

THE PROBLEM OF SELF-AWARENESS IN PERSONAL DEVELOPMENT

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ANNOTATION

In this article, from the point of view of strategic measures for the comprehensive development of social spheres in our country, at the same time, the rapid development in each area is itself a more perfect and qualitative system of human relations.

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Legal problems of self-awareness, understanding of others, making appropriate decisions about oneself never lose their relevance. On the contrary, as the renewal of social requirements, the need to form an image of a person who conforms to it grows.

Self-awareness is often defined by the perfection of the ability to know oneself transparently. According to many theorists, this requires certain knowledge and skills. American psychologist George Herbert Mead says that in a child this ability is not only innate, but appears from 12 to 18 months. This ability implies a separate form of consciousness: "man develops as a coordinating system, on the basis of the history of social development, in order to understand that he is different from others."

Self-awareness, in addition to the ability to express oneself, is related to the execution processes necessary for self-management. In Western countries, in social psychology, self-awareness is often explained by theoretical psychologists Shelley Duval and Robert Wicklund, in connection with the theory of objective self-awareness.

The most important component of consciousness, one of its components, is self-awareness. Animals are incapable of comprehending the psyche built into them. By understanding the program of their lives, they do not analyze their actions and make a comparative assessment of them. Self-awareness is only the specific center of the human mind - it is the separation of a person from the outside world, the assessment of his abilities and capabilities, thoughts and feelings, actions, place in society, etc. in other words, to know oneself as a unique and united person.

First of all, how do you explain the possibility of self-observation? As a way of explaining the reality of spiritual life, it has undoubtedly been used by psychology. But how can a person perceive the state of his consciousness (thoughts, ideas, experiences, etc.)? With the help of emotions it is possible to feel the usual feelings.

Can he understand the truths of his own consciousness with the help of his senses? And what are the symptoms of the factor in this case? Where is it located? It is also necessary to take into account that self-awareness is mastered in the field of the mechanism of action. American psychologist, W. James, not about self-analysis, but only retrospective, (retrospective - looking at the past, looking at the past) or writes about the comprehension of the information of the mind and the memory of new things. In the theory of non-classical knowledge, self-awareness has a different interpretation.

The first is that the starting point for understanding self-awareness is not the understanding of consciousness, but the perception of one's own body and its place in the system of other organs and events in the physical world. This is a necessary condition for the independent acceptance of self-awareness, as opposed to the understanding of conscious structures.

The second, is to distinguish the directly expressed forms of self-awareness, to observe and control all mental experiences, and to regard them as the highest form of self-reflection.

Third, self-awareness is not a special “inner look” that looks at some ideal structures placed in the realm of consciousness, as in an art gallery. Self-awareness, ways of working in the outside world, and interactions with people are also about gaining knowledge about the value systems accepted in this society.

Fourth, with all the peculiarities of self-awareness, it is not radically different from all other knowledge, as it is believed in the philosophical traditions of mankind. Self-awareness is not absolutely direct, but the very act of thinking! For example, an error may occur when a patient senses his or her body to correctly identify the location of pain. While the pain itself does not change, the intensity of the pain may depend on its sensation. However, the error of the body in self-awareness is less than the perception of external organs - this is explained by the maximum closeness of the object of perception and the system of perception.

Fifth, self-awareness is not the knowledge of your own opinion, but the perfect way to comprehensively analyze the existing systems of activities, accepted views, the existing concept of "I". This means the restoration of the object of thought. Self-awareness is a historical product, formed at a certain, at the same time very high stage of development of society. However, it is a product of personal development: the mechanism of self-awareness, in children aged 2, 3, 4 years; is determined from the moment the child realizes his independence and has complex physical movements.

Self-awareness is a process of constant development and improvement, which can have three levels. The first is that man is not only separated from the objective world, but also has the ability to move freely. The second is the realization that self-awareness belongs to a particular society, a particular culture and social group. The third is the high development of this process, the emergence of the activity of the "I" as an absolutely special experience in which other people, like the "I", at the same time do unique and free work and take responsibility for them. It is noteworthy that in different cases, control over their actions is carried out on a regular basis.

