



ENCULTURATION AS A BASIS FOR ORGANIZING THE EDUCATIONAL ENVIRONMENT AT SCHOOL

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ABSTRACT	KEYWORDS
This article discusses the question of what role education plays in the process of inculturation of the individual, with the help of what universal mechanisms this is carried out. It is concluded that nowadays in educational institutions it is necessary to talk not only about improving the process of socialization, which can form not only educated people, but also about creating a full-fledged inculturation process aimed at forming cultured people.	Inculturation, personality, school, culture, socialization education.

Introduction

Culture is connected with education through numerous complex ties. Processing information into knowledge is a creative, culturally significant act. This status of culture determines the key role of education in the enculturation of the individual. The need to optimize the culture-creating functions of education and orient it towards the upbringing of a person within culture, capable of actively realizing themselves in rapidly changing conditions, underscores the applied nature of studying the problem of enculturation of the individual at school. In this regard, the main result of an educational institution's activities should not only be a system of knowledge, skills, and abilities but also the positive enculturation of the individual, facilitated by culturally appropriate education. Education has always been a transmitting system through which younger generations were integrated into the existing culture and became bearers of a particular way of life.

The education system is evolving rapidly today, and the vector of educational transformations is determined by the general trends of mental reorientations occurring in society. The context-mediated mechanism of the educational process is the subject of scientific reflection in cultural-historical psychology: "The teacher gives a lesson, the nature of which is determined by the educational process of which he is a part; the educational process, in turn, is determined by the type of school in which it takes place; the type of school, in turn, depends on the local community, and so on" [2]. Educational institutions, as social institutions, are focused on fulfilling the social order and transmitting ideology as a "value-semantic grid placed between the individual and the world, mediating their attitude to this world" [1]. At the same time, it is important for the organizers of the educational process to reflect on what ideological attitudes underlie the various ways of changing it.

Through receiving information about different aspects of social life in everyday practice, a person develops as an individual, becoming socially and culturally adequate to society. Socialization is the process by which an individual assimilates cultural norms and social roles, through which they are

transformed into a social being. Socialization is understood as the harmonious integration of an individual into the social environment, the assimilation of the society's normative and value system, which enables the individual to function and self-actualize as a member of society. The result of socialization is social integration. Socialization, in the broadest sense, is understood as the development of traits required by the status demanded by society, but from another point of view, it is the assimilation of personal and social qualities that will characterize the individual at the next stage of development. The following personality characteristics ensure successful socialization: the ability to shift one's value orientations, the capacity to balance personal values with the role's demands while maintaining a selective approach to social roles, and the ability to orient not only to specific expectations but also to a deeper understanding of universal moral human values. Socialization has a "dynamic character"; it can shift from successful to unsuccessful, and in such cases, the ability to regain success depends on the individual's capacity to adapt to new conditions. Hence, the concept of "resocialization" emerged — the change of values that have become inadequate in line with new social norms. The task of the education system, considering the tendencies of socialization at each stage of society's development, is to utilize its positive potential and mitigate its negative aspects during the educational process. As a result of socialization, a person becomes a full-fledged member of society, capable of performing the prescribed social roles.

In contrast to socialization, the concept of "enculturation" involves teaching a person the traditions and norms of behavior specific to a particular culture. Enculturation is the process of introducing an individual to culture, where they assimilate existing habits, norms, and behavioral patterns characteristic of that culture. The end result of enculturation is a person capable of reproducing culture [6].

The developmental period of senior pupils and students in secondary and higher educational institutions is characterized by the development of their motivational sphere, expressed through their quest to determine their place in life, shape a worldview, and observe its influence on cognitive activity, self-awareness, and moral consciousness. During adolescence, the "internal position" of the developing personality becomes particularly significant. This position is defined by how a young person, based on their past experiences, abilities, and needs, relates to their current objective position in life and what position they aspire to occupy. This internal position dictates their attitude towards the values and norms of life in the emerging information society. Simultaneously, the educational process shapes the student's cognitive and professional interests, their ability to make life plans, and develop moral ideals, all of which influence the formation of the internal position of their personality.

Socialization and enculturation are related to the formation of a normative-value system in young people through the acquisition of cultural knowledge and social experience, practical activities in various socio-cultural groups, and familiarity with different cultural spheres (science, art, religion, law, morality). The formation of this system is a multifaceted, dialectical process comprising three interconnected stages: at the first, the foundations of a young person's value orientations are laid; at the second, psychologically distinct features of ideals, beliefs, and socially significant qualities are acquired; and at the third stage, these qualities are systematized into an integral whole [3]. The first stage typically occurs within primary socialization, while the second and third occur within secondary socialization. Of course, the processes of enculturation and socialization form the main mechanisms that link generations. These mechanisms undergo both substantive and formal changes as society develops. Today, the direct participants in the processes of socialization and enculturation are no longer

opposed as experts possessing standardized knowledge (the teacher's role) and non-experts who lack this knowledge (the student's role). Monologue forms of teaching are giving way to dialogical communication, where the principle is "the exceptional importance of the individual's voice" [1]. The meaning of education, through which these processes are realized, is becoming a process of understanding (not merely scientifically explaining) the surrounding reality — both material and spiritual — based on the principles of equality, complementarity, and cooperation. Not impersonal, "detached" knowledge, devoid of human emotion, but rather subjective experience and personal comprehension of meaning has become the leitmotif of the modern educational paradigm. Thus, cultural reproduction in the educational process is correlated with the type of cultural transmission [5]. The school, as a transmitter of culture and language for both specific ethnic groups and the entire multicultural community, acts as a system-forming and enculturating factor in shaping both identities. A national school can effectively play an enculturating role in relation to both the culture of a specific ethnic group and the cultural principles of a bicultural educational strategy.

Modern philosophical approaches to understanding the process of personality enculturation at school are enriched by a subjectivist approach to enculturation and are driven by a new vision of the essence of a person as active, energetic, unique, capable of self-determination, and striving for interaction with others. These approaches define the process of personality development as probabilistic and unique, and they place new value priorities in education, emphasizing action. The subjectivist approach not only expanded the concept of individual enculturation but also raised questions about the essence and mechanisms of enculturation as interaction, which acts as a "borderline" category between objectivism and subjectivism in interpreting the enculturation of a student mastering different levels of enculturation and enculturating structures.

In analyzing cultural, psychological, and pedagogical material to reveal the essential foundations of the process of personality enculturation in education, it was revealed that personality enculturation at school is a joint activity of the teacher, student, family, and socio-cultural environment, aiming to integrate cultural worlds into the personal world of the individual and to cultivate a broad humanitarian culture. As a result, a person with their own cultural identity becomes capable of freely navigating the environment, utilizing cultural objects created by previous generations, exchanging the results of physical and intellectual labor, and establishing mutual understanding with other cultures [4]. Reliance on the spiritual and moral principles of ethnic culture in the enculturation of a student's personality, the promotion and cultivation of healthy moral values within the ethnic group, and adherence to ethnic norms based on folk wisdom are meant to fill the spiritual void in society, providing guidelines for an individual's free choice of behavior models. Consequently, constructing the content of the educational process in institutions based on folk cultural principles should be considered an important cultural task with great significance for shaping a personality capable of feeling their historical belonging to their native people and living in harmony with the world. However, the theoretical and methodological underdevelopment of organizing general education content on bicultural and multicultural foundations is among the reasons for the negative processes in enculturation. An effective principle of organizing the content of education in this context is the principle of dialogue of cultures, which allows for the integration of ethnocultural and federal components of education despite the differences in their enculturating values.

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