

THE ESSENCE OF SOCIO-CULTURAL ACTIVITIES AND ITS ORGANIZATIONAL AND PEDAGOGICAL CHARACTERISTICS

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Abstract. *In this article, the organizational-pedagogical characteristics of socio-cultural activities of master's students are revealed, and the principles of socio-cultural activities are discussed based on their functions, types, and forms.*

Keywords: *socio-cultural activity, cultural knowledge, organizational-pedagogical characteristics, social practice, educational discipline, cultural environment.*

The need to clarify the connection between the practice of socio-cultural activity and the science of pedagogy has been repeatedly emphasized in the studies of classical scientists of our scientific research field. This can be seen, for example, in the works of M.A.Ariarsky ("Pedagogical cultural studies"), Yu.A.Streltsov ("Free pedagogy"), V.E.Triodin ("Cultural pedagogy") and others.

Professor M.A.Ariarsky reflects on the nature and essence of socio-cultural activity and builds a system of three-part concepts:

- "socio-cultural situation", "socio-cultural sphere", "socio-cultural environment";
- "social-cultural activity", "social-cultural creativity";
- "social-cultural education", "social-cultural spirituality".

For this entire chain of concepts, M.A.Ariarsky proposes the generalizing category of "Pedagogical cultural studies", which is considered as "a field of science and social practice that combines the foundations of cultural studies and pedagogy and relies on their interaction", which combines knowledge about culture with moral and aesthetic beliefs, spiritual life reveals the methodology of socio-cultural education and involvement of a person in cultural activities, which helps to transform norms and principles, skills and competencies of creative activity [1]. Therefore, according to M.A.Ariarsky, pedagogical cultural studies should serve as a methodological basis and a theoretical source for substantiating the methodology of socio-cultural activity.

Speaking about socio-cultural activity, Professor V.E.Triodin emphasizes that, by its essence, "man has a creative nature, and it is aimed at revealing his unique potential in every way, improving it. In this sense, socio-cultural activity is educational activity, and accordingly, it is pedagogy according to the definition of the theory of this process [4].

Today, socio-cultural activity is considered as a field of socio-cultural practice and an independent field of cultural knowledge.

Socio-cultural activity has a pedagogical aspect, which consists in regulating the processes of socialization and individualization of a person, that is, it is carried out in the form of free time activities in social education and development, and is aimed at solving the following cultural and educational tasks:

- to purposefully introduce a person to the riches of culture, to form his values and "raise" his spiritual needs;

- to encourage the social activity and initiative of a person in the field of free time, to improve his free time, that is, to increase the ability to organize free time rationally, meaningfully and colorfully for maintaining physical and spiritual health and self-improvement;

- to identify and develop a person's abilities, to realize his creative potential and to create conditions for positive self-affirmation.

Modern socio-cultural activity, its functions, types and forms are based on the following principles [3]:

➤ the principle of inextricable connection of socio-cultural activity with life and practical tasks of reforming society;

➤ the principle of voluntariness and common use of socio-cultural activities. Voluntary means the ability to freely choose professions according to one's attitude, desire and capabilities from various types of activities offered by socio-cultural institutions. This activity, its content, is primarily determined by the level of spiritual development of a person, it is organized for his development according to his will;

➤ initiative development principle. In the pyramid of human needs (according to A.Maslow), aesthetic needs, the need for recognition, self-expression and self-realization enter the level of metamotivation. It is characteristic of a person to expand the scope of his social roles, to express himself as a person from different sides, to realize himself in various creative qualities;

➤ the principle of continuity and consistency in the development of cultural heritage. The development of the wealth of human culture, the transmission of traditions and values from generation to generation is always carried out by society through participation in education, upbringing, enlightenment, social and cultural practices that correspond to age-related opportunities and characteristics. Cultural values, value orientations of a person are formed through participation in various spheres of social and cultural activity;

➤ the principle of a differentiated approach to different socio-demographic groups. Studying specific socio-demographic groups (taking into account age, gender, level of education, professional activity), determining their interest in a certain type of activity allows not only to determine the content of socio-cultural events, but also the content of socio-cultural events. A differential approach can be implemented at the group and individual level.

In order to organize socio-cultural events, it is necessary to take into account the ethnic, confessional and regional characteristics of the cultural environment. Speaking about regional characteristics, it should be remembered that regional communities act as "integrators of social forces": "... One of the conditions for the implementation of the set goals and tasks is to develop the creativity of the residents of this area through a territory of personal or subjective importance [3].

The pedagogy of socio-cultural activity has its subject, which is determined on the one hand by its institutional organization, and on the other hand, by the pedagogical, first of all, educational nature of this activity.

At the same time, the deep connection of socio-cultural activity with pedagogy and other sciences related to human development is also determined by the fact that the subject of study of the theory of socio-cultural activity is examples of spiritual-creative activity, development of the individual through inclusion in the process of cultural activity.

The subject of the pedagogy of socio-cultural activity, like the subject of general pedagogy, has an empirical nature. Pedagogical implementation of socio-cultural activity hinders and to a certain extent reduces the level of scientific reflection, its empirical nature, narrow interpretation as a practical tool to meet the needs of recreation, which does not fully reflect the ontological features.

