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ON THE THEORY OF PERSONAL IDENTIFICATION IN THE SYSTEM OF CONTINUOUS PEDAGOGICAL EDUCATION (ANALYSIS OF FOREIGN EXPERIENCE)

Abstract. The article discusses the international experience of research on age identity in the framework of the system of continuous pedagogical education. The authors believe that the existing concepts "identity theory" and "social identification theory" need to add a "differentiated identification theory", when the individual is a subject of social life and implements a plurality of social roles adopted in society. The article was prepared in the framework of the project "Formation of public consciousness and spiritual and moral culture of students in the system of continuous pedagogical education on the basis of the patriotic idea "Mangilik El".

Key words: the theory of identity, the theory of social identification, the theory of differentiated identification, age identity, learning and communicative environment, continuous pedagogical education.

Problem statement in general. Since the beginning of the reforms of the Russian education (since 1983) and similar reforms in Kazakhstan, only in the last 12 years have they begun to pay attention to the study of the identification properties of students. This is due to the problems of a broad social transformation of society and the need to restore the integrity of the civil and national-cultural worldview.

Russia and Kazakhstan are complex state entities that unite ethnic groups with different cultural and religious beliefs. In this regard, the education system should contain both macrosocial (universal and nationwide) ideological characteristics, and socio-communicative (unique and national-ethnic) properties. For "identification" is the relationship of people in the form of ideas about the world and about normative interactions with it.

At present, a large amount of scientific literature and dissertation research in the field of philosophy, political science, sociology, psychology and anthropology are devoted to the analysis of the nature of both Russian and Kazakh identity, in which its individual and social structures are revealed. If in philosophy they are interpreted as indivisible processes of individual identity of a person and his social identity with the environment, then psychology analyzes the balance of the normative behavior of an individual with his social-public roles.

In modern Russian and Kazakh studies the Western understanding of social realities isoften used. Of course, we can use the theoretical concepts of leading scientists of the world, but in the context of taking into account the socio-cultural specifics of a particular country.

Purpose of the article. The purpose of the article is to analyze the western practice-oriented experience in the study of individual identity and social identification in the education system.

Method of theoretical analysis.

Distinction of methodological installations of Russia and the West. Social construction of a person's identity is formed in the process of its development. Therefore, the education system is one of the important research components of the theory of identification in world practice.

However, in the twentieth century, both in Russia and in Kazakhstan, a unique ideological system of upbringing and education for professional activity developed. This is a materialistic perception of reality, which allowed to form multifunctional properties of identity, revealing the objective variability of a person's relations to the world around.

The formation of the professional Soviet identity took place on the basis of Todor Pavlov's reflection theory, which analyzed the mental unity of matter and consciousness, object and mental image [4, 5]. He argued that human life proceeds in an integral system of social relations, therefore the mental phenomenon of the reflection of reality is associated with collective identity.

The consciousness of an individual could be deceptive, dull and inadequate, and the evolutionary (collective) consciousness has a multifaceted reflection of reality. The social form of life projects the expedient unity of perception and activity on the unconscious and subconscious levels.

The Soviet education system shaped both the active perception of the world around us and the active identification position of the future specialist. In this regard, the consciousness of people from the very beginning became a public (universal) form of life organization. Therefore, in the materialist theory of reflection, it was not consciousness in general that was analyzed, but the forms of a person's conscious attitude to objects of social interaction and to himself [2].

The Western education system initially functioned in market conditions. Quality education was provided by the state itself or businessmen who needed qualified specialists. Therefore, in the first half of the 20th century, the Western education system was solving utilitarian-market goals for specific tasks of the customers (the state and capitalists-entrepreneurs). But in general, in this system there was no need for mass quality education.

In the USSR, all children received high-quality education, and in a historically short time the state was able to receive a galaxy of brilliant scientists and tens of thousands of highly qualified engineers. In the country classical secondary and higher education was versatile and fundamental, so it was designed, researched and analyzed in the framework of the materialist philosophy of the theory of reflection.

The American education research association (AERA) identifies the following types of research:

- fundamental research;
- applied research;
- research in the field of education quality;
- study of educational activity or activity approach in the education system;
- social orientation (stratification) studies.

