

SELF-ACTUALIZATION IS NOT A FINAL DESTINATION OF THE PERSON

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Self-actualization is not the final destination of a person, says V. Frankl. He writes: "Only to the extent that a person manages to realize the meaning that he finds in the external world, does he realize himself..." and continues: "Just as a boomerang returns to the hunter who abandoned it, only if he missed the mark, so a person returns to himself and turns his thoughts to self-actualization only if he missed his calling..."

V. Frankl argues that meaning is always the meaning of a specific situation, and there is no such person for whom life does not have something ready to do. We need to find this thing, this meaning, and the child must be prepared to find the meaning of life, i.e. goals. The opportunity to realize meaning is always unique, and the person who can realize it is always unique.

Essentially the same idea is expressed by S.L. Rubinstein, saying that an ideal is an idea, the content of which expresses something significant for a person, and an ideal person is a person in whom all his possibilities for approaching the ideal are realized. The formation of will in adolescence requires the development of that for the sake of which volitional behavior should be carried out, "strengthening the goal."

In carrying out voluntary behavior, solving the problems that arise in connection with this, adolescents, as noted by L.I. Bozhovich, "very often go through the stage of the so-called classical act of will. In other words, they have an acute struggle of motives (whether to do what they need or what they want), after which an intention is created and, finally, its execution." A feature of volitional behavior at 13-14 years of age is the absence or extremely weak representation of the executive level itself.

Explaining the reasons for the "weakness of will" of adolescents, L.S. Vygotsky, as you know, said that a teenager is characterized by "not weakness of will, but weakness of purpose." In other words, the teenager already has the capabilities to ensure mastery of his behavior for the sake of a specific goal, but does not yet have a goal of such significance for the sake of which this should be carried out. The goals that he sets for himself often have no personal meaning, are situational, and borrowed.

"Children of this age," wrote L.I. Bozhovich, "have a very pronounced desire to select arguments in favor of emotionally more attractive behavior at the expense of necessary, required behavior. In other words, in adolescents, strong emotions block a reasonable decision much more often than in adults".

When adults encourage a child to test his capabilities, find out his strengths and weaknesses, explain to him the reasons for failures and successes and help him achieve success, giving him the necessary knowledge, skills, and means to achieve the goal, the teenager becomes able to focus on real manifestations of adulthood (accepting responsibility, ability to defend one's point of view). It is in this regard that recognition from adults is significant for them.

Responsibility is a necessary component, an attribute of mature action. But all life is made up of actions, or even "life as a whole can be considered as some complex action." The closest, perhaps, to the ideas presented here about the fundamental significance of the phenomenon of responsibility in the structure of personal maturity are the ideas of humanistic (in the broad sense) and existential psychology. E. Fromm believed, for example, that care, responsibility, respect and knowledge are a

set of qualities of a mature person. Another well-known personologist of humanistic orientation, V. Frankl, also gives responsibility a significant place in his concept and argues that spirituality, freedom and responsibility are the three foundations, the three existentials of human existence. It is very important that one cannot recognize a person as free without recognizing him at the same time as responsible. Human responsibility is a responsibility that comes from the uniqueness and originality of the existence of each individual. Only a person who has realized this uniqueness and uniqueness is capable of a responsible act, as M. Bakhtin noted and even more than that - it is in responsibility to life that the very essence of human existence lies. It is obvious that responsibility is associated not only with the essence of being a mature person, but also with success and methods of self-actualization.

Lack of responsibility is what distinguishes a socially immature person from an ordinary person (not to mention models of maturity). Currently, the concept of two types of responsibility is quite common in personality psychology. It arose in line with the direction known as the psychology of causal attribution (J. Rotter).

