

CHARACTERISTICS OF REFLECTIVENESS IN ADOLESCENT PERIOD

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ABSTRACT

The article presents an analysis of thoughts on the psychological factors of the formation of reflexivity during adolescence. In particular, the psychological aspects of the manifestation of such processes as self-awareness, personal reflection, self-control, and self-control in thinking are revealed in the adolescent personality. Also, age-related development characteristics of situational, personal, cooperative, communicative (social-psychological), cognitive or intellectual, situational reflection, retrospective, prospective reflections during adolescence are explained.

Keywords: adolescence, personality, reflection, reflexivity, self-control, self-management, thinking, independence of thought, situational, personal, cooperative, communicative (social-psychological), cognitive or intellectual, situational reflection, retrospective, prospective reflection

ЎСПИРИНЛИК ДАВРИДА РЕФЛЕКСИВЛИКНИНГ ХУСУСИЯТЛАРИ

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АННОТАЦИЯ

Мақолада ўспиринлик даврида рефлексивликни шаклланишининг психологик омилларига доир фикрларнинг таҳлили келтирилган. Айниқса, ўспирин шахсида ўзини ўзи англаш, шахсий рефлексия, ўзини ўзи бошқариш, тафаккурда ўзини ўзи бошқариш каби жараёнларни намоён бўлишининг психологик жиҳатлари очиқ берилган. Шунингдек, ўспиринлик даврида вазиятли, шахсий, кооператив, коммуникатив (ижтимоий-психологик), когнитив ёки интеллектуал, вазиятли рефлексия, ретроспектив, проспектив рефлексияларни ёшга боғлиқ ривожланиш хусусиятлари изоҳланган.

Калит сўзлар: ўспиринлик даври, шахс, рефлексия, рефлексивлик, ўзини ўзи назорат қилиш, ўзини ўзи бошқариш, тафаккур, фикрлашдаги мустақиллик, вазиятли, шахсий, кооператив, коммуникатив (ижтимоий-психологик), когнитив ёки интеллектуал, вазиятли рефлексия, ретроспектив, проспектив рефлексия.

ХАРАКТЕРИСТИКИ РЕФЛЕКТИВНОСТИ В ПОДРОСТКОВОМ ПЕРИОДЕ

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Аннотация

В статье представлен анализ размышлений о психологических факторах формирования рефлексивности в подростковом возрасте. В частности, в личности подростка раскрываются психологические аспекты проявления таких процессов, как самосознание, личностная рефлексия, самоконтроль, самоконтроль в мышлении. Также объясняются возрастные особенности развития ситуативной, личностной, кооперативной, коммуникативной (социально-психологической), познавательной или интеллектуальной, ситуативной рефлексии, ретроспективной, проспективной рефлексии в подростковом возрасте.

Ключевые слова: подростковый возраст, личность, рефлексия, рефлексивность, самоконтроль, самоуправление, мышление, самостоятельность мышления, ситуационная, личностная, кооперативная, коммуникативная (социально-психологическая), познавательная или интеллектуальная, ситуативная рефлексия, ретроспективная, проспективная рефлексия.

Having passed through the path of the first birth and existence of a person who does not go beyond the limits of direct human relations, the adolescent, who has grown from childhood and reverently entered youth, will have a second chance. Adolescence deeply develops the ability of reflexivity. Developed reflexivity provides a sensitive feeling of one's own experiences, motives, motives of interaction, and at the same time superficial analysis and correlation of the intimate with the norm. Reflections allow the teenager to take his place in this world, taking him out of his inner world. It is at this age that a person turns to moral cynicism or begins to consciously strive for spiritual growth, to build a life based on the concept of traditional and new moral directions [8].

Thinking is one of the mechanisms of semantic self-control, therefore it is a source of freedom and stability of a person, his self-development. This is a conscious form of semantic self-control, which is different from the unconscious psychic automatisms that we have learned in the course of life and development [6]. Limitation of self-awareness, associated with weak use of reflexivity, is a serious obstacle to understand what is happening, to look at one's life holistically.