Fundamental and applied research in the American version is not opposed, but "mixed". They are conducted by universities, think tanks, corporations, foundations, and government agencies. Moreover, their results are published in scientific and professional research journals [7].

Fundamental research is aimed at studying the basic processes of education (social, psychological and personal). They are conducted using scientifically based and experimental research methods, taking into account all the conditions affecting the educational process.

Applied research analyzes the situational aspects of education, which are provided by a quick decision making and overcoming problems. They are conducted in the natural conditions of the educational environment and form more realistic conclusions from scientific analysis.

Analysis of *the quality of education* allows to analyze the willingness of trained specialists to work in real (rapidly changing) social conditions. The product of this study may be a textbook or a new educational equipment that changes the learning behavior of students and the educational program itself [21, 41, 57].

These studies are divided into two types, depending on the goal. Studies aimed at improving the educational program. They create formative evaluation information and are called "*formative evaluation*." If the study analyzes the effectiveness of the curriculum, then it creates a "*summative assessment*." These studies allow to decide on further funding of the educational program.

The study of educational activity (activity approach) is the most popular. Its field research is aimed at solving specific problems faced by local educational institutions and teachers, and they reveal new problems in strategies and social actions [25, 45].

The relevance of field research is related to the fact that they also allow integrating the theory of education with the practice of its implementation. Therefore, this area of research needs highly qualified scientific experts, which AERA is trying to "educate" in market conditions.

Social-orientational research allows to solve social problems of public development: social discrimination, unfair social stratification of society and the distribution of wealth. These studies are consistent with the social interests of society (ideological and political) and are aimed at improving it [39, 43].

All the researchers in this area are to some extent ideological from the very beginning, but in the process of analyzing social processes they form new ideologies and political plans or correct existing ones. Therefore, these studies are called "*critical scientific theories*" [8].

Among the areas we have presented, the most common and at the same time latent studies are identificational, as they are formed as a philosophical concept analyzing the nature of the relationship between body and consciousness, man and the natural-social environment, in which he acquires the psychic ability to "*multiple realization*" [11].

The social concept of identification theory has emerged as a way of explaining intergroup behavior based on the sense of identity and differences in the status of the social "I". In contrast to philosophy, this direction does not develop the theory of social categorization, but characterizes the processes of self-categorization [55].

A lot of interdisciplinary research is devoted to identification topics in the education system [56]. Most of them begin with an analysis of the system of interaction between schoolchildren and school administrators in various social situations unfolding in an educational environment. Special attention is paid to the problem of making decisions about the curriculum, since digital technologies can seriously change the educational system towards fundamentalization, but this is a matter of the future. And now we are analyzing informational and communicative educational processes:

1. What sources of information (parents, books, friends, social networks, etc.) form the students' specific beliefs?
2. Do students' political attitudes correlate with parents' identification preferences?
3. Are their social interactions with peers connected with the identity of the student or his parents?

Any system of education in the world is interconnected with the social identity of students, as a system of overt and covert phenomena. The educational process itself is explicit, the system of interpersonal relations and the socio-information environment of the learning environment are hidden [20]. In other words, the education system is not only a substantial part of knowledge, but also an introduction to social interaction and an idea of oneself and of the world within the walls of an educational institution. Identification studies address the relationship and interaction of academic knowledge, social interactions and the interior of the classroom or class in which the educational process takes place. For most of the successes and failures of students are associated not with obvious learning processes, but with self-assessment acquired in the learning process. How he "sees" himself in the learning process; how he actualizes the importance and interest in academic disciplines; how his system of interaction with teachers and classmates (groupmates) is built. Of course, these structures affect the ability or inability of the learner to identify himself with respect to the material studied, as well as with other people involved in the learning process. Therefore, the local administration of a school or university participates in educational policy, regulating not external learning indicators, but internal communication relations and in-depth understanding of other people [38].

Each identification study clarifies ideas about the unique characteristics of students and their active learning experience in educational organization. The training audience becomes a complex ("matrix") of functional interaction around the knowledge system, and each lesson becomes a joint collective project. In the system of group interaction students not only learn, but also communicate with each other during the school day, forming a communication of interest.

