

# The Socialization of the Individual in the Outside World: The Problem Field and the Methodological Bases of the Research

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## Abstract

The problem of the individual socialization gets a special importance in the globalizing world, as it is accompanied by a number of negative processes, characteristic for this period of historical development. The main objective of this work-is theoretical and methodological explanation of the considered problem, and the identification of the ways to solve it. To achieve this goal in this paper we consider the process of the socialization of the individual in its surrounding world, from ancient times to the present day. We revealed the creative essence of man, his need, not only in social adaptation, but also in the transformation of the surrounding world. We formulated modern approaches, the complex application of which contributes to the solution of a number of problems, related to the problem of the socialization of the individual in the modern world. The deliberations of the problem are presented. On the basis of the conducted analysis, we concluded that the socialization of the individual in the surrounding world-is a complex path of spiritual and professional formation of the personality, which realizes itself as a creature and a creator of culture.

**Keywords:** individual, socialization, the surrounding world, communication, value system, spiritual and professional formation

## 1. Introduction

With the first breath, that signifies the birth of a new life, a new individual, a new "I", which is to go through his life cycle in the space and time given to him by destiny, according to P. N. Voge, "to pave his own way through the historic landscape" (Voge, 2011, p. 11), the person enters the path of dialogue with the world around him. He is looking for his place in this world, defines his life goals and objectives, ranging at every stage of his life, in this case he enters a series of complex relationships. This process is (consciously or unconsciously) the path of socialization, the desire to "fit" into the surrounding space, to find the point of equilibrium in which a person can successfully realize his creative potential.

The harmonious existence of man in the society-one of the major problems that on each historical period of humanity development acquires its own characteristic features. Thus, the "modern humanity is a huge number of different historical communities, including social, ethnic, ethno-cultural, and others." (Otyutsky, 2003). The problem of individual socialization in modern cultural space becomes particularly acute. It is continually discussed today by philosophers and psychologists, sociologists and culture experts, and so on.

And this is natural, because man is "a creation and creator of culture" (Kagan, 2006), which forms his perception of the world, world-view, world outlook, value system that define the strategy of all life and activity. This path is passed not only by each specific person, but also by the humanity as a whole. Without entering into a discussion about how and when man appeared on Earth, was it due to God's providence, or due to extraterrestrial intelligence, or, following the Darwinian theory, he is the result of a long evolution of species (as it is the subject of another study), we have the right to ascertain that even a cursory glance at the history of the formation and development of culture suggests an inexhaustible creative spirit of man, the meaning of creativity (Berdyayev, 2006) which is a basic "tool" in the process of his socialization.

An appeal to the published by J. Clark chronicles of the discoveries and inventions of humanity in science and technology (Clark, 2002) is truly staggering. It is suffice to say that the first astronomical comets and stars observations, belonging to the inhabitants of Babylon (now in Iraq) and China belong to the third millennium BC,

and in the first millennium BC monitoring the movements of the brightest star-Sirius-allowed the ancient Egyptians to make a calendar. These are achievements of our ancient ancestors in astronomy, and in the field of human biology we can see wonders from even more ancient times. He domesticates animals; he cultivates pumpkin and squash, wheat, oats, potatoes and peanuts. Medicine is not inferior to astronomy and biology. About three thousand years BC in Sumeria tooth stopping is practiced, and about 1,500 years BC Egyptian doctors know that all the functions of the human body are regulated by the brain.

Around 4500 BC in Egypt and Central Europe copper is successfully smelted; the number of inventions and discoveries is multiplied: about 4000 BC hieroglyph writing begins to develop in Egypt, and in Sumeria they used pictograms. And then about 2500 BC we can with delight see in Egypt how they began to breed bees and enjoyed lovely honey, about 2000 BC in Assyria loom is widely used for fabric making, 1100 years BC in Middle East they invented the iron plow, and 700 BC Assyrians have been using the device for load lifting by blocks.

