

Educational and philosophical dimensions of the social identity

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Abstract: *The purpose of this article is to emphasize to the importance of the process of formation of social identity, both in relation to the individual and in relation to the surrounding school and social environment. The modern pedagogical process is characterized by rapidly evolving technological models, teaching aids and tools and with a changing educational space. These factors of the social reality, due to the pandemic situation, determine the formation of the social identity of the students. The present material focuses on the substantive aspect of the concept of social identity and on the factors that influence to its formation. The article implements an integrational and multidisciplinary approach for the purpose of building a scientific construction of the interpretation of the phenomenon of social identity and its position in educational scientific systematic apparatus. The process of identity formation is analyzed and interpreted from different scientific perspectives - philosophy, pedagogy and psychology.*

Keywords: EDUCATIONAL PROCESS, SOCIAL IDENTITY, PSYCHOLOGY, PHILOSOPHY, SOCIAL ENVIRONMENT.

1. Introduction

The main characteristics of modern science include interdisciplinarity, humanism and multiculturalism. In modern conditions it is impossible to consider the process of the education and upbringing of a person without taking into consideration his individual and socio-cultural peculiarities. The social identity overcomes the most fundamental opposition - the opposition of the individual and its continuation in the social, political, economical, cultural and all other spheres of human life.

2. Discussion

In the field of contemporary social psychology, there is no single theory of socialization. There are several theories, each characterized by their strengths and weaknesses. Proponents of the psychoanalytic theory of identification originating from Freud believe that a person unconsciously identifies with the images of a mature human being significant of child's life.

L. Kohlberg's cognitive-genetic theory emphasizes the cognitive side of this process, especially the role of self-consciousness in forming the individual social identity. (Kohlberg, L. 1963, p. 56-93)

S. Thompson identifies three stages in the development of identification: the child realizes that there are different social models; the child is included in one of the social models; based on self-determination, it begins to guide its own behavior.

Loris Malagutsi believes that "the education should offer development to all parts of the whole. At the heart of his philosophy is the idea of the 100 different languages through which children communicate. The children are perceived as fully capable of growing and constructing their own knowledge. They have not only the need, but also the right to interact with other children, adults and the environment, full of ideas and desires and interests." (Georgieva, G., 2014, p. 135)

The socialization of individuals contains terms and processes, characterizing the complex relationships that might arise in a group:

- Social identity - implies identification of a person with a particular society and assimilation of its rules and norms;

- Social ideology - perceptions in society, concerning the qualities which are preferred;

- Social segregation - predominantly communicating with others and limiting contacts with individuals from the "opposite" side;

- Social situation - characterizes the environment in which the individual is presented;

- Typical social behavior - characterizes the actions and gestures inherent in the current society;

- Atypical social behavior - characterizes the actions and gestures inherent in the opposite society. (Radoslavova, L., 2021, p.39)

It turns out that there could be interrelationships, represented in various scientific researches both in the field of social issues and in the field of philosophical and pedagogical sciences, basing on the consideration of social identity and socialization as a well-differentiated part of general and social pedagogy.

From a fundamental point of view, the philosophy of education has been established as a branch of the philosophy of science. The main nature of research can be concentrated in the following frameworks: (Klepko S.F. 1998, p. 360)

- The philosophy of education, considered as a field of philosophical knowledge is using general philosophical ideas and approaches to analyze the role and basic laws in the development of the educational process. (Hegel, John Dewey, Carl Jaspers, Martin Heidegger, I. Ilin, N. Berdyaev, B. Bibler, Šchedrovitskiy, Kurganov).

- The positive understanding of the philosophy of education, as the knowledge that is applied by analogy of theoretical pedagogy, in the structure of meta-pedagogical knowledge. (R. Lochner, B. Bresinka, I. Scheffler, Hearst, Peters)

- The philosophy of education as a philosophical metaphysics, a broader field of knowledge, compared to social philosophy and philosophical anthropology.

The philosophy of education is institutionalized in the nineteenth century (thanks to the work of John Dewey) as a mandatory criterion for competent and responsible practices in education. The variability in the dimensions of the philosophy of education in the West, gives impetus to existential debates about what science itself really is - a field of knowledge, a field of research or an academic discipline. Thus, the relationship between "philosophy" and "education" is based on the philosophy of education as a field of research.