In order to understand oneself, one must look at oneself as one wants oneself. There should be a window to see for yourself. A person who sees himself in a mirror and remembers it has no chance in the mirror, because it is explained in his mind that he reflects himself "from the other side", "from a different background". In this case, as a normal physical mirror, the “reflection” of social relations is implied. In order for a person to see himself in a mirror, he must understand that he is not another creature, but a person reflected in a mirror. Here you have to pay attention to the fact that the animal does not recognize itself in the mirror. As we can see, in order for a person to see himself in a mirror, he must already have some form, a mechanism of self-awareness. These forms are not given initially. One person assimilates (Latin *assimilatio*- assimilation, imitation) and builds another "mirror" - with the help of a community of other people.

Self-awareness exists not only in different forms and at different levels, but also at different levels of manifestation. When a person receives a group of objects, his body knows the system of other objects, their place and their temporal properties, which means that the person knows the difference between the mind and what he sees. However, these concepts and facts are understood in all cases as being “around” him, not “at his center”. It should be noted that reflection is not only the understanding of what exists in a person, but also an attempt to go beyond the upper limits of one's social level.

Self-awareness is characterized by two interrelated features - objectivity and reflexivity. The first feature is the ability to control our emotions, perceptions, ideas, it allows us to connect our mental miracles with

the objective world outside of us, which allows us to provide the center of consciousness in the outside world. In the process of thinking, a person understands the 'I', analyzes it, compares himself to the ideal, reflects his attitude towards life, and on the contrary, changes some of the instructions of life.

In this case, it is possible to make predictions and self-assess. Testing and adaptation can be done by being careful about other people's assessments and comparing them to their own independent assessments. Therefore, self-awareness is not a specific constant, it is a consensus of understanding that arises not only in the process of joint activity and communication with other people, but also through mutual understanding and self-awareness (Latin Consensus - unity, agreement) - that is, has its own mechanism, the structure of dialogue.

It should be noted that often the reflexive activity of the mind is not only related to oral speech: the difficulty of thinking in verbal expression of what a person now understands is that there may be limits to oral speech.

Our experiences, feelings and life experiences cannot always be expressed in words. Second, it may not be possible to remember everything that is known at once - indeed, it is very difficult to express ourselves with the help of words that we have not created. In the process of virtualization (the emergence and development of formulaic language), the specificity of the individual consciousness is lost: for example, the expression of a feeling of love - a person's attitude to this feeling and two or three words expressing this feeling an example of similarity. The truth is that a person is not only able to express himself in the act of self-expression, but also in his relations with other people, in his actions and in his socially significant, actions.

Thus, self-awareness arises not only in the process of joint activity and communication with other people, and it also depends on the genetic aspects of a person "in terms of competence", but it is constantly checked in the system of human relations, human participation, corrected and developed. Self-awareness means not only self-awareness, but also the goal of learning about one's own abilities, interests, values, as well as self-control and self-esteem. The 'I', which means a sense of self-satisfaction or dissatisfaction, is compared to another 'ideal' of me. At the same time, a person's self-awareness can be realized by comparing it with other people. This proves once again that it is a concept inherent in the social nature of consciousness, which is formed in the process of more collective activity and human communication.

It should be noted that self-awareness is the result of a person's involvement in more social relationships. At the same time, self-awareness occurs mainly at certain stages of society's development. In particular, it refers to the processes associated with the emergence of a particular type of religion, with personal ideas in personal property (economy), with development in (culture). That is, it is a factor that allows everyone to have an independent position in life. In general, self-awareness does not mean the rationalization of consciousness (lat. Rationalis - smart, intelligent,) but the movement, improvement of the existing mechanism in it. This means that in the center of consciousness, in the field of reflection, there is always a mechanism, a feature of self-awareness. In summary, in the context of social psychology, self-awareness usually includes the knowledge and affective processes necessary for self-management. Therefore, the system of healthy human relations, further improvement and expansion, as well as the discovery of undiscovered areas of human consciousness, will remain a primary factor for further improvement of a healthy, social and psychological environment in society.

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