Advances in science and technology are rapidly increasing. By the early twentieth century people knew the properties of polonium (sequence number 84), radium (sequence number 88), Marie and Pierre Curie successfully studied the phenomenon of radioactivity. In 1900, German physicist Max Planck developed the foundations of quantum theory. In the same year, the French physicist Paul Villard discovers gamma rays, and in 1901, Russian physicist Pyotr Lebedev-discovers light pressure. Early twentieth century also demonstrates tremendous advances in technology. In 1901, shipbuilders-engineers of Scotland have launched the first commercial ship with steam turbines "King Edward", the German engineer Wilhelm Schmidt invents super heater for steam locomotives, and in 1902 a Dutch physician Willem Einthoven creates the electrocardiograph. In 1903, the Great Russian engineer Konstantin Tsiolkovsky makes all the people on earth gaze on space. He formulates a theory of multi-stage rocket motion.

The sphere of everyday life also changes rapidly. In 1901, the first electric typewriters appeared, they were made by the American engineer Thaddeus Cahill, and in clothing, thanks to George Abraham, buttons appear. In 1912, heat comes into the houses of the British people, "Belling" company begins to produce portable electric heaters that are suitable for home use. The symbol of great technical achievements of mankind is the first skyscraper built in 1913 in New York City. To get to our times, when people have already penetrated into space and created unique means of communication, we would need to write many volumes.

## 2. Method

It is quite natural that the study of the problem of socialization of the individual in the surrounding world is necessarily moves the researcher to the distant past, but not only, in order to follow the developments in the field of science and technology, although it is very important for the understanding of the creative essence of the person. It is also necessary to trace the fact that since the antiquity there were attempts to understand the essence of being, the spiritual connection of man with nature, with the past, present and future of the world, which became his "home". It is necessary because this is the first attempt to socialization, it is the manifestation of urgent need to define what is man, how to live in this wonderful world, which contains many mysteries and puzzles.

So, according to ancient cosmological concepts, space includes the man, and the man considers all the space his own. This space, according to the conviction of ancient man, is inhabited by various creatures, endowed with all human qualities (Dell, 2012). Three ancient forms of religious beliefs-totemism, animism and magic are intended to find ways to coexist with all these creatures, which are perceived as deities that rule the world. "Totemism-the belief in the existence of an ancestor (totem) in every kind of animal or plant. According to totemic conceptions, their "kind" is linked by ties of kinship with a particular animal or plant "(Alekseev, 2007, p. 14).

Totemism indicates that ancient people feel their deep kinship with nature. The ancient Celts gave a special reverence to sacred groves, and in the religion of ancient Egypt, many deities were depicted with the heads of animals or birds, there also were deities endowed with the appearance of reptiles and insects. Such examples are myriad, as every ancient religion had its own totems. The idolization of flora and fauna-is also one of the clear evidences of attempts of socialization, to achieve harmony with the surrounding world.

Animism, as well as the totemism, is characteristic for all ancient religions. It's a belief in spirits that inhabit the earth and the sky. "Every natural object and phenomenon, animals and plants have their own spirits. Every genus has its own guardian spirits. There are nature spirits and spirits of dead ancestors. Spirits are usually dangerous to humans, but they can be cajoled by them "(Alekseev, 2007, p. 14). Spirits-are the first deities, who have such great power over the world, which makes them able to equip it as they like, to control the natural elements, and most importantly-to establish laws that people must follow. Ancient people are aware that following the laws is

necessary, because this is the only way to achieve order. Taboos were created to comply with the laws; taboos are ritual prohibitions on certain actions. This is how the first conceptions of the Public Order and the standards that allow maintaining it were formed.

But man seeks not only to follow the norms that are established for him by some higher powers. He longs for affecting the construction of the surrounding world by himself. This aspiration is implemented by magic and belief in the fact that the "secret knowledge" will help him to find special, supernatural forces. There is no concept of "culture" yet, but there is already a desire to be not only its creation, but also a creator. "The main form of transmission of religious knowledge, explanations of religious ceremonies, taboos and customs is a myth ... Myth in the Age of the tribal system was the only form of transferring knowledge of the past, at the same time it authorized and explained morality and custom" (Alekseev, 2007, pp. 15-16), this makes it a "tool of socialization".

Man of the ancient world creates the myth, which reflects his ideas about the surrounding world. He creates it in so bright and talent way so that "ancient mythology entered the" body "of the contemporary culture, it has become its integral part, one of the most colorful, contrast," juicy ", figurative and convenient ways of expressing of certain resistant traits, characteristics, patterns in the world of human relations "(Naydysh, 2002). The birth of the myth at the first stages of human development allows us to speak about human socialization as an adapting to his environment, and at this stage, we see a creative activity of the human's spirit as the basis of the formation and development of culture.

