

PRELIMINARY CONSIDERATIONS ON REFLECTION

N. I. Khalilova

Professor of "Educational and Psychological Support of Service Activities"
of the University of Public Security of the Republic of Uzbekistan

ABSTRACT

The article aims to reveal the essence of the initial philosophical and psychological views on reflection. In particular, the role of reflexivity in the system of self-awareness, the internal characteristics of a person, its role in the system of relationships, and its importance in the process of self-management are highlighted. Also, the essence of the proposed definitions of reflexivity is justified.

Keywords. Reflection, reflexivity, reflexive consciousness, reflexive processes, psychology of reflection, self-control, reflexive consciousness, self-observation, self-awareness, self-knowledge, introspection, retrospection, cooperative communication, mutual understanding, reflexive-volitional control, self-analysis, "Self-concept", the process of self-knowledge, thinking, self-observation, self-awareness, self-management, self-education.

РЕФЛЕКСИЯ БОРАСИДАГИ ДАСТЛАБКИ ҚАРАШЛАР

Н.И.Халилова

Ўзбекистон Республикаси Жамоат хавфсизлиги университети
"Хизмат фаолиятини тарбиявий-психологик таъминлаш" кафедраси профессори

Аннотация

Мақолада рефлексия борасидаги дастлабки фалсафий ва психологик қарашларнинг моҳиятини очиқ беришга қаратилган. Айниқса, рефлексивликнинг ўзини ўзи англаш тизимидаги ўрни, шахснинг ички хусусиятлари, муносабатлар тизимидаги ўрни, ўзини ўзи бошқариш жараёнидаги аҳамияти нуқтаи назаридан ёритилган. Шунингдек, рефлексивлик борасида илгари сурилган таърифларнинг моҳияти асослаб берилган.

Калит сўзлар. Рефлексия, рефлексивлик, рефлексив онг, рефлексив жараёнлар, рефлексия психологияси, ўзини ўзи бошқариш, рефлексив онг, ўзини ўзи кузатиш, ўзини ўзи англаш, ўзини ўзи билиш, интроспекция, ретроспекция, кооператив алоқа, ўзаро тушуниш имконияти, рефлексив-иродавий бошқариш, ўзини ўзи таҳлил қилиш, "Мен-концепцияси", ўзини билиш жараёни, фикрлаш, ўзини ўзи кузатиш, ўзликни англаш, ўзини ўзи бошқариш, ўзини ўзи тарбиялаш.

ПЕРВОНАЧАЛЬНЫЕ ВЗГЛЯДЫ НА РЕФЛЕКС

Халилова Н.И.

профессор кафедры «Учебно-психологическое обеспечение служебной
деятельности» Университета общественной безопасности Республики Узбекистан

Аннотация

В статье ставится задача раскрыть сущность исходных философско-психологических взглядов на рефлексию. В частности, выделена роль рефлексивности в системе самосознания,

внутренних характеристик личности, ее роль в системе отношений, ее значение в процессе самоуправления. Также обосновывается сущность предложенных определений рефлексивности.

Ключевые слова. Рефлексия, рефлексивность, рефлексивное сознание, рефлексивные процессы, психология рефлексии, самоконтроль, рефлексивное сознание, самонаблюдение, самосознание, самопознание, самоанализ, ретроспекция, кооперативное общение, взаимопонимание, рефлексивно-волевой контроль, самоанализ, «Я-концепция», процесс самопознания, мышления, самонаблюдения, самосознания, самоуправления, самовоспитания.

INTRODUCTION

This concept of reflection comes from the Latin word "reflexio", which literally means "looking back". A. Buzeman's scientific and creative activity was the impetus for the phenomenon of reflection to become a special study subject of psychology. He interpreted reflection as "the transfer of any experiences from the external world to one's internal world" and suggested that a branch of psychology called reflexive psychology, which studies special reflexive processes and consciousness, should be distinguished.

