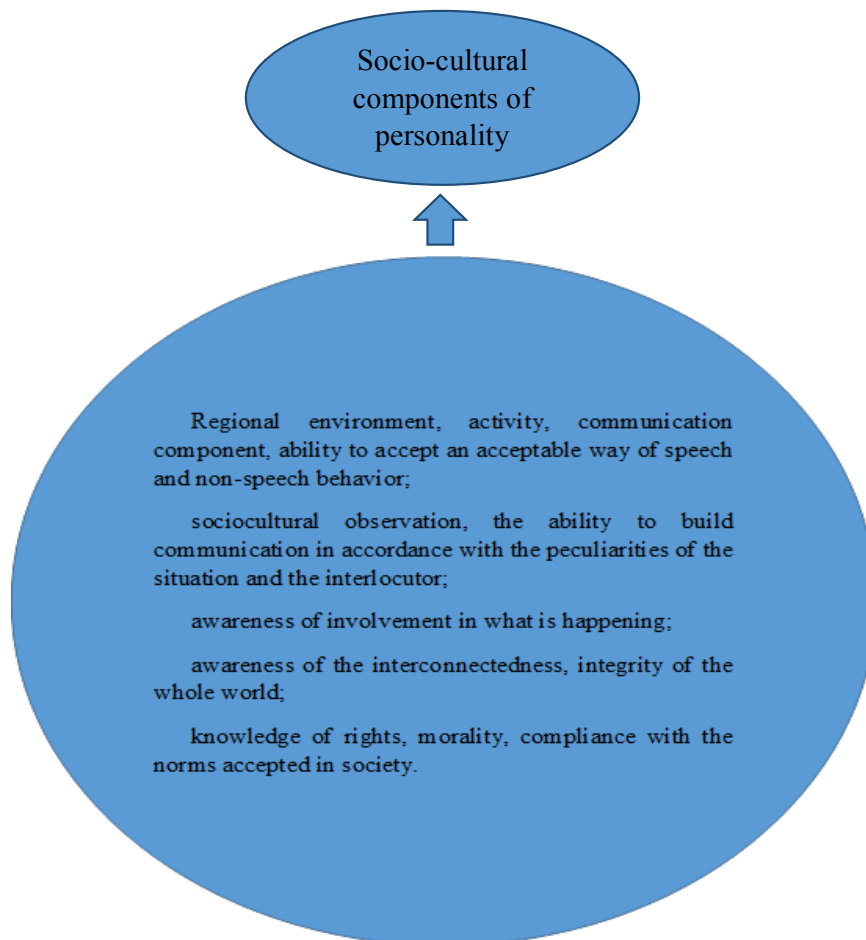
As can be seen from this scheme, a socio-cultural personality, in our opinion, cannot develop without communication, without accepting communication, depending on the situation and the interlocutor.

Certainly, personality is also formed in professional activity, in which the ability to successfully interact, the culture of speech, the culture of behavior, respect for representatives of other cultures, information culture, research culture, and awareness of their professional role becomes important.

G.S. Arkhipova suggests developing such qualities in future specialists as creative thinking, the ability to plan and manage their activities, to form skills of social interaction and communication, and joint collective activity. As well as the formation of a civil position, and national and religious tolerance [13].

It is important to note that in the process of socio-cultural development of a person, the ability to consciously and productively act in various situations, positively solve important tasks of society, and subjectively comprehend the possibility of behavioral options for everyone entering into social interaction with the person, taking various forms of cultural expression and creativity of positively oriented social groups and individuals when they develop social space.

Socio-cultural components of personality

Regional environment, activity, communication component, ability to accept an acceptable way of speech and non-speech behavior;

sociocultural observation, the ability to build communication in accordance with the peculiarities of the situation and the interlocutor;

awareness of involvement in what is happening;

awareness of the interconnectedness, integrity of the whole world;

knowledge of rights, morality, compliance with the norms accepted in society.

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Серия Педагогика. Психология. Социология
BULLETIN of L.N. Gumilyov Eurasian National University. Pedagogy. Psychology. Sociology Series

№ 2(139)/2022   41

L.A. Lukyanova identifies the following socio-cultural competencies: the ability to cross-cultural communication, freedom from prejudice towards representatives of another culture, tolerance for the manifestation of alien, unusual things in other cultures, the ability to perceive the alien with positive emotions, willingness to communicate, the desire and opportunity to actively communicate with others, sociocultural tolerance [14].