After all, reflection allows a person to look at himself from the outside, to understand the meaning of his life and activities, to see them in a temporal relationship, to establish a semantic connection of the present with the past and the future. This allows a person to create and maintain the inner harmony necessary to change the inner world and not be completely at the mercy of the situation. Self-control allows a young person to change in accordance with the changing conditions of the outside world and his life conditions, and supports the mental activity necessary for his activity, ensures the conscious organization and correction of his actions [2]. The main thing is that the young man knows the motives of his activity and manages his needs, and this gives him the opportunity to be the owner, creator of his life, to be free from circumstances and to manage himself.

The ability to control one's own motives is one of the most important characteristics of a person, an indicator of the harmony and maturity of a person. The desire to know oneself as a person leads to reflection, deep introspection. Self-knowledge and knowledge of others leads to the formation of self-improvement tasks.

Reflection, critical re-evaluation of values, as a rule, is associated with some kind of pause, "gap" in activities or relationships with other people.

Short-term - immediate activities of today and tomorrow and their goals. Long-term perspective - long-term life plans, personal and public. Their combination occurs without difficulty in an adolescent boy.

Young people like to dream about the distant future, but at the same time they want to quickly achieve concrete results, to immediately satisfy their desires. With age, a person's view of time not only deepens, but also expands: when children are asked to describe the future, they usually talk about their personal vision, while adults answer the same question and actively discuss social and world problems.

According to P. Teyjaru de Chardenou, thanks to the reflex, man was separated from the animal world, he was able to focus on himself and master himself as an object, and also had the opportunity not only to know, but also to know himself [9].

A. Buzeman was one of the first to consider reflection in psychology, who interpreted it as "any transmission of experience from the outside world to oneself" [3].

A.V. Rossoxin identifies the following psychological features of reflection:

1. Reflection is the ability to change the content of consciousness.
2. Reflection is the ability to change the structures of consciousness [6].

In psychological research, reflection works in two ways:

- 1) as a method of understanding the researcher's research foundations and results,
- 2) as the main property of the entity, as a result of which it will be possible to implement and manage its vital activities. In one of its general and abstract interpretations, reflection can be considered related to the process of developing something (in particular, practice, thinking, consciousness, technology, etc.) and participating in this process, for example, by removing difficulties in his work can be identified.

Daily, as well as in some contexts - in the psychological sense, reflection - is the summation of any person's state, actions and past events, aimed at reviewing and analyzing himself and his activities (a kind of introspection).

At the same time, the depth of such thinking, in particular, is related to a person's interest in this process, his focus on noticing more and less, which can affect his level of knowledge and development. Also, moral feelings and ideas about morality, his level of self-control, etc.

It is believed that representatives of different social and professional groups differ in their use of reflection. One understanding is that reflection can be seen as a conversation, a dialogue of its own. Reflection is also generally considered in relation to the human capacity for self-development and the process itself.

Reflection is a subject of study and a tool used in various fields of human knowledge and its use: philosophy, psychology, acmeology, management, pedagogy, ergonomics, conflictology, etc.

In the psychology of creativity and creative thinking, reflexivity is interpreted as a process of understanding and revising stereotypes of experience by the subject, which is a necessary condition for the emergence of innovations. From this point of view, it is customary to distinguish the reflexive-innovative process, reflexive-creative thinking skills, as well as different forms (individual and collective) and types (intellectual, personal, communicative, cooperative) of reflection.

As V. E. Husserl and A. V. Rossokhin pointed out, reflection is a "method of seeing" included in the method of imaging, and besides, it changes depending on the object to which it is directed [6].

According to tradition (in particular, starting with the works of I.N. Semyonov and S.Yu. Stepanov), there are 4 approaches to the study of reflexivity (or, in other words, 4 aspects of the study of reflexivity) [1].

1. Cooperative

This is considered in the analysis of subject-subject activities, as well as in the design of collective activities, taking into account the need to coordinate the professional positions and group roles of subjects, as well as the cooperation of their joint actions.

2. Communicative (social-psychological)

Reflection is considered as an important component of developed communication and interpersonal perception, as a characteristic quality of human cognition.

3. Cognitive or intellectual

Understanding reflexivity, the ability of the subject to separate, analyze and correlate his actions with an objective situation, as well as to consider the mechanisms of thinking, primarily in relation to theoretical learning.

4. Personal (general psychological)

Creating new images of yourself, "I" as a result of communication with other people and active activity, as well as developing new knowledge about the world.

In the traditional sense, personal reflection is a psychological mechanism for changing individual consciousness.

According to A.V. Rossokhin, personal reflection is "an active subjective process of creating meanings based on a person's ability to understand the unconscious (non-reflective reflection) - internal work that leads to qualitative changes in value-semantic formations, the formation of new strategies and methods of internal communication, integration of the individual into a new, more integrated state" [6]. Depending on the functions performed by reflection in different situations, the following types are distinguished by A.V. Karpov and his other researchers, for example, A.S. Sharov: [7]

1. Reflection of the situation - actions in the form of "motivation" and "self-evaluation" that ensure direct involvement of the subject in the situation, understanding of its elements, analysis of the happenings. It includes the ability of the subject to connect his actions with the objective situation, as well as the ability to coordinate and control the elements of activity in accordance with changing conditions.

2. Retrospective reflection - serves to analyze already performed activities and events that happened in the past.

3. Prospective reflection - includes thinking about the future activity, thinking about the progress of the activity, planning, choosing the most effective ways of its implementation, as well as predicting its possible results.

Reflection should be distinguished from self-awareness. Every reflection - the appeal of the mind to its own knowledge - does not become self-awareness. Self-awareness is a reflection in which self-knowledge becomes its subject. Meditation is the result of turning the mind to the future. Awareness is about what is happening. Reflection is bringing the mind to something that has already happened.

The peculiarity of the problem of thinking is related to the peculiarity of the characteristic of reflexivity. In fact, due to this characteristic of "consciousness itself", man realizes that he has such a unique quality, which no other living being has - the ability to be aware.

At the same time, the emergence of psychology is largely due to this characteristic, because it allows us to distinguish the mind as "knowing" and "known", and thus to form it as an object of knowledge. In this regard, it is possible to think about a certain "secondary" feature of psychological knowledge in relation to the reflexive feature. Consequently, psychological knowledge - first of all pre-scientific, and then in its scientific form - arises when the feature of reflexivity appears [5]. As an intellectual property, reflexivity is one of the main aspects of this integral psychic reality and is related to reflection in general. Reflexivity is the ability of a certain person to self-awareness of the content of his psyche and to analyze it, as well as the ability to understand the psyche of other people, including the ability to "take the place of another" along with reflexivity [4]. For the subject, reflexivity is a way of knowing their spiritual properties. There is no other meaning in the process of reflexivity itself. The subject is, first of all, a

person with spirituality, vitality, energy. His motivation, knowledge, actions, and other aspects of his life are revealed through reflexivity, through reflection of himself in the object and perception of this reflection. Considering the process of reflexivity, it is no longer possible to study the object separately from the subject, they must be studied together [5].

Regarding reflexivity in adolescence, we can say here that at this age a person has the ability to analyze and think about his actions, if he wants, to think carefully about his activities. He can look at himself from the outside, if he wants, he can evaluate himself and his actions in the eyes of another person. But he does not always use all of them or use them fully. During adolescence, the ability to reflexivity is deeply developed, but it has not yet reached the depth of reflection. "I" in the adolescent is not yet defined, vague, scattered, it is often experienced as a vague anxiety or a feeling of inner emptiness that needs to be filled with something. Therefore, the need for communication increases, and at the same time the selectivity of communication, the need for solitude increases.

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