However, with all the admiration to the creative gift that belongs to man, we must not forget that not all of his inventions and achievements have served the improving of the man himself, and the world around him. Almost simultaneously with the invention of the electric typewriter, the improved lawn mower or the air conditioning unit, which are designed to increase the level of comfort of the human's life, means of destruction are also being created and improved. So, the gun Lee-Infeld #3 created in 1983 by an American engineer James Lee, in 1903 was adopted by the British army, and in 1905 the American gunsmith Arthur Seyvedzh invents automatic pistol. And this is just the beginning of that terrible process of creating of means of mass annihilation which was like an avalanche that struck the entire twentieth century, those who will become victims of war, armed robberies and terrorist acts. Protection of human and the environment is becoming an integral part of the process of socialization of the individual. Moreover, that works in any field of science and technology may carry both positive and negative origin.

If, for example, we refer to such promising areas as robotics, we will have to admit that in the past two decades, its development has reached truly colossal proportions. Today, robots become a massive commercial product, which means that the work with robots will be conducted not in a specially organized working environment, but in completely different circumstances-at home, in the field of leisure and so on. It means that robots will be used not by specifically trained people, but by those who are able to purchase them. In this regard, the current period is similar to the period of the 1980s, when personal computers came out of a purely professional sphere and became a part of the life of a wide range of consumers. As the rapid development of mechatronics helps to create much more powerful robots than before, they can be dangerous for people and for their environment.

But how is this related to the problem of socialization? We can confidently say that it is related in the most direct way, because the socialization process necessarily involves the formation of a sense of social responsibility for everything that is happening in the human's world. Social responsibility as a critical component of socialization requires a close attention of researchers. Thus, the reference to the problem of socialization of the individual in a broad historical context shows its complexity and diversity, it indicates the need to identify a significant number of aspects related to its interpretation.

### 3. Results

The conducted analysis allows to agree with the interpretation of the concept "socialization", represented in modern social psychology, which defines it as "two-way process of individual assimilation of social experience of the society to which he belongs, on the one hand, and active reproduction and building of the system of social connections and relationships in which he develops-on the other "(Krysko, 2004, p. 480). This interpretation leads as to the need for the analysis of the phenomenon of personality-philosophical foundations of its understanding (Arsenyev, 2001), the conditions of its formation and development, the formation of consciousness (Berdyayev, 2003; Cohn, 1984), defense mechanisms (Freud, 2008), and society as an integrated social education (Gobozov, 2007). Undoubtedly, the study of the problem of socialization of the individual in the surrounding world includes many aspects, which allows considering the society and its laws, public relations in details, to comprehend the basics of the unity and diversity of humanity, the specifics of social space and time.

Conducting this analysis, in turn, requires a comprehensive methodology, which includes a number of modern approaches. To study the phenomenon of personality and to determine the philosophical foundations of its understanding we need to use the philosophical-anthropological approach, to understand the mystery of man, which is justly expressed by P. S. Gurevich as a mystery that "belongs to the circle of eternal problems" (Gurevich, 1999). It is equally important, to use the social-psychological approach, which reveals the features of social thinking, the process of formation of social beliefs, opinions, attitudes, the characteristics and conditions of social influence, the essence of social relationships (Myers, 2013), the specificity of human behavior in a various conditions related to the socio-psychological and ethno-cultural adaptation, problems of self-knowledge and self-correction, self-realization and self-actualization (Krysko, 2004), with the formation of social intelligence (Goleman, 2007).

The use of axiological and historical-cultural approaches is not less significant. The axiological approach allows to consider the main factors determining the mechanisms of influence of value orientations on the process of socialization (Kagan, 1997), features of the formation and manifestation of national values (Vildanov, 2009). The historical and cultural identifies the systematic view of the process of socialization of the individual in the context of synergistic studying of the anthropological and socio cultural systems (Kagan, 2003; Kagan, 2003), in a dialogue across time and space (Dialogue with time).