The ontological importance of reflection is reflected in the concept of Teilhard de Chardin, according to which: "Reflection is the acquisition by the mind of the ability to focus on itself, the acquisition of self-control as an object of special stability and special importance, which is not just the ability to know, but itself. knowing itself is not merely knowing, but knowing what one knows. ... A person who reflects is able to focus on himself and begins to develop, having the ability to develop in a new environment. In fact, it is the emergence of a new world..." [13]. Developing the idea of reflexive consciousness as the most important description of human life activity, V.I. Slobodchikov and E.I. Isaev show it as the boundary that separates man from animals. Due to reflection, inner life appears in a person and freedom of choice and management of one's situation and aspirations is created. "A person practicing reflection is not attached to his desires, he is related to the external world and is above it and is free in relation to it. Man becomes the subject of his life. Reflection as an important characteristic of a person is to measure the world in a unique way" [12].

The phenomenon of reflection is widely studied as a subject of scientific and psychological research. The terminological field of the phenomenon of reflection is limited, and in its context, interrelated concepts such as self-knowledge, introspection, retrospection, self-awareness, self-observation, self-management are located in a certain hierarchy. Developments on the problem of reflection in the context of the problem of consciousness and activity were created in the methodological circle in Moscow in the 80s of the 20th century and are associated with the names of G.P. Shchedrovitsky and V.A. Lefebvre. According to G.P. Shchedrovitsky, reflection is "a unique cooperative connection between the internal act of activity, an important component of cooperation that unites the cooperator and the cooperators." [16]. To explain the various forms of reflection, the author proposes a scheme of cooperative communication. He views reflexive relationships as a type of cooperation between different individuals and different activities. The philosopher expresses reflexive cooperation as the main paradox, that is, the absence of mutual understanding and the search for ways to ensure understanding. The non-existence of the possibility of mutual understanding is explained by the inequality between the reflected and reflecting activities, their location at different hierarchical levels, and the variety of objects and means of activity.

The only possibility for the first individual is to adequately understand the content of the second individual's message, "to be in his point of view, to accept his position in the activity". and the means should be filled with constructive actions that create" [1].

As a result of discussions with G. P. Shchedrovitsky, V. A. Lefebvre's ideas about reflection were formed: "reflection is the ability to be in the position of a researcher in relation to another character, his behavior and thoughts" [9].

According to A. V. Karpov, until now, the abstract-philosophical approach in researching the problem of reflection has been superior to the concrete-scientific approach. "Reflection as a subject of research was considered in many cases as an ontological concept and a system of mental existence with special laws and epistemologically studied in a general plan, which hindered the development of the "positive science of reflection". The author believes that the reason for this is that reflection research has a long philosophical and short psychological history [6].

Modern psychological dictionaries provide information about the connection of reflection with the process of self-control and management. In particular, in the psychological dictionary (V.B. Shapar): "Psychic self-management is one of the levels of system activity management, which is manifested in the reflection and modeling of existence, including the use of reflection tools" [14]. Another modern dictionary of psychology (V.V. Yurchuk) defines it as: "models-conditions-factors of reflexive-volitional management are based on self-control as one of the basic ingredients of self-management" [17].

According to A.N. Leontev, the image of oneself (the subjective image of one's "I") is formed based on the conformity and evaluation of the results of one's behavior, motives and goals to the norms and ideals accepted in society by other people. Reflection is a special type of search for compatibility between the structure of external practical activity and internal mental activity. This is the attitude of people to their life and existence, which allows them to imagine themselves as worthy of social importance, able to perform actions and deeds, which is manifested in their cooperative activities [8].

According to M.K. Tutushkina, reflection can be considered one of the most important mechanisms of self-management. "Reflection is the principle of determining the relationship between the worldview and the concrete situation, which is the basis of self-control and self-management of communication and activity of a person, and the mechanism of reflection of personal content. It is reflection that takes a person out of the momentary space of time and allows him to reflect the happenings in his mind" [11]. Reflection as a fundamental mechanism of self-knowledge and understanding was also explored in the works of V. V. Znakov. The result of self-understanding is "a person's interpretation of his thoughts, experiences, motives of behavior; the ability to determine the content of behavior; is the ability to answer questions about his character, worldview, attitude to himself and other people, how they understand him" [1]. According to A.G. Asmolov and V.P. Zinchenko, "Reflection activates the process of self-awareness as a person's ability to analyze himself, observe himself, and think about himself repeatedly, enriches his "I-concept" and is an important factor of self-improvement". Consciousness, according to V.P. Zinchenko, has two layers - existence (vital, life) and reflexive layer. "Understanding the content is carried out in the process of matching them with the motives of the subject, the subjectively reflected state of the world", that is, "in the reflexive layer of consciousness, the processes with a personality (special) character are transformed" [4].

According to G. M. Andreeva, social psychology specialists understand reflection as "awareness of how the influencing individual is perceived by the communication partner" [1]. In the context of modern research, research is focused on the study of reflection in the process of interpersonal perception in the

conditions of cooperative activity, through knowing the situation outside of interaction. Among these works, research dedicated to the study of the cooperative aspect of reflection has a special place.

In the dictionary of practicing psychologist S. Yu. Golovin, the concept of "reflection" has two meanings:

1. The process of self-knowledge. The author connects reflection with the processes of psychic cognition - "requires special attention to the activity of one's soul." At the same time, the author describes the emergence of reflection as "maturation of the subject" and emphasizes its emergence in ontogenesis.
2. Mechanism of mutual understanding. This content represents self-reporting of reflection, analysis of mental states [3].

In the works of M. K. Tutushkina [11], the meaning of the concept of reflection, its origin from its tasks is emphasized. According to him, reflection performs constructive and control functions. From a constructive point of view, reflection is the connection of the intellectual worldview of the person with the current situation and the search for them. With the help of this function, the activation of reflection takes place, including the processes of self-regulation in activity, behavior and communication. From the point of view of the control function, reflection is the relationship between the worldview of a person in a certain area and the existing situation, and their use, verification. This is a unique reflection mechanism. This mechanism allows you to use its results for self-control in a certain activity or communication. He divides reflection into three types of reflection that differ by object. It is a reflection of self-awareness, type of activity and professional activity.

In psychology, reflection is also seen in a broad sense as a principle of explaining the human psyche and its self-awareness. In the theory of psychoanalysis, reflection is related to such concepts as "self", it is used in the formation of the whole system of "I-relationship" as "experiences of "I", integration of the image of "I".

So, reflection in a broad sense: 1) thinking, self-observation, self-awareness; 2) is a theoretical form of human activity aimed at understanding human actions and laws.

Some researchers (I.S. Kon, A.K. Markov, etc.) pay attention to the fact that reflection is not always a positive, constructive factor. After all, drawing too much attention to oneself, looking at oneself through the eyes of others leads to conflict, endless doubts and changes in one's activity. According to the theories of S. Duval and R. Wicklund (Duval & Wicklund), reflection begins with self-attention and self-evaluation, contrasted with another model, in which the subject of reflection occurs with an individual's assessment of his own performance in existing conditions, self-awareness research develops with changes in consciousness [5].

Analyzing the modern education system, A.S. Obukhov emphasizes the following: "Reflection in connection with the goal of development and improvement serves to develop students as a way of realizing their basic goals" [10].

Reflection is not only self-awareness, but also self-knowledge. It includes processes such as understanding and analyzing the other. With the help of reflection, values, views, points of view, relationships with other people, groups, society and, finally, with people in general, are ensured. Reflecting something means "experiencing" something, "passing it through your inner world", evaluating it [2].

Reflection - any thinking of a person aimed at analyzing his own situation, actions and past events, as well as himself [7].

It can be seen from the above points that the concept of reflection is based not only on philosophy, pedagogy, but also on the field of psychology. It is also shown that reflection is the main factor in the development of processes such as self-awareness, self-control, self-management, self-education.

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