



Pedagogical Factors Of Formation Of Active Life Position Among Young Generation

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ABSTRACT

In this article, the author discusses and gives information about the process of formation of the person, the structure, structure and components of life skills and goals in it, the dynamics of the life position and the stages of ascent. The article also examines the socio-pedagogical necessities and factors for the development of active life position and social activity skills in young people.

KEYWORDS

Person, social relations, society, life, position, life position, youth, social activity, life goals.

INTRODUCTION

The formation of the person and taking his place in social life and living as a subject of his own life is a social and spiritual-spiritual process that occurs under the influence of the relationship between the individual and society. Among these phenomena, the most important place is occupied by the vital position as an integral feature that reflects the

active attitude of the individual to himself, activities, the world and life in general. The position of life is a peculiar integral feature of the individual, but nevertheless the problem of creating a generalized classification of it has long been the subject of various debates among scholars in the social sciences and humanities. In this regard, it is necessary to

analyze the work done in existentialism and transactanalysis and take a creative approach to the classification models they propose. This can serve as an important methodological basis for the educational process, allowing a systematic understanding of the individual's way of organizing his life and its priorities.

Lexically, the word “position” (Latin *positio* - situation) is used in several senses: “(1) position, location (2) point of view, attitude to an issue.”[1,306]. In the first sense, the term “position” refers to an individual's place in the group's internal position-role structure. In the second sense, it is used to describe a stable system of a person's relationship to reality that is manifested in behavior. [2,195].

METHODS

The positional category A. Adler, E. Bern, A.N. Leontev, S.L. Rubinstein, V.N. Myasishchev, V. Frankl, E. It has been considered in the context of the relationship system by a number of scholars such as Fromm. The term "position" was originally coined by A. Used by Adler. He interprets a position as a person's dominant attitude toward an existing problem, question, event[3,387]. American scientist E. Bern's position on the subjective roles perceived by the individual [4,21-22], A.N. Leontev “a feature arising from the connection between worldview and life relationships” [5,171], S. L. Rubinstein describes it as “sustainable patterns of behavior and activity, self-expression, and the transformation of a particular type of relationship to the world”[6,131].

The problem of classification plays an important role in research on the vital position of the individual. In this regard, E. Fromm, E. Bern, F. Ernst and K. Davidson, who we

consider the most important for ourselves and we will focus on the classifications made by and suggest some creative modifications.

It allows an individual to understand the psychological, worldview, and social aspects of his or her life position. An existential analysis of a person's life position was performed by E. Fromm.

In doing so, we focus on the two principles of human existence - the positions proposed by E. Fromm on **existence** and **ownership**. According to him, the dominance of one of them leads to differences in people's individual characteristics and social character. According to E. Fromm, these two vital positions cannot be considered as separated from human life experience.

M. Heidegger linked this to the worldview and expressed it as a “principled relationship with existence”[7,55]. E. Fromm suggests understanding the essence of these life positions in different areas of life, as well as in the example of spiritual phenomena: dominance, faith, learning, reading, communication, knowledge, love, memory, and so on. [8,237-342].

RESULTS AND DISCUSSIONS

The scientist E., who studied the vital position of a person as a separate research subject. Berndir. E.. The classification of a person's vital position was developed by Bern, it later entered transactional analysis (TA) under the name OK Corral thanks to the services of F. Ernst. The four types of life position, originally justified by E. Berne, further developed by S. Carpman, T. White, K. Davidsons.

Transactional analysis is an analysis of interpersonal relationships, according to which everyone adapts to a particular life scenario under the influence of the family environment in early childhood (3-7 years) and gives the person a firm principled attitude to himself and others throughout his life. E. Berne's concept of personal transactional analysis is based on the thesis that "people make decisions based on experience in early childhood (from the third to the seventh year of life)" [9,23].

E. Berne called such a life scenario, adopted by the younger generation, a "vital position" [9,23] and classified it into 4 variants. The so-called "vital position" in relation to these positions is related to the fact that it applies throughout a person's life and expresses a general approach to life. Also, a life position cannot be understood without interpersonal relationships.

"It's impossible to have a position in a vacuum ... There's no need for a life position without others. The positions are also relative"[10,198].

E.. Bernn's life position types are healthy (constructive), protective and paranoid, depressive and frustration, the first two of which were rated "good" and the last two were rated "not good".