The study of the student's socially constructed identity in the education system can enrich not only pedagogy and age psychology, but also other humanitarian sciences. In the last decade, the problem of age identity has attracted many psychologists. They differentiate not only age features (pupils, teenagers, students of early adolescence), but also ethnic, socio-territorial, gender, professional and socioeconomic features. However, there are few works in the world devoted to the analysis of age-related changes in the identity of children, although psychodiagnostic material is sufficient for such studies.

Dewey argued that in real life, each student forms a personal identity not in isolation, but by interacting with the content of school subjects, i.e. curriculum affects the extracurricular (social) behavior of students [16].

With the cognitive processes of categorizing and analyzing human prejudice, the theory of the social identity of Henry Tejfel and John Turner began to acquire conceptual integrity. They drew attention to the fact that a person can feel that he belongs to several social groups at once or to one. But he will always establish mental boundaries that divide people into "his" and "alien". Group interaction allows you to become like (i.e. identical) and helps to learn to evaluate yourself positively (the feeling of similarity enhances self-esteem and self-value) [46, 47].

Identity is not only social, but also educational. In the process of learning, students learn to identify themselves within the framework of the subject being studied, and at the same time they learn about the world and about their new personal characteristics, which are formed in comparison with the acquired knowledge [35, 36, 56].

Each classroom creates a social context of the learning process in which students' personal structures, the educational process itself and the system of interaction with peers are "embedded". The student acquires the "right" to a certain form of communication and interaction in the educational process, finds his own forms of self-expression of attitude towards him, showing the success or failure of learning [23]. For the classroom, where the educational process takes place, becomes a specific study space in the identity theory of the person.

The psychological reality of man exists in the social context of his attitude to this reality. Moreover, the formation of this context begins in early childhood and is constantly compared with the living environment [29].

For the schoolchild, the initial institution constructing the context of reality becomes an educational institution in which his identity is formed. And, according to Mead, scholars should study the cultural contexts of social norms in an educational institution where the student learns to express and reflect social norms or behaviors.

The theory of identity, built by L. S. Vygotsky, characterizes not only a person's changing ability, but also allows social groups to "create new communities, new cultural worlds and realize them" [24].

This means that not only the sociocultural context influences the individual, but also the individual acts as an agent for the transformation of the cultural context that formed it. The theory of human identification activity in a socio-cultural context, formulated by L. S. Vygotsky, covers the nature of the educational process, in which certain qualities of a possible reality for students are modeled.

Physical space, the teacher and the wide context of learning knowledge exist separately before the arrival of students. The classroom becomes a community at the moment when students enter its space and begin to interact with it in the process of functional learning.

The educational process is always a certain social position and role-playing action, which is important not for the "I-present", but the potential "I-future", which is formed in the context of the implementation of the intended professional action and relationship. An adult considers the processes of direct belonging and "finds" himself in his consciousness as self-fulfilling. Therefore, the learning person expands his identification properties with established socio-historical roles and positions, and expected ones, aimed at mastering completely new forms of social interaction.

Any adult has mechanisms for implementing many social roles in the present. And the maturing teenager develops a comprehensive sense of the coherent self, which is filled with the life scenarios of the past and potentially of the future. He constructs several identities for different contexts in reality: he implements one behavior model at school, and another for home. His behavior can be modeled in different training situations and even change in different classrooms [6].

In adolescence, a person begins to identify himself from the point of view of his peers [18]; [50]. In other words, the self-awareness of adolescent students is not determined by individual uniqueness and purposefulness, but by the identification of correspondences (or inconsistencies) of their peers in a common culture. They tell everyone about who they are, and then try to behave accordingly, i.e. identical to the ideas of proper and necessary role-playing behavior. Thus, a teenager creates an external identification projection of his personality in the desired role-playing behavior. Its interaction is "open" and "arbitrary" from a certain rigidity of social discourse observed in an adult [23].

The student spends a lot of time in the learning environment. He projects his personal roles from peers, teachers and adults with whom he communicates daily. And various social and informational contexts really influence his development.