The emotional and mental state of the individual, as well as the immediate roles in which he is placed are a powerful source of theoretical research in modern philosophy. In the context of this philosophy, the main element in determining the specifics of postmodernism in general is the human personality.

The movement of contemporary philosophy and the philosophy of post-structuralism are both an attempt to overcome the binary vision of the world and the dichotomous construction of one's own philosophy. The alternative of the universality of the individual through the prism of his identity, social identity, possibilities and realities, the old and the new perceptions in modern philosophy contributes to the formation of a new style in philosophical thinking. The relationship between social identity and the problems of philosophy is very encouraging in the field of research.

The school as an institution of socialization officially presents to students same knowledge and patterns of behavior, but in a result there are significant differences between the success of students, such as learning achievements and patterns of behavior that are perceived by individual students.

One of the main areas of research, which is conducted within the socio-psychological and pedagogical knowledge is the analysis of the hidden curriculum (hidden curriculum), identified "... with meta-communication as a language aimed at social control" (Yarskaya-Smirnova, E. 2000, pp. 295-301).

The concept of "hidden curriculum" was introduced in the academic community by representatives of critical pedagogy, aiming to overcome inequality and injustice in the education system: "... Schools should be a source of social transformation" (Vuyzov, I. D. 1998, p.57). Several dimensions of the hidden curriculum can be differentiated: in terms of the organization of the educational institution and the stratification of identity in teaching, in terms of the content of the subjects and in terms of the style of teaching.

Although it has not been scientifically proven that in the modern educational system there is hidden discrimination or tolerance of a particular social model or role, which is suggested in one form or another, there are studies (Breslav G. - B.Khasan. 1990. p.66 -67), which show that the situation in the modern school is "hostile" to individual students to varying degrees and by different criterias. This is the reason for the need of a detailed study of the implementation of all activities, technologies and approaches, involved in the educational process. The search for opportunities for the implementation of special individual approaches is being tailored to the needs of students in relation to their individual socio-cultural and psychological characteristics, which contribute to the successful solution of socialization problems to the school environment and building a meaningful individual social identity.

The latest streams of critical pedagogy aim to create a teaching methodology in which there are no social inequalities. Reorganizing the knowledge and changing the angle of perception of the individual identity is of fundamental importance for overcoming the social prejudices and emphasizing the need of personal intellectual identity researches. The theories of the philosophy of education position the personal identity as a central in the process of learning. (Hooks, B., p. 199) "The learning process - this is an area in which we have ...the opportunity to work for freedom, to demand from ourselves and our friends an open mind and heart, to find an opportunity to move against borders."

Post-structuralism (and its representatives- Michel Foco, Jacques Derrida, Gilles Delöz, Jean Bodriar) emerges from the understanding that subjectivity is something that is not fundamentally whole and fixed. From this point of view, there can be no unity of norms and values that apply to traditional thinking and culture.

The educational process should be observed as a branch of the sciences of education that examines the processes of learning and

training as organized forms of building social equality, social identity, social roles in the individual student's personalities, based on the academic, social and the physical environment, as well as the surrounding community.

The school system and its management, the social policies and practices are the objects of research of the indicated pedagogical field. Emphasis is placed on the forms and methods of teaching and education, teaching materials, classroom interactions, and the management of the academic process - a socially responsive learning environment.

In the context of modern pedagogical knowledge, these characteristics have their real reflection in the overall educational process. The methodological foundations relay on philosophical ideas about the specifics and dialectics of social identity; theories of differentiation based on the achievements of biology and anthropology; the main conceptual theses in ethno pedagogy and ethno psychology.

3. Conclusion

In deference with the individual consciousness, the public consciousness does not emit enough signs of readiness to abandon social identity stereotypes. The current cultural environment strengthens public protection mechanisms and reproduces them through the media and social attitudes. The individuals are not accustomed to selective permeability and critical analysis of the information that reaches them. Particularly dangerous are the trends in the field of education, where the concepts of social identity are not only not ready to take effect, but also meet resistance.

The meeting point of the considered scientific positions is an object (in fact a person), which has a diverse social identity. We can accept the existence of many perspectives in the analysis of the problem, which contribute to new trends in the field of philosophy and education, support the formation of identity.

In pedagogy and real pedagogical practice it is necessary to emphasize the process of formation of social identity and to expand the search for methodological foundations of the issues in education.

4. References

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