

CHALLENGES IN FORMING SOCIAL CONSCIOUSNESS AT PRIMARY SCHOOL LEVEL

Okhunov Ilkhomjon Abdunabievich

Independent researcher of Andijan State University, Andijan, **UZBEKISTAN**

ABSTRACT

The article examines the factors that determine the formation of social cognition in primary school age. The analysis of studies of the mechanism of social cognition is given. The modern theory and practice of national education are in search of such opportunities for the development of the younger generation, which would ensure the continuity of cultural achievements of different generations, at the same time, create the foundation for reaching the heights of the personal development of each person. The starting point for solving these problems can be taking into account the internal psychological conditions that contribute to the organization of socially significant human behavior, which is carried out in the process of social cognition.

Keywords: Social consciousness, biased reflection, self-concept, explicit rejection, cognition.

INTRODUCTION

Social consciousness is a very complex structurally formation. In this regard, its division into structural elements can be carried out by different reasons. First, the structure of social consciousness can be viewed from the angle of the level, depth of reflection by public consciousness of social reality; secondly, the division can be carried out in connection with the subjects of consciousness, and then, along with the consciousness of the whole society, the consciousness of large social groups and even individual consciousness should be considered. And, finally, the specificity of those aspects of reality that are reflected by public consciousness can serve as such a basis, and then we can talk about its forms. Naturally, such a division of social consciousness into structural elements is only conditional, because at all its levels and in all its manifestations, the noted elements also appear in indissoluble unity.

The consciousness of an individual is directly related to linguistic thinking, which is expressed in words and concepts. The main feature of linguistic thinking is socio-historical character, therefore consciousness is also socio-historical in nature. The socio-historical sign of human consciousness emphasizes that the knowledge of mankind accumulates as society develops, and the subjects of a particular historical stage are aware of the surrounding reality in accordance with the given conditions.

According to the approach of S.K. Abachiev, “public consciousness was understood as ideologically (class) biased reflection material social life in political teachings, culture, religious beliefs ”[1]. The position of S.K. Abachiev reflects the Marxist approach to the definition concepts of public consciousness.

Based on this definition, we will formulate the author's approach to the essence of social consciousness. Public consciousness reflects the material and practical relations in society, expresses the interests, needs, feelings, knowledge of social groups and individuals, aimed not only at displaying, but also at transforming the surrounding reality.

The current stage of globalization, associated by most Western experts with the rapid spread of high-speed communication media, is characterized by the transformation of public consciousness, the growing role of global consciousness as one of the manifestations of public consciousness, the strengthening of trends manifested in ideology, economy, politics, culture. In turn, religion and culture remain, but the attitude of society towards them acquires new features that differ from similar phenomena within the framework of traditional and modernist social systems.

E. Giddens emphasized that under the conditions of globalization, the influence of traditions and customs is weakening and the subject needs to preserve his own identity in a single socio-cultural space.

In the conditions of transformation, public consciousness reflects the features of the crisis of modern society and “has the diversity of its existence in various spheres public life”. As a result of these processes, society is being formed in a crisis, at the same time, public consciousness is also in a state of crisis. To solve this problem, it is necessary to form such elements of consciousness that would be based on spiritual and moral principles. According to V.P. Maikova, “spirituality endows a person with the ability to be aware of himself, his existential essence, and not only use his human essence as a means to service his own being or as a means to satisfy needs”.

The processes of globalization testify to the introduction of information into public institutions, into the activities of subjects, culture, ideology, thereby determining the dualistic nature of consciousness. One side, consciousness assimilates the achievements of technogenic society, on the other hand, strives to preserve traditional values. The here reveals the role of technogenic globalization in the formation of public consciousness. The formation of a technogenic civilization leads to the fact that culture and society combine elements of technization, the structure of social consciousness is transformed under the influence of a technogenic society and a new type of person is formed - a subject of the technogenic world.

Technogenic civilization contributes to the formation of not only a "new civilization", but also a technogenic entity. At the same time, modern society uses technologies of social management, communication technologies, which are necessary in practical activities for the subject of a technogenic civilization. V.P. Maikova comes to the conclusion that the main factor and tool for the formation of public consciousness is mass communication. Technological innovations of the "new civilization" lead to an improvement in the quality of life and social progress. The result of technogenic civilization is social progress and an autonomous person of a technogenic type, possessing the knowledge necessary to transform the surrounding reality.

At the same time, modern public consciousness is determined through the trends of global development, covering all spheres of society. In the social sciences, the process of technogenic globalization is seen as a transformation of socio-cultural reality and the formation of a new stage in the development of society - a society with a high level of technical achievements. The emergence of the Internet stimulated the emergence of a new ideology containing elements of utilitarianism and pragmatism. This ideology is aimed not only at changing all spheres of society, but above all at transforming basic values.

METHODS

The term "social cognition" is actively used today in pedagogy, psychology and other social and humanitarian fields. However, for many centuries, scientific thought has viewed the

definitions that make up this term as not related to each other, gradually bringing them into a single channel. Social issues conditionality of cognition, are considered in philosophy since antiquity, however, only by the beginning of the twentieth century was proposed to pose the question of how a person learns the social world.

The mechanisms of interpersonal cognition develop throughout the entire life path of a person. This is primarily associated with the development of the intellectual and personal sphere of a person. In general, how a person constructs his "I" is closely related to how he understands and constructs the surrounding world and relationships with people. Probably, two directions of development of social cognition are possible: along the path of cognizing oneself as a social object or social subject. In an adult, both directions are manifested. In the primary school age, the issue of the orientation of social cognition is unambiguously quite difficult to solve. The manifestations of the child's reflection indicate that he knows himself as if "from the inside". At the same time, the mechanisms of interpretation and identification allow us to say that the child learns himself and "from the outside." This means that the formation of a child's attitude to himself occurs in two directions: "I" as a subject and "I" as an object of cognition. What are the ways of development of social cognition in early school age?