Analyzing these facts, we have determined that socio-cultural development includes:
- development of communication skills (the ability to build a dialogue);
- ability to conduct adequate communication;
- development of socio-cultural knowledge;
- a set of value orientations.

Conclusion

What forms the socio-cultural components of the development of a citizen of our country?

In Kazakhstan, the components of socio-cultural development are determined according to the country's development model. Priority directions for economic, cultural, and political development are outlined. The strategic plan 2025 focuses on the following development vectors:
- high level of human capital;
- training of personnel for the modernization of the economy of Kazakhstan;
- technological renewal of industries and digitalization.

In particular, in the strategic plan, education is a priority for all spheres of life. Personnel training becomes a formative basis for modernization. Education is aimed at the formation of functional literacy, critical thinking, and the ability to apply knowledge and skills in real life.

Kazakhstan as a multiethnic state should be aware of the idea of unification, the role of which the following ideas are put forward:
- the idea of civil society;
- ideas of a new national identity;
- the idea of Eurasianism.

This idea is put forward by the philosopher R. Sartaeva, who considers the dialogue of cultures to be one of the main ideas of socio-cultural development.

We, in turn, would like to add that the most important component is citizenship and patriotism.

Therefore, a citizen of our country, a future specialist is formed as a person with modern competencies in his professional field, as an expert in modern digital technologies, and also as a carrier of cultural and spiritual values, ideas of citizenship, patriotism, being tolerant of other cultures and striving for a new national identity. All the components of successful socio-cultural development are based on dialogue.

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42   № 2(139)/2022

Л.Н. Гумилев атындағы Еуразия ұлттық университетінің ХАБАРШЫСЫ.
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№ 2(139)/2022   43

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Генезис развития феномена «социокультурное развитие»

Аннотация. В современном стремительно развивающемся мире образование становится одним из важнейших показателей жизни и развития общества. Возрастающая конкуренция в глобальном мире требует новых высокообразованных, мобильных специалистов в различных сферах жизнедеятельности людей. От уровня образования зависят практически все уровни жизни общества. Казахстан как часть глобального мира ощущает изменения, происходящие в нем.

В статье рассматривается вопрос социокультурного развития в современном обществе. Даются определения таким понятиям, как социализация, развитие, культура, подробно описаны виды культуры. Дается определение социокультурности.

Социокультурная составляющая стала важным показателем образованности, культуры людей. Даны определения критериям социализированности.

Социкультурность характеризуется как важный аспект в профессиональной деятельности будущего педагога.

Ключевые слова: личность, развитие, социализация, социокультурное развитие, социокультурность, социокультурные составляющие личности, социокультурные компетенции.

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«Әлеуметтік-мәдени даму» феноменінің генезисі

Аннотация. Қазіргі, қарқынды дамып келе жатқан әлемде білім қоғам өмірі мен дамуының маңызды көрсеткіштерінің біріне айналуда. Жаһандық әлемдегі өсіп келе жатқан бәсекелестік адамдар өмірінің түрлі салаларында жаңа жоғары білімді, ұтқыр мамандарды талап етеді. Қоғамның барлық дерлік деңгейлері білім деңгейіне байланысты. Қазақстан жаһандық әлемнің бір бөлігі ретінде онда болып жатқан өзгерістерді сезінуде.

Мақалада қазіргі қоғамдағы әлеуметтік-мәдени даму мәселесі қарастырылады. Әлеуметтену, даму, мәдениет сияқты ұғымдарға анықтамалар беріледі, мәдениеттің түрлері егжей-тегжейлі сипатталған. Әлеуметтік мәдениеттің анықтамасы берілген.

Әлеуметтік-мәдени компонент адамдардың білімі мен мәдениетінің маңызды көрсеткіші болды. Әлеуметтену критерийлеріне анықтамалар берілген.

Әлеуметтік мәдениет болашақ мұғалімнің кәсіби қызметіндегі маңызды аспект ретінде сипатталады.

Түйін сөздер: тұлға, даму, әлеуметтену, әлеуметтік-мәдени даму, жеке тұлғаның әлеуметтік-мәдени компоненттері, әлеуметтік-мәдени құзыреттілік.

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№ 2(139)/2022 45