For example, T.A.Kemerova in a very interesting and well-written textbook on "Theory of Socio-Cultural Activity" reveals the basic definition and writes: "Today, socio-cultural activity is considered as an independent field of socio-cultural practice and cultural knowledge." In addition, if we fully agree with the first part, we do not fully accept the second - to be a "field of knowledge", the activity must be understood at a scientific level, that is, it becomes a theory. Therefore, in the quoted passage, we are talking about two different and non-accidental levels of attribute of the concept - ontological and epistemological [2].

The origin of the tradition of "mixing" these levels can be found in T.G.Kiseleva and Yu.D.Krasilnikov, who spoke of socio-cultural activity as a scientific theory, a specialized field of social practice, and an educational discipline. Nevertheless, the authors note that we are talking about the use of the concept "in everyday life", in a strict scientific definition, such a mixture is certainly not permissible.

On the one hand, the source of obtaining new knowledge for practice is in-depth observation, generalization of experience, formation of methodological support necessary for the development of a cultural institution. On the other hand, theory is based on general methods of scientific knowledge, among which idealization, formalization, etc. are distinguished, which allows us to reflect practical experience at a completely different level, opens it for interpretation, standardization and interpretation, predictive evaluation, identification of innovative approaches, etc.

Therefore, socio-cultural activity is a practice, but it is the task of the theory to study, systematize, search for its laws, and search for optimal ways to further improve it - this is what science should do! As a basis for the formation of the theoretical basis of socio-cultural activity, the apparatus and explanatory possibilities of the science of pedagogy, which is the core of combining multifaceted scientific approaches, should be recognized.

In fact, theorists of socio-cultural activity have boldly applied and are boldly applying not only to pedagogy, but also to the scientific tools of sociology, cultural studies, philosophy of culture and philosophy of science, various theories of organization, public relations, and others. However, the priority of the study of socio-cultural activity has always been preserved in the science of pedagogy and we hope it will remain so, because the pedagogical status of the theory of socio-cultural activity is determined by the fact that a person as a cultural subject is aimed at studying the laws and conditions of his education.

Graduate student in socio-cultural activities:

- develops social and cultural products, recreational programs and projects, including innovative programs;
- engages in scientific research, develops new methods and technologies, conducts research and diagnostic work in the field of socio-cultural activities;
- implements management in strategic, economic and financial, socio-cultural spheres;
- teaches special artistic and creative subjects in educational institutions.

The organizational-pedagogical characteristics of the socio-cultural activities of master's students include several important aspects. These features aim to provide students with opportunities to participate in social and cultural experiences that complement their academic education and contribute to their overall personal and professional development. Here are some of the main organizational and pedagogical features:

1. Integration of socio-cultural activities into the curriculum: inclusion of socio-cultural activities as an integral part of the curriculum ensures that graduate students have systematic opportunities to participate in such activities. These activities can be incorporated into coursework, projects, or seminars, allowing students to explore social and cultural aspects related to their field of study.

2. Collaborative learning and collaboration: socio-cultural activities often involve collaborative learning and teamwork. Graduate students are encouraged to work together on projects or participate in group activities that develop mutual understanding, intercultural communication, and the ability to collaborate effectively in diverse settings.

3. Experiential learning opportunities: socio-cultural events provide graduate students with hands-on experiences outside the classroom. This may include field trips, site visits, cultural performances, community outreach or participation in social events. Experiential learning helps students gain a deeper understanding of different cultures, societies, and social issues through direct participation.

4. Reflection and critical thinking: graduate students are encouraged to reflect on their social and cultural experiences and critically analyze their implications. This involves reflecting on their own views, cultural assumptions and worldviews, as well as taking into account the social and cultural contexts in which they operate. Reflection helps students develop a broader perspective and enhances their critical thinking skills.

5. Development of intercultural competence: socio-cultural activities are aimed at promoting the development of intercultural competence in graduate students. Intercultural competence includes the ability to communicate effectively across cultures, understand cultural differences, adapt to different environments, and show respect for different points of view. Activities that promote intercultural competence include cultural immersion experiences, language learning, and intercultural communication.

6. Development of leadership and organizational skills: through socio-cultural activities, graduates have opportunities to develop leadership and organizational skills. They may take on roles such as event organizers, project managers or team leaders, which require them to demonstrate skills such as effective communication, problem solving, teamwork and organization.

7. Evaluation and feedback: it is very important to evaluate the impact of socio-cultural activities on the learning and overall development of graduate students. Assessment methods may include reflection papers, group presentations, portfolios or participant feedback. Evaluation helps teachers and program coordinators evaluate the effectiveness of these activities and improve as needed.

By incorporating these organizational-pedagogical features into sociocultural activities, graduate students can benefit from a holistic learning experience that goes beyond academic knowledge and contributes to their personal growth, intercultural competence, and professional readiness.

From a pedagogical point of view, the functional potential of socio-cultural activity is aimed at developing a person's best abilities and talents from communicating with other people, spending time together and enjoying events, supporting his creative aspirations, and satisfying his needs for health and recreation.

Thus, socio-cultural activity gives a person the opportunity to develop as a person, self-organization and personal development skills, and also teaches them to use them creatively.

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