UNDERSTANDING THE PERSONALITY OF A TEENAGER AS A SOCIAL PROBLEM

Yigitaliyeva Masuma Shukurjon kizi
Master`s student of the 1st course, UzSWLU

When studying personality development for psychology, the starting point is that personality develops through entry into various systems of social relations. Environmental factors that determine the socio-psychological development of the individual are beginning to be comprehended more and more systematically: various social communities are differentiated, which mediate the influence on the personality of the leading forms of social consciousness and behavior on the individual, the life of the individual in the family and others is revealed in small groups, it is shown how the foundations of personality are laid in the relationships of children in kindergarten, environmental psychology, environmental psychology, and architectural psychology develop. However, this entire scope of studying the factors and conditions that determine personality development is incommensurable, according to L.I. Antsiferova, with the study of how the personality itself actively refracts this systemic determination through its inner world: in psychology it is virtually absent the concept of the "inner world of the individual", the unpopularity of the term "inner world" is largely due to the orientation of psychology towards the methodology of the natural sciences, which leads to ignoring the point of view of the subject of the individual himself on surrounding events, on his behavior.

L.I. Antsiferova points out that from the standpoint of the reflective nature of the psyche, the inner world is an individually interpreted, saturated with modalities of personal emotions, comprehended in dialogues with real and ideal interlocutors, the outer world, in which functional areas with different levels are differentiated significance. The inner world contains both existing plans and unrealized meanings; it moves between the poles of the rejected and the accepted, correspondingly bringing together or pushing apart certain events, certain social groups, and spheres of social activity of the individual in the psychological space. The separate interaction of the personality and the surrounding world in the generation of the inner world is as follows: the higher the level of partiality, emotionality, creativity of the personality's interaction with surrounding objects and the social world, the more fully the personality invests itself in the surrounding world, the richer and more colorful its inner the world, and even more so, the psychological distance experienced by the individual between him and the world around him is reduced. In addition, the inner world of a person can be understood as a complex system of ways for a person to subjectively process those situations in which he finds himself or which he deliberately seeks, those events in which he finds himself a participant. L.I. Antsiferova identifies three levels of personality development. The first level is characterized by the fact that the subject is not adequately aware of his true beliefs, does not take into account the quality and degree of his influence on the situation and thereby prevents the success of his own actions, the dissatisfied results of which are experienced by him, however, inadequately, as the evil will of others [Antsiferova- 12].

At the second level, the personality acts as a subject who consciously correlates the goals and motives of actions, deliberately shapes the situations of his behavior, strives to provide for the direct and indirect results of his own actions, is capable of altering spontaneously formed mental properties and arbitrarily increasing or decreasing the significance of his goals, as well as to an adequate correlation of one's own capabilities with social tasks and requirements of activity.

At the third, highest level, the individual becomes the subject of his life path, which he consciously measures by the scale of the historical time of his era. The leading role here is played by the qualities of individuality - not just the uniqueness that characterizes this or that person, but the socio-historical significance, the uniqueness of the subject.

Personal development in its effective expression, according to L.I. Antsiferova, acts as a qualitative transformation; it is associated with an increase in the level of organization, with an increase in the ability to realize oneself in a more complex system of life relations and perceive the world in a new, more structured, meaningful way. Personal development is expressed in expanding the horizons of her

consciousness, increasing the level of self-awareness, and improving the art of living. The personality becomes more autonomous in relation to the social structures that include it [Antsiferova-12].

In the structure of a person's general ability to develop, this author identifies three private abilities included in it: the ability to retain, preserve all the positive content of one's history, accumulate the result of development, the ability to actualize the potential content of one's consciousness, to include it in actual connections, to have sensitivity to intentional random, spontaneously arising results of past activity: the ability to create something new both in the world and in oneself, while expanding the sphere of potential [Antsiferova-12].

In the works of D.N. Uznadze and representatives of his school, the idea of   personality's subjectivity was further developed (A.S. Prangshvili, I.T. Bzhalava, V.G. Norakidze, etc.). In the theory of attitude developed by D.N. Uznadze as a general psychological concept, the patterns of development and functioning of the psyche in the process of the subject's purposefulness were revealed. This theory develops the idea of   an attitude as a "holistic modification of the subject," his readiness to perceive future events and perform actions in certain directions, which is the basis of his expedient selective activity.

The activity of the subject finds its justification in the research of humanistic psychologists (G. Allport, A. Maslow, K. Rogers, R. May, V. Shtus, V. Frankl, etc.), who interpret a person as active, creative, free and the subject responsible for his actions. They view human nature as positive or neutral. From the point of view of psychologists of this direction, the negative, bad or asocial in a person is caused by natural desires and needs, the satisfaction of which was delayed. Humanistic psychology takes a deeper perspective and tries to understand common human problems: life, isolation, alienation, lack of will, guilt, responsibility, freedom, choice.