Responsibility of the first type is the case when a person considers himself responsible for everything that happens to him in life (In J. Rotter's terminology - interval locus of control) "I myself am responsible for my successes and failures. My life and the life of my family depend on me. I must and can do this" - these are the life credo and postulates of such a person. It is curious that it is precisely on this motto that the actions of the heroes of the "American Dream" are based, a concept that first appears among American transcendents. The famous American writer, poet, thinker, philosopher R.W. Emerson (1803-1882) was the first in American literature and philosophy to formulate the doctrine of "self-confidence" (Emerson's Essay "On Self-Trust"). He calls on each and every one to free themselves and find freedom for themselves. Emerson's doctrine of self-confidence raised the established practice of life in the 19th century. to the level of national ideology, giving it an ethical justification. It also formed the basis of the concept of the "American Dream".

Responsibility of the second type is associated with a situation when a person is inclined to consider either other people, or external circumstances, a situation (external locus of control) responsible for everything that happens to him in his life. Responsibility for both failures and successes rests with parents, teachers, and in the future - with colleagues, superiors, and acquaintances. In childhood, the quintessence of such responsibility with a minus sign can be the phrase "he was the one who started it." It is easy to notice that in everyday language, in the language of everyday concepts, the second type of responsibility is referred to as irresponsibility. In people who are adults, but socially immature and irresponsible, the credo "the switchman is to blame" can take the most bizarre forms.

It has been established that internals (people with the first type of personality responsibility) are more self-confident, calmer and more benevolent, and more socially popular. The general idea of higher benevolence of intervals towards others is confirmed, for example, by the following research data. Responsible teenagers, with an internal locus of control, have a more positive attitude towards teachers, as well as representatives of law enforcement agencies. The results of K. Muzdybaev's research indicate that there is a relationship between internality and the presence of meaning in life. The more a subject believes that everything in life depends on his own efforts and abilities, the more he finds meaning and purpose in life. But research also shows that externals (people with the second type of responsibility, or irresponsibility), on the contrary, are characterized by increased anxiety, concern, they are less tolerant of others, more aggressive, conformist, and less popular in society. According to some data by A.A. Rean, among delinquent adolescents (offenders),

the share of externals is 84%, while only 16% are internals. From this it is clear that the absolute majority of those surveyed are not able to take responsibility upon themselves, but “put it on others” or on the situation, on “fatal circumstances”.

In the study by D.Yu. Karandashev, the object of study were young people of the same age, but with a clear prosocial orientation, with a positive scale of values. The result revealed a completely different distribution by type of control. In the group of young people with a prosocial orientation, showing a high level of social maturity, 72% were internals, and only 4% were externals. Thus, generalization of data from various experimental studies allows us to confidently assert that internality (or the prevailing tendency of personal responsibility) correlates with social maturity, and under certain conditions it is a risk factor for antisocial behavior. One of the central moments of development in adolescence is the emerging “sense of adulthood”: the student acutely feels that he is no longer a child, and demands recognition of this, first of all, equal rights with the adults around him. The feeling of adulthood is expressed in the desire for independence, independence, assertion of one’s personal dignity and the requirement for adults to respect these aspirations and take them into account.

There are several options for the psychological distress of a teenager: a disharmonious family, somatic illnesses and serious injuries, an unfavorable situation in the teenager’s relationships with peers.

By “difficult” families we mean, first of all, those where the social situation of the child’s development is unpredictable, beyond his control and is always fraught with unpleasant surprises. The child grows up never being sure that he will be able to receive the support and help of his parents when he needs it. The most obvious and very common example of such families are those where one of the adults suffers from alcoholism. However, such families include those where one of the family members suffers from a chronic (for example, mental) illness that affects the lives of all loved ones, and even those where adult family members constantly conflict with each other, without hesitation in expressing their negative feelings towards each other. The families in question may be outwardly quite prosperous. But in such families, children also lack confidence that they are loved by their parents and needed by them.

Children growing up in such families may develop a number of personality traits, which become more noticeable during adolescence. They do a lot in their family out of a sense of duty, become adults, are either too responsible (including when this is not required), or, on the contrary, are very irresponsible, as if making up for lost time in childhood. Due to the unpredictability of the family situation, they react very painfully to uncontrollable sudden changes in life, they feel the need to be controlled and controlled by others.