A “socially constructed I” is built through social interactions and cultural ideological constructions [22]. It can be modeled during maturation. The term “I-concept” refers to the folded mechanisms of the perception of an individual in relation to social groups [28]. At the same time, self-assessment is an integral part of this relationship and the process of self-determination of the individual [6]. Therefore, the student, being in the learning environment, models the “reality of adult life” from knowledge systems and the proposed standard forms of professional behavior. In other words, he creates “his own definition” as a form of perception and self-assessment, aimed at understanding the external world and himself. Moreover, self-esteem includes aspects such as appearance and relationships with other people [49].

In pedagogy the mechanisms of “social construction of I” or technologies of social corrections of “I-concept” in adulthood are analyzed more. For in the educational system the social construction of identity is interpreted as a “knowing self” in relation to the sociocultural context in which the individual lives.

Analysis of the development of the socio-cultural theory of the mind requires close attention to the institutional type of social interaction [30].

A look at the concept of a sociocultural context of an emerging identity in a student requires a new understanding of the term “culture”. The initial perception of culture by the younger generation is associated with ethnicity and comprehension of the inheritedsocial reality. Less commonly, a culture is perceived as a value that each student develops [31].

Culture refers to a dynamic system of social values, cognitive codes, behavioral standards, worldviews and beliefs used to organize and give them the necessary meaning in a collective and individual life [19].

In a multi-ethnic environment, a student can be in different socio-cultural environments (general education school, educational circles and sports organizations, places of general accessibility - trade, transport, home). Each environment is filled with certain patterns of behavior that are assimilated by people. A teenager must learn to navigate in these different behavioral contexts, obey them or consciously violate them.

A cultural environment is a space of specific contexts, where each person has a specific role: “built in” into the personality traits of the individual (for an adult); "embedded" in the mental structure of the student. Analysis of the educational environment makes it necessary to take into account the communicative system of interaction of students and the wide context of the culture of an educational institution. For the relation to reality is formed in a complex way and in the process of interaction with the general context of culture, the core of which is the training audience. Therefore, in the analysis of the educational system attention is paid to the social context of the educational process, which affects the formation of the student’s personality structures.

The identity of children is formed in the system of contradictions generated by various social interactions in which they participate during the whole process of learning:

- communication in the learning process and with the participation of an adult;
- communicative interaction with groupmates or classmates;
- the system of group relationships in the educational environment of the learning institution;
- electronic-communicative forms of information interchange.

The nature of the formation of a social interaction system can vary greatly in different cultures. If in the American education systemit was given a sufficiently great importance, then in the Russian and Kazakh - no. Our educational systems have formed a personality through a system of fundamental knowledge, in which the nature of interaction was a functional property of the educational process. In the American education system attention was paid not to “educating” the personal structures of the student through the system of knowledge, but to the formation of his personal qualities in the communicative environment of an educational institution.

In Soviet Russia and in Kazakhstan a different mechanism of social interaction was taking shape, which initially had to obey certain ethical standards, and which the learner joined in, undergoing socialization in such groups as “oktyabrenok”, “pioneer”, “komsomol member”. The social structure of socializing organizations reproduced the necessary value system. And the developed system of values of an adult provided the functionality of the social structure of society. Therefore, in the Soviet pedagogy there was a differentiation of the educational and behavioral processes.

Whereas in Western pedagogy, training has always been analyzed in a specific socio-informational context, which the student has mastered and implemented as an active participant in the educational process, i.e. students take part in the "realization" of the social context of the educational process, which becomes an integral part of their identity. They themselves define the "limits" (ability and will in the development of educational material) and the "importance" (interest) of the knowledge system.

The methodology of research in Western pedagogy is interpreted by simple schemes, since it should reveal the "special view of the student on the phenomena studied and on the experience of other people's professional activities" [13].

The student learns to perceive social reality in terms of history and cultural significance, highlighting its parameters such as "temporality", "sociality" and "territoriality".

Time characterizes the variability of a person's life. It shows that everyone has past, present, and future. *Sociality* gives events a socially significant code and cultural context that the student learns by conducting these or other intellectual studies. The *place* defines the spatial framework of social events, outlines the limit of human existence.