Integrated application of these approaches allows us to conclude that the development of the European philosophical and sociological thought was associated with the development of man as an emancipated personality with an inner freedom, a volitional origin and a moral orientation. Background of the concept of "socialization" is already laid in the interaction of the society with the individual, caused by the understanding of human's nature. Medieval declared man as "the image and likeness of God", the desire to comprehend this image is the way to achieve harmony. For the Renaissance epoch man is limitless in his desire for self-realization and he is opposed to society as a standalone "microcosm". New time has marked the depth of the personality origin, based on cognitive strategy, socialization in faith has been refocused on the socialization in the society. Until the mid-twentieth century, the ratio of social and individual in a person was developed differently in different models of socialization.

The basis of the psychoanalytic model is a mechanism of adaptation of the individual to the social environment; socialization is determined by unconscious mechanisms and is corrected by social relations. Integrationists approach is based on the fact that a man has a number of social I am which is related to the number of the opinions about him. The concept of "mirror I am" is supplemented by the theory of "generalized other", communication becomes the basis of socialization (Nazarchuk, 2009). In existential philosophy socialization takes on the character of the individual internal process of entering into the society through the awareness of "extreme" conditions: despair, fear, faith, love. From the existential point of view, man is understood dialectically, taking into account such contradictions as: proper personality-world, internal-external, proper-foreign, independence-obedience, eternal-temporary freedom-authority.

N. Abbagnano has developed an original philosophical system, according to which the effectiveness of socialization of the individual is possible in the presence of a "third way", which the philosopher called "positive existentialism" (Abbagnano, 1998). Arguing with other representatives of existentialism, the philosopher insists on the possibility of overcoming the extremes of atheistic and religious consciousness, his "positive existentialism"-is a desire to overcome the contradictions in the relationships with being. He emphasizes the importance of this problem, because the relationships with the being are always problematic.

Socialization in postmodernism is described through a lens of the categories of "otherness," "madness," "lust," and so on, which reject the universal nature of human and the rational origin in the interaction of the individual and society. In pragmatism, experience becomes the basis of socialization, it is not given to man originally as a certain given, but it is formed in the process of learning and self-knowledge, and it is implemented through the activity, carried out in certain social conditions. The need to gain and understand the social experience highlights psychological and pedagogical problems of socio-cultural upbringing of the individual.

As the researcher I. V. Batishchev rightly believes, today "it is obvious that young people whose formation takes place in a globalizing world, in difficult conditions of civilization crisis, in dire need of spiritual guidance that facilitate a deep penetration in the essence of the processes taking place at the present stage, in the logic of social and cultural development. They need to understand not only the action of "mechanisms" that influence the choice of a particular scenario of socio-cultural development of the society, but also to determine for themselves exactly a scenario that aims at the realization of humanistic ideals of humanity. This is the main aim of socio-cultural education, during which young people gain a sense of social interest, social responsibility, social

activity ...” (Batishchev, 2014, p. 3). The sense of social interest, social responsibility, social activity, as well as the free choice of their own way-are the most important components of socialization, which determine the strategic direction of life and human activity.

It is the free choice that puts man in the position of the creator of his own destiny, but at the same time it imposes a significant share of responsibility, both in individual life and in interpersonal contacts, in social relations that characterize the different levels of his socialization. A very important component of socialization is the choice of a profession as "professional activities are the most important for the vast number of people of today. It is absolutely necessary for both the individual and the society as a whole at its various levels, including the international community, humanity” (Stepanov, 2008, p. 4).

Therefore, psychological problems of vocational guidance, the study of the phenomenon of the individual as a subject of activity (Abulkhanova-Slavskaya, 2007), a systematic analysis of the content and structure of the professional activity (Shadrikov, 2007), as well as general psychological mechanisms of professional adaptation (Medvedev 2013), an appeal to the joint activity as an object of social-psychological research (Zhuravlev, 2007) are necessary for the study of the process of individual socialization in the world.

Based on the foregoing, it can be concluded that socialization is a process of continuous professional and spiritual interaction between the individual and society. It is a complex phenomenon, which includes, on the one hand, the mastering of values, attitudes, norms of a particular social group or the society as a whole by the individual, on the other hand, active participation of man in the formation of human social values and the determination of his place in the society. With the introduction to the various spheres of social life, the individual gets more and more independence, autonomy, individuality. Socialization is a two-way process in which with the expansion of human capabilities as an individual and a subject of activities, the society itself develops, and the idea of progress in history becomes realized.