In relationships with other people, they also have a whole tangle of closely intertwined problems. Due to the characteristics of their childhood and adolescence, when they were not sure that their loved ones loved them, children from difficult families are not inclined to believe that they feel sympathy, friendship, and love.

There are many studies devoted to the influence of the single-parent family factor on the child’s personality. Thus, it has been established that boys perceive the absence of their father much more sharply than girls. In such families, boys are more restless, more aggressive and cocky. The difference between boys in families with and without fathers is especially noticeable in the first years of children’s lives. One study found that 2-year-old children whose fathers died before they were born, living with widowed mothers, were less independent, showed anxiety and aggressiveness to a greater extent than children who had fathers [Massen-163]. When examining older children, it turned

out that the behavior of boys growing up without fathers turned out to be less courageous in comparison with those who had fathers. On the other hand, it turned out that the behavior and personality traits of girls who grew up only with their mothers are not much different from those who lived in a complete family. But in intellectual activity a difference is found in favor of a complete family.

Attitudes towards family change as you grow older. In the process of socialization, a group of peers largely replaces parents (as H. Remschmidt puts it, parents are “devalued”). The transfer of the center of socialization from the family to the peer group leads to a weakening of emotional ties with parents. The relative “devaluation” of parents in adolescence and adolescence is a common phenomenon, which is defined as an “emancipation reaction.” Researchers have repeatedly made attempts to explain it from an evolutionary biological point of view. However, one should not exaggerate: the exaggeration of the idea of replacing parents with a group of peers does not correspond much to the real psychological picture. Parents, as the center of orientation and identification, recede into the background for adolescents - but only in certain areas of life. For most young people, parents and especially the mother remain the main emotionally close persons [Rean-31].

In problematic situations, the closest emotional person, a confidant for a teenager, is first of all the mother, and then, depending on the situation in different sequences, the father, girlfriend or friend [Kon-125]. In another study [Rean, Sannikova-207], high school students were asked to answer with whom they would prefer to spend their free time - with their parents, with friends, in the company of peers of the same sex, in a mixed company, etc. Parents were in last (sixth) place for boys, and in fourth place for girls. However, answering the question “Who would you consult with in a difficult everyday situation?” - both of them put the mother first. In second place for boys was the father, for girls - a friend. In other words, it's nice to have fun with friends, but in difficult times it's better to turn to your mother. Recent data obtained from samples of modern adolescents, boys and girls confirm this trend. In the system of relationships of the individual to the social environment, it was the attitude towards the mother that turned out to be the most positive. It was found that a decrease in a positive attitude towards the mother, an increase in negative descriptors (negative characteristics) when describing the mother correlates with a general increase in negativity and all social relationships of the individual. It can be assumed that behind this factor lies the fundamental phenomenon of the manifestation of total negativism (negativism towards all social objects, phenomena and norms) in those individuals who are characterized by a negative attitude towards their mother, which is an important indicator of general unfavorable personality development [Kon-126, Rean-31].

Trouble in relationships with peers is associated with illnesses and injuries. One of the most difficult problems of adolescence is associated with the development of group communication - the problem of rejection, and in the most extreme forms - cases when a teenager becomes the object of bullying, ridicule, physical aggression from a group of peers. Low sociability, when a teenager for one reason or another is not included in the group, should be distinguished from rejection. “Quasi-loneliness”, a feeling that arises in many teenagers, should also be distinguished from genuine loneliness. It is, as a rule, situational in nature and is associated with the experience of one's own difference from others, an experience that evokes ambivalent feelings in a teenager, simultaneously attracting and repelling him. In this sense, experiencing oneself as an outcast, mentally playing out and trying on this role for oneself turns out to be significant for the development of the adolescent's self-concept.

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