We find the origins of these mechanisms at an early age. So N.A. Menchinskaya, describing the assimilation of concepts based on the material of the child's development diaries, gives an example of the child's understanding, interpretation of the general meanings of words denoting people from the child's immediate environment - mom and dad. Already in the second year of life, children can be distracted from the individual idea of their father, they are able to understand that there may be "alien" people [3]. This example clearly illustrates that a young child can interpret the received social information. He is able to generalize social concepts, although within certain limits. At an early age, the social cognition of a child is mainly aimed at understanding the manifestations of the social essence of people from the immediate environment: mom and dad, sisters and brothers, grandfather and grandmother. During this period, the child's interaction with other people is based on understanding the direct meaning of their actions, words, and deeds. The appeal to your person also occurs as an external object that has similar features to other people.

These manifestations indicate that at an early age the basis of social cognition arises: the child clearly delineates social objects, distinguishes close people, turns to his own human essence.

The dynamics of the formation of the child's cognitive activity is of decisive importance for the development of social cognition of a pupil.

The most important aspect of a little pupil's cognitive development is memory. With an increase in physiological capabilities in a child, mnemonic abilities also increase, memory becomes the center of consciousness. The development of a child's memory significantly depends on the influence of culture and society: "... a developing child most often receives ready-made systems that help him to remember, and only joins in them, learns to use them, masters them and through them transforms his natural processes "[1]. During primary school age, children develop a system of sensory experience, which is another aspect of cognitive activity. The little pupil masters the ways of determining the numerous qualities and properties of objects, such as shape, size, color, taste, smell, the state of objects, the position of objects in space, the relationship between objects, masters the perception of time. The perception of the surrounding world is carried out through the prism of public experience, the assimilation of knowledge occurs in a specific training system. Children's thinking and speech are an essential

aspect of cognitive development. In primary school age, there is an active formation of concepts, including about social objects: about oneself and other people. The development of speech and thinking contributes to an increase in the circle of knowledge and ideas of the child on questions about the world around him.

The statement of the question that primary school children are able to receive differentiated social knowledge about themselves and other people, to experience different attitudes towards themselves, their peers and adults, makes us think about the formation of a holistic education - the image of "I". According to M.I. Lisina, the image-"I" is the central mental formation, it is necessary to consider it as a "product of communication". In this understanding, the self-image is put in accordance with the human self-concept. In general, the self-image is formed by the child by accepting the roles of adults, i.e. social environment. Image-"I" is a complex structural formation, including an element of self-control, self-esteem, determination place in the unfolding social situation, its main function is to build an adequate picture of the world in the process of social cognition, to ensure the internal consistency of the individual, the relative stability of her behavior. The development of the personality, its activities and behavior are significantly influenced by the self-concept. The analysis of foreign studies on the development of the little scholar's self-concept, carried out by G. Craig, shows, firstly, that children who know how to set the boundaries of their possessions are characterized by a developed cognitive sphere: such children increase their understanding of themselves and the other as separate beings. Secondly, the most socialized children have a more developed self-concept [2]. All this allows us to believe that a child's understanding of himself is closely related to the understanding of the social world.

At first, the child imitates adults, trying to be similar in objective activity. The child is interested in how the other person acts, what objects he uses for this. Imitating an adult in object-related actions, the child constantly strives to be like him: also "read", "sew", "hammer in nails". Gradually, the child distinguishes not only the objective component of the adult's social functions, he notice that various interactions develop between people, which depend on role positions. During this period, the child receives identities by gender, place in the family, position in kindergarten, etc.

Through the mechanisms of social cognition, the child learns a lot about himself and others. On the other hand, communication with peers and adults contributes to the development of social cognition mechanisms.

Adults, performing various social roles: father, mother, parents, abstract adult, have a decisive influence on the nature of social interactions of a preschool child, and as a consequence in subsequent age periods. As noted by S.I. Rozum, one of the most important fundamental psychological effects of an adult's influence is the formation of a child's social cognition - subjective sociality, a sense of belonging to the social world, a sense of "we" [4]. In this vein, according to G. Craig, adults can help children in two ways. First, provide examples and explanations for social skills teaching. Second, by creating conditions in which children can gain a successful experience of interacting with peers in the process of full-fledged communication [2]. The construction of one's own self is indisputably connected with the culture, those traditions and customs in which the child grows and develops. A special place here is occupied by the position of adults in relation to kid. So, according to O. Conner, acceptance and love leads to the formation of a sense of security and normal development of the personality. Explicit rejection - to aggressiveness, criminal behavior and emotional underdevelopment. Excessive demands form a feeling frustration of self-doubt. Excessive

custody responds in the form of infantilism, especially in social relations, inability to act independently. As a result, a growing person acquires certain personality traits that become visible to others and are often invisible to him. The imbalance of the real I, the ideal I and the mirror I can lead to the destruction of the I-concept as an integral structural personality formation in which the subject is immersed.

CONCLUSION

So, the process of developing a person's social cognition continues throughout his entire life. The construction of the self-image is associated with the culture, traditions, customs in which a person develops. The conceptual basis of self-cognition is laid in early school age and is fixed in the child's self-image, which in turn determines the dynamics of his self-concept. Positions of adults in relation to little pupils determine the balance of the structural components of their self-concept. The most essential mechanisms of social cognition also have their origins in childhood, their development is associated with the formation of a person's cognitive and personal sphere. The mental world of the child is becoming richer,

If adults take into account its potentialities, the dynamics of mental mechanisms and the results of the development of social cognition, they create conditions for the construction of the self-concept of the growing child.

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