#### 4. Discussion

The problem of socialization of the individual at the present stage of development of culture is constantly discussed by the scientific community, which is preoccupied with many negative trends occurring in a globalizing world. It is discussed in speeches, reports, publications about the understanding of significant number of issues, specific to our time. In modern conditions it is necessary to talk about the undeniable relationship between the problems of self-identification and socialization of the person with the problem of intercultural dialogue, which today is the center of attention and is considered as a priority. At the scientific conference held in London on October 14, 2013, these problems were discussed in almost every speech.

Despite the heated debate that has arisen in the course of the discussion of a number of contemporary problems, the participants came to a conclusion that it is necessary to make every effort to create an enabling environment conducive to self-identification and socialization of the individual in the modern world. The complexity of this task was discussed in the speech of the Ambassador of the Russian Federation in the UK A. V. Yakovenko, emphasizing that it is particularly acute in the cultural and civilization diversity of the modern world (ETHOS, 2013, p. 7).

The need for exchange of values in creating favorable conditions for the socialization of the individual in the modern world was highlighted by the professor of the University of Kent Adrian Pabst, who expressed a belief that the preservation of the traditions is not an obstacle for cross dialogue between such countries as Britain and Russia, that the best traditions of these countries, now and in the future will help to build a new, better world (ETHOS, 2013, p. 19). Professor at the University of Nottingham, John Milbank related the problems of socialization and self-identification of the individual with “the problems of ethics, national character and law» (ETHOS, 2013, p. 25).

The presentation of Professor of Theology of King's College of London, Oliver Davis, who linked the issues of social cognition and the dialogue of cultures, was extremely interesting. He believes that everything in the world is developing, "we change, as well as the humanity as a whole" and that "we are able to use our experience, to build relationships» (ETHOS, 2013, p. 31), despite any differences that seem at times insurmountable obstacles. Social cognition-is extremely effective "tool" of socialization of the individual. Thanks to social cognition, social experience necessary for the implementation of the process of socialization is formed.

Social cognition and social experience-it is an opportunity to "see yourself through the eyes of others," the opportunity to realize that the "dialogue is carried out for a particular reason, it can make us happy and unhappy" that one of the conditions of gaining social experience is the realization that "we should conduct useful, productive discussions (ETHOS, 2013, p. 41). This opinion was expressed by Christopher Coker. And in the

speech of A. A. Gromyko he emphasized the inextricable link of the socialization problem and the problem of dialogue as a foundation on which the socialization of the individual in the modern world is built. He expressed a belief that "for the EU, for Russia, and for the UK it is very important not only to develop the integration processes within the structures that were created after 1945 or 1991, but also to look at the way how these structures can interact with each other (ETHOS, 2013, p. 54).

## 5. Conclusion

Summarizing the conducted research, we can say that socialization is a complex process of spiritual and professional formation of the individual, which gets from it a social experience, a sense of social interest, social responsibility and social activity that becomes a basis for active reproduction and increasing of social connections and relationships, which are necessary for further development of both man and the world around him. Thus, "man not only perceives the social experience and masters it, but he also actively converts it into his own values, attitudes, positions, into his own vision of social relations" (Krysko 2004, p. 480).

Embarked on the path of social cognition and self-knowledge, after the formation of his own ideological opinions, beliefs and attitudes, the person determines the strategy of his life and activity, on the path of transformation of the surrounding world as well as himself, according to his prevailing value system. In this process, the individual acts as an active subject of socialization, and identification is the mechanism of socialization, which is interpreted in social psychology as an "appropriation" by the individual of his human essence "(Krysko, 2004, p. 483), as a phenomenon that" plays a huge role in the behavior and the spiritual life of man "(Krysko, 2004, p. 484).

The application of the integrated methodology, which includes a number of modern approaches (philosophical and anthropological, social and psychological, axiological, historical-cultural), determines the view on the process of socialization of the individual in the context of synergistic studying of anthropological and sociocultural systems, in the dialogue across time and space. On this basis, the process of socialization of the individual in the surrounding world can be considered as a complex path of spiritual and professional formation of the individual, he finds in it an inner freedom, the ability to value judgment and assessment of the surrounding world and himself, the willingness to self-improvement, the recognition of himself as a creation and a creator of culture.

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