Without these parameters, the identity of the person will be narrowed to the phenomena and events of private life. The learning process expands the identification parameters of life perception, "restoring" the knowledge of the past, "conditioning" the present and potential future. To this end, the educational institution collects "reports" in the form of life stories of both students and those who graduated from high school or university and successfully grew in their profession. In other words, each person (including teachers) narrates about his life, describing and making out the direct experience of life and study as a significant (legendary) action [12]. Written small stories about experiences in the period of study allows teachers to look at their professional skills from the perspective of the students themselves, reflect on existing problems in teaching practice and on the "policy" of the educational process.

In the collective opinion developed in the process of student interaction, the "forming" and "correcting" social perception of the group and the "vesting" of them in the socio-cultural context in the form of general collective judgment are highlighted.

Thematic survey is an incentive and a means of studying the "individual experiences" of students, which "turns" their learning experience.

Learning cannot be separated not only from the content, but also from the context in which learning takes place. For any learning process does not exist in a vacuum, it is enveloped in internal and external communication processes and in a certain learning action, which is "implemented" by the training group [31].

The study of the social context should be differentiated into the "classroom" communicative environment, the "intranet" (internal network of relationships and interactions) of the educational institution and the general cultural environment beyond it, as they all influence the student's forming personality.

Differentiation of scientific approaches. For pedagogy the most important is the theory of social identification, as well as the analysis of the theory of individual identity. Both theories provide a basis for studying the student's identity in a social context.

Social identification theory (SIT). The study of the sense of belonging of students takes place with the help of a mixed method of analysis of psychosocial variables that combine ethnicity, social status and the attitude of students to an educational institution and the level of their participation in institution activities. Scientists, using observations, surveys, focus-group discussion interviewing and appealing with initial data (gender, academic assessments, attendance, length of residence in the area, etc.) reveal the level of satisfaction with the educational process, associating this indicator with a sense of belonging and participation in group and general educational activities [40].

The system of group relations is a circle of friends and peers with whom students regularly communicate. Research based on SIT reveals value judgments of personal preferences when it is necessary to make a choice of "our own" due to the alienation of "external" groups. Therefore, adolescent group relationships are rather strongly polarized, strengthening its internal cohesion due to "external" factors of perception of reality.

According to the theory of social identification, the strengthening of group properties of an individual occurs through social categorization of evaluative qualities [10], since members of "their" group are always evaluated positively, which, in turn, makes adolescents strive for a positive identity [51]. Students

associate members of "their" group with positive figurative experiences [52]. In other words, teenagers assess themselves and their peers on the basis of their social preferences and the ability of their comrades to achieve their desired goals (school, sport, hobby, etc.).

Students of this or that role activity are considered as a necessary condition for belonging to people of higher social status. In this case students endow their peers with many unique characteristics. Accordingly, adolescents often choose to participate in groups that they find more popular at school or whose activities they believe will lead to long-term social or academic benefits.

M. Tarrant [50] conducted numerous studies in the field of social identification of students. He identified a correlation between *social categorization and adolescent behavior* in the younger generation of males (14-15 years), since he believed that the nature of social identification in girls has a different nature and it is oriented towards relationships with close friends, and not with a large group.

He provided the participants with a questionnaire. In the first half of the questionnaire students described and assessed the behavior or actions of "their" social group (the system of intragroup relations), as well as another group of peers (external group). Then they formed a rating of desirable and undesirable patterns of behavior, both in their own and in their peers'opinion. And at the end of the questionnaire gave themselves self-appraisal.

According to the study M. Tarrant confirmed his hypothesis. As a result, survey participants developed a positive sense of self (self-appraisal), comparing themselves with other social groups whose activities they perceived as less desirable. They pointed out that "their" group is more fun, fashionable and creative than the outside one [50].

Identity theory (IT). Identity theory focuses on social roles and individual role actions, allowing the learner to master various models of social behavior. Theorists of individual identity seek to understand the perceived meanings (social contexts) of role actions involved in the construction of self-identification properties of a person. With the help of role actions, self-categorization (self-knowledge) of a person occurs.

Social identification theorists explore mechanisms for streamlining relationships between people with different perceptions and role-playing actions. They focus on the process of comparing oneself with other social groups, that is, on the phenomena of social categorization of the individual [44].

Individualization through role identity is self-knowledge through self-esteem and self-determination that people apply to themselves, based on the positions of structural role actions that they perform [22].

Western theorists of social identification analyze each academic role in the context of group and intergroup self-determination. Students perform various roles as if "trying on" several self-identifying properties of their personality: an athlete, a member of a choir or a dance troupe, etc. Scientists believe that active participants in social education programs have better adapted to various social roles in adult life [42].

Identity theory explores the potential array of roles that social learning programs can form, both common to the institution and the classroom. This takes into account the understanding not of specific role actions, but their logical "arbitrariness" associated with the students' expectations [22].

In other words, identity theory explores the "boundaries" of mental representations and actions that unite the "real" and "desired" learners in early school age. "Borders" are able to facilitate and encourage interaction in various social circumstances, contributing to the development of personality with a certain structural identity. At the same time, the existence of "boundaries" may hinder the interaction beyond the prescribed role actions [15].

The significance of a social role is determined by its value, which is endowed by society from the social expectations of its citizens. And the formation of individual identity occurs through a set of values acquired in the process of interpersonal relations and interactions, since cognitive processes and social actions are interdependent and interrelated phenomena [57].

Wortham, identifying the relationship of academic knowledge with identification processes, observed 50 classes (English and history) during the school year in the ninth grade. The classes were conducted by experienced teachers in a school in one of the urban areas of Philadelphia with a population with a low income level. The training took place under the program "Paideia", which provides fundamental encyclopedic knowledge. He found a connection between relationship systems and behavioral patterns, which collectively indicated a certain form of identity of a particular person [56].

In the minds of people all social events "are entextualized" into a suitable metapragmatic identification model of personality. As practice shows, a person's life trajectories often overlap with the events of the learning process. In this regard, Worth comes to the conclusion that the signs of individual identification are determined by events and logical metapragmatic models of perception of reality. Moreover, among some students, social identification was determined by logical perception schemes, which united not one, but several social and historical events [56].

These studies found a coincidence of cognitive (informative) and metapragmatic (logical-analytical) models of perception of reality, which means: specific thematic programs can become models of individual identification, and at the same time, individual social-logical identification categories become resources for additional understanding of the curriculum content.

In the studies of Wortem special attention is paid to the role of the teacher, as he was perceived by students as the "embodiment" of the content of educational material, which he interpreted through events and characters. For the central methodical thesis of "Paideia" pedagogy says: "knowledge is a certain type of social action and interaction" [56].

The problem of "merging" of identification theories or "formation" of a new concept. The West is guided by two concepts that consider the nature of social identity construction. In the classical version, they compared organic and mechanical forms of social integration [17], which are still the most discussed in theoretical sociology. Scientists argue that social identity in group relationships corresponds to organic solidarity, and role-based - mechanical. A complete analysis of the social structures of society should include both organic (group) and mechanical (role) forms of relationships, since an individual-role identity cannot function without a social one [44].

The scientific differentiation of theories was due to different scientific approaches to the analysis of the nature of social relations. Identity in role activity was considered in the "mechanics" of the sociocultural context of the perception of reality, depending on the needs of the people implementing it. They were interdependent from the standpoint of controlling role actions.

General differences between the concepts of personal and social identities in the educational system were considered by Olson [33]. He compared individual and group identification constructs and found that the theory of social identity differs from the theory of individual identity only in conceptual interpretation frames. In one case, a person identifies himself with a social role in a particular context, and in the other with group attitudes and expectations.

Most Western scholars have begun to characterize social identification with a differentiated set of normative roles. Staz and Burke, analyzing the difference between these types of identifications, wrote that having a certain social identity means being in unity with the group, being completely like the group members and taking things from the point of view of the collective. Whereas individual identity is determined by social and role expectations, the ability to coordinate and differentiate models of role-playing behavior, as well as the ability to manipulate them. If the basis of social identity is uniformity in group perception and interaction, then in the individual - differences in perceptions and actions in the same group relationships [44]. If it is necessary to analyze the ability of students to master educational material and develop as a person, then use the methodological analysis of individual identity. And if it is necessary to study the collective forms of education that affect the social properties of the individual, then the theory of human social identity is used.

However, at the turn of the 21st century, the systems of social relations in the world are changing. Today, modern information technologies are actively transforming the social structure of society, which causes the variability of individual-role identity of an individual, entailing the transformation of both categories, values and statuses, and the socio-psychological specification of communicative processes. An infinite number of objects and phenomena of the external world (real and virtual) began to organize the perceived reality, immensely complicating the subjective world of man. Scientists and philosophers know that the genesis of the process of perception is subject to the ontological properties of development: irreversibility, direction and regularity of the processes of change [3].

The need to integrate identity theories at the turn of the twenty-first century was expressed by Martin and Dow, arguing that the interaction of two forms of social activity (role identity and social identification) can provide the most complete picture of the dynamics of the "human-environment" interaction. Their integration will not allow theoretical constructions to reduce the phenomenon of identification to the

personal characteristics of a person or to social forms of life. And only their joint analysis allows us to look at the limiting or stimulating features of the social context, which people strategically self-manage with respect to others [15].

They presented a model of scientific integration, where (a) intragroup interactions are the real primary structure of interpersonal relationships, (b) the pursuit of the desired status causes a person to "rebuild" the existing system of relationships to more favorable for individual development, (c) the interpersonal relationship system can have several levels of social support (the more it is, higher the status of a person is, more he identifies himself with the group). It is this model of integrated identity that manifests itself in a real social group and in information and social networks. Therefore, the social aspect of cultural (collective) identification has a huge potential for maintaining an individual, and membership in a social group creates a “definite” network of cultural contexts of perception of reality, which are formatted into specific “signs”, “symbols” or “labels” [15].

However, most scientists tend to partially integrate these concepts, as they characterize the opposite states of one process: individualization and socialization. Therefore, the question of the relationship of these theories still remains open [52].

The author of the article assumes that an integrated theory of multiple identification properties of a personality should appear - *a theory of differentiating identification*. The nature of age identity should be analyzed both at the interpersonal level (IT), and at the intergroup level (SIT) and the socially differentiated level (DIT). Such a differentiation of scientific campaigns is associated with the age characteristics of a person: in the younger school age, individual identification properties dominate (the child develops role models of interaction); in adolescence - social identification properties (collective behavior patterns become dominant); in adolescence - integrated identification properties (the time of a conscious understanding of collective behavior patterns and the search for individual properties of self-expression). As he grows older, a person begins to “realize” the limits of individual identity and social identification, “understand” the contradictions of social interaction contexts, separating “his” model of role-playing actions from “generally accepted”. However, in the process of life, a person can change his group and individual preferences.

If at the younger school age the role model is only “mastered” by the “repetition” method, when the social context only begins to be “captured”, then in adolescence the student can completely “dissolve” in various social group roles without the ability to limit them to the detriment . In adolescence, multiple identities (social and individual) are formed, when the normative character of role models of behavior is comprehended, consciously limited and individually enriched. Therefore, all identity theories are defined as “socially constructed I” [22]. At the same time, the theory of social identity focuses on intergroup communication processes, the theory of individual identity - on interpersonal relationships or role-based identity, and the theory of differentiated identity - on the ability to self-improve and develop throughout life.

As the student learns about the world and develops, he begins to describe his role actions, evaluate himself from the point of view of their fulfillment and identify himself with his peers [33].

The construction of the social identity of students is related to the perception of peers, families and other people meeting with them in various social situations. Therefore, in the Western education system, special attention is paid to collective tasks, team projects and speeches that develop the student's social identity. However, role identity in the education system remains the main one, since it supports the learner's learning activity. It should be noted that such concepts as “self-assessment”, “self-control” and “self-regulation” are also associated with the social identity of students.

Findings. Thus, social identification theory (SIT) and identity theory (IT) in educational science affect different levels of social context. Social identification studies combine a wide range of social phenomena, while research in the field of individual identity focuses on immediate interpersonal relationships and interactions. These research areas have their own independent scientific traditions, while they are interrelated, since no role-playing activity exists outside of social interaction. However, in different cultures role-playing activities may find different social contexts.

The nature of student interaction depends on the general social context and on the individual role identity that they embody. Therefore, the formation of interpersonal groups is determined by personal identification settings, summarized in relationships and different in actions.

For the most complete scientific understanding of the processes of "entering" the younger generation into adulthood, there are three types of age identification features of people that should be studied with various scientific approaches (IT, SIT and DIT).

The theory of differential identification (DIT) can explore the underlying forms of materialistic and idealistic relations of the subject to the object. At the same time, an object interacting with a person carries the "imprint" of system processes that are significant for the subject of reflection and are suitable for its technological use.

In the psychological theory of reflection the identification relations to external objects are integral (emotional, rational-semantic and value). And objective reality in the human mentality has a meaningful (subjective, conscious and holistic images of the material and ideal objects of the external world) and determination (contradictory semantic attitudes of motives and needs) structure. The theory of differentiated identification also allows for a deeper analysis of the nature of ethnic identity. All of the above theories are complementary and not mutually exclusive. The merging of these concepts reinforces social, psychological and pedagogical sciences. Understanding a socially constructed identity can help understand how young adolescents see themselves in the light of their perceptions of those around them. After all, a person who knows the world is the subject and object of his own thinking. It reflects the world as a holistic object of knowledge, including himself. But in the internal mentality (in the system of reflected ideas) a person opposes himself to nature, identifying himself with an autonomous system, i.e. self-aware of himself as a spiritual and intellectual person, and not a psycho-physiological individual.

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ҮЗДІКСІЗ ПЕДАГОГИКАЛЫҚ БІЛІМ ЖҮЙЕСІНДЕ ЖЕКЕ ТҰЛҒАНЫ СӘЙКЕСТЕНДІРУ ТЕОРИЯСЫ ТУРАЛЫ (ШЕТЕЛДІК ТӘЖІРИБЕНІ ТАЛДАУ)

Аннотация. Мақалада үздіксіз педагогикалық білім беру жүйесінде жеке тұлғаны жас ерекшелігіне сай сәйкестендіруді зерттеудің халықаралық тәжірибесі талқыланған. Авторлардың пайымынша, күнделікті қолданыста жүрген«жеке сәйкестілік теориясы» мен «әлеуметтік сәйкестендіру теориясы» тұжырымдамаларына жеке адам әлеуметтік өмірдің субъектісі бола алатын және қоғамда қабылданған көптеген әлеуметтік рөлдерді іске асыруға ықпалын тигізетін «дифференциалды сәйкестендіру теориясын» қосқан оңтайлы болар еді. Мақала «Мәңгілік Ел» патриоттық идеясы негізінде үздіксіз педагогикалық білім беру жүйесінде студенттердің қоғамдық санасын қалыптастыру және рухани-адамгершілік мәдениетін қалыптастыру» жобасы аясында дайындалды.

Түйін сөздер: сәйкестендіру теориясы, әлеуметтік сәйкестендіру теориясы, дифференциалды сәйкестендіру теориясы, жас ерекшелігі, оқыту-коммуникативтік орта, үздіксіз педагогикалық білім.

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К ИДЕНТИФИКАЦИОННОЙ ТЕОРИИ ЛИЧНОСТИ В СИСТЕМЕ НЕПРЕРЫВНОГО ПЕДАГОГИЧЕСКОГО ОБРАЗОВАНИЯ (АНАЛИЗ ЗАРУБЕЖНОГО ОПЫТА)

Аннотация. В статье рассматривается зарубежный опыт исследований возрастной идентичности в рамках системы непрерывного педагогического образования. Авторы полагают, что к существующим кон-

цепциям «теория идентичности» и «теория социальной идентификации» нужно добавить «теорию дифференцированной идентификации», когда личность становится субъектом социальной жизни, реализуя множественность социальных ролей, принятых в обществе.

Ключевые слова: теория идентичности, теория социальной идентификации, теория дифференцированной идентификации, возрастная идентичность, учебно-коммуникативная среда.

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