1. In a healthy (constructive) life position ("**I - O'K, You - O'K**") – the attitude of young people towards themselves and others is constructive. It is based on the younger generation's sense of self-worth, trust, and recognition for themselves and others around them. This position According to White, it is based on the principle that "I am an acceptable person who has the right to live and meet my own needs, and you are also an acceptable person who has the right to live and meet your own

needs"[11,273]. Or as I. Stewart and W. Joyce put it, "Both you and I have importance, dignity, and respect as human beings. I accept you as I see myself. It is an expression of essence rather than action" [12,6]. In our view, this position can be expressed as the vital position of a person with a high ability to reconcile personal interests with the interests of others;

2. Defensive and oppressive (paranoid) life position ("**I - O'K, You – not O'K**") – the person sees himself as a savior or persecutor and places himself "one step higher" than others[13,41]. A person does not trust others in himself, always puts his own interests above the interests of others, others are irrelevant to him. Dissatisfaction and criticism are usually directed at others, and relationships are built on the principle of "take away" rather than "give". In our opinion, this position can also be called an "egoistic life position";
3. Depressed life position ("**I – not O'K, You - O'K**") – reflects a view of oneself as less important or less capable than others. The causes of failure and hardship are sought in themselves. However, strength and courage are not enough to change lives. A person feels a deep muteness towards others, expects help from others, or lives in anticipation of some life-changing miracle[14,87]. Self-doubt is compensated by dependence on others. The ability to make decisions and take initiatives independently is very low. Depression is a common occurrence in problematic situations;
4. Position of despair ("**I – not O'K, You – not O'K**") – a person's sense of insecurity, both towards themselves and toward others, leads.

Life itself is so unjust, it is not worth living, it is based on such principles as “everyone is rebellious”, “nothing should be expected”. The causes of life’s problems are either not recognized or cannot be changed and solved. A person with such a vital position usually does not perform any actions aimed at increasing vital needs.

It is self-contained from society, in a state of deep social and spiritual alienation. E. Bern also applied different life positions to the socio-economic status of the individual. Classification of a life position from a class point of view allows a clearer picture of the hidden contradictions that arise in the relations between different strata, classes, groups in society.

However, this suggests that the “OK Corral” model can be applied to a number of relationship systems in order to identify important components. For example, a life position can be determined on the basis of subjective attitudes toward gender, age, religious beliefs, ethnicity, occupation, and other important personal characteristics.

1. A person’s life position is mainly focused on the mode of “existence” and the rejection of the mode of “possession”. This position is actually an ascetic lifestyle, the essence of which is that a person does not pay attention to the material components of the life around him. This type, it seems, is less characteristic of business entities. Those who hold such a vital position are mainly representatives of religious beliefs and teachings, such as yoga, monks, heretics, Sufi theologians, who prefer the spiritual world to the material world, the meaning of form.

2. A person’s position in life is based on a combination of modes of “being” and “having”. This position was called by E. Fromm “existential possession”, which recognizes materiality and spirituality, form and content as harmonious values and determines the way of life on the basis of this harmony.
3. In his actions, a person is based on the principles of “possession” and “non-existence”. This position is characterized by the term “consumer”, which corresponds to the modern market relations of ownership.

It consists of an infinite number of sequential processes, such as “purchase - temporary disposal - abandonment - purchase of a new one”. Emphasizing the inadequacy of consumption, E. Fromm says: “On the one hand it weakens the feelings of anxiety and worry because it does not take away from what a person has, on the other hand it forces him to consume more and more because all consumption soon ceases to feel satisfied”. [8,.23].

4. The person in his actions will be guided by the principle of “non-existence” and will abandon the principle of “possession”. This life position tends to be self-destructive, giving up on owning something (even the most precious of one’s own life). An example of this is suicide bombers who are ready to commit terrorist acts. Also, this type of life position is mainly interpreted by terrorist groups and currents as “real existence”.

It is appropriate to call this type of anti-social position “destruction” or “destructive”.

The question of which one of the life positions a person belongs to arises from our creative

approach to the classification of E. Fromm above is also extremely difficult. Because a person who seems to have one position at a glance may actually have another life position. In doing so, we encounter a strong mismatch between the inner and outer worlds of the individual. In this regard, E. Fromm himself writes: So far, I have been opposing the concept of “possession” by clarifying the meaning of the concept of “existence”.

However, the very essence of “being” is very different from its appearance. If I look kind, but my kindness is actually a mask that hides my desire to use other people, if I look brave, but if I commit suicide in an emergency or in vain, even if I appear to be a man who loves my country, I am in fact pursuing my own selfish interests, in which case my appearance, that is, my open behavior, is contrary to the real forces that motivate (motivate) my actions.

My behavior is different from my character. The structure of my character, the real motive of my behavior, constitutes my real being. My behavior may partially reflect my existence, but it usually serves as a worn mask on my path to possession and some of my goals. Behaviorism carries this mask as convincing scientific evidence that the true essence of man is hidden in his inner reality, that he is usually unconscious and cannot be directly observed. This concept, interpreted by Eckhart as “tearing the masks” and at the heart of the teachings of Spinoza and Marx, is the essence of Freud’s fundamental discovery.

Thus, the **ascetic** type of life positions classified above can occur not only when a person consciously abandons material things that are considered unnecessary because of his beliefs, but also because of circumstances that are external to the internal.

For example, from the belief that it is wrong to have more than what is needed because of a small salary. Such an approach was absolutely normal for a large part of the population of our society during the Soviet era. Most people had adapted this life position based on their current standard of living and adapted their personal life philosophy to it.

The second type - **creativity** - also needs some clarifying explanation. In fact, in this type we can expect not only a harmonious combination of the principles of “existence” and “possession”