Of particular interest for the study of our problem is the theory of needs of A. Maslow, who managed to combine the concept of self-realization, central to humanistic psychology, with the theory of fundamental human needs. Considering a person as an integral whole with a series of fundamental needs, he identifies five groups of basic human needs that form a ladder: physiological needs, needs for a sense of security, for appreciation and solidarity, for self-confidence, and, finally, for self-realization. The listed needs are arranged hierarchically, in accordance with their meaning. At the same time, A. Maslow emphasizes that lower needs must be satisfied before higher ones manifest themselves. This approach substantiates the importance of a holistic consideration of a person in the process of providing him with psychological support, the need to work through the problems of a subject who needs support in various directions [Maslow-162].

Humanistic psychology, embodied in psychotherapeutic reality, creates the opportunity for the development of personal growth. The theoretical foundations for the application of the principles of humanistic psychology in psychological practice were laid by C. Rogers. The main goals, according to Rogers, are to develop the personal responsibility of the subject who needs support in various directions. He believed that a person should not be considered as a puppet, made according to a template by the forces of the unconscious or the environment. A person strives to free himself and become himself even in the most difficult conditions. But the true flourishing of personality under the influence of the growth motive is possible in conditions of a friendly, sympathetic attitude of other people towards him. It is in interaction with other people that the child develops an idea of   himself, self-esteem as an element of the "I-concept". The source of primary self-esteem lies within the child, but as he learns norms and values, he often moves away from true self-esteem. If the assessment of others sharply diverges from self-esteem, a complex process of "weighing" occurs, designed to smooth out these discrepancies. Removing the discrepancy between self-esteem and external assessment automatically leads to a change in inappropriate behavior.

Drawing on his clinical experience, Rogers came to understand that "the inner core of human nature, the deepest strata of his personality, the basis of his animal nature, is essentially positive, fundamentally socialized, forward-looking, rational and "realistic." This conviction was reflected in the

names of his therapy: "non-derivative", "client-centered", "person-centered", "relationship-focused therapy" [Rogers-212].

Rogers' method is characterized by a non-authoritarian approach to the patient, whom he calls a client, emphasizing his equality with the psychotherapist. Therapy, according to Rogers, focuses on the subjective or phenomenological experience of the patient, while the psychotherapist acts as an assistant in eliminating emotional blocks and obstacles to growth and promotes greater maturity and assimilation of new experience, thus leading to the process of full-fledged functioning.

The process of a person's movement towards full functioning has the following characteristics: increasing openness to experience; the desire to live in the present; trust in your body.

A fully functioning personality, according to Rogers, is not only open to experience, trusts its experience, but also constantly experiences a process of change, and the criterion of its adequacy is the correctness of awareness of new experience, causing the necessary changes in the "I" structure.

Considering the interaction that contributes to the development of personality, K. Rogers puts forward the following position as the main hypothesis: "If I can create a certain type of relationship with another person, he will discover the ability to use these relationships for his development, which will cause a change in his personality" [Rogers-212].

Sincerity in expressing one's own feelings, acceptance of another person, sympathy, subtle empathy of feelings and statements are necessary conditions for this type of relationship. K. Rogers calls this attitude "helping" and characterizes it primarily by the transparency of real feelings. He points out that by the term "helping relationship" he means one in which at least one of the parties intends to contribute to the other party's personal growth, development, better functioning, maturity, and ability to get along with others." [Rogers-212]. Also, unhelpful qualities of a person are highlighted, which include lack of interest, presence of distance, and too much sympathy. Helping methods include such as a direct, specific answer regarding decision-making, a possible emphasis on the positive rather than the problem in the present, and unobtrusive suggestions indicating the way to solve the problem. It is especially important to note that in order to contribute to the personal growth of others, you need to grow yourself. Despite the painfulness of this process, such growth is in any case enriching, and the main point here is also self-acceptance.

In general, in humanistic psychology, personality is considered as an open system that exists in the system of its choices, by which it is stated. In the works of representatives of Russian humanistic psychology, personality simultaneously appears as actual and potential. This approach is the basis of humanistically oriented psychotherapy, built on the idea of a person's personal way of existence as a form of realizing his hidden potentials.

BIBLIOGRAPHY:

Austin J.L. How to do things with words. Oxford: Oxford University Press, 1962. 168 p.

Austin W.E., Pinkleton B.E. Strategic Public Relations Management: Planning and Managing Effective Communication Programs. Mahwah: Lawrence Erlbaum Associates, 2001. 399 p.

Bhatia V.K. Analysing Genre: Language Use in Professional Settings. London: Longman, 1993. 265 p.

Brend R.M. Politeness // IRAL. 1978. Vol. 16. P. 41–58.

Brown P., Levinson S. Politeness: Some Universals in Language Usage. Cambridge: Cambridge University Press, 1978. 345 p.

Carnap R. Logical Syntax of Language. London; New York: Routlegde, 2001. 368p.

Chouliaraki L. Media Discourse and the Public Sphere // Discourse Theory in European Politics: identity, policy and governance. London: Palgrave, Macmillan, 2004. **P. 275**–**297.**

Clyne M. Inter-cultural Communication at Work: Cultural Values in
Discourse. Cambridge: Cambridge University Press, 1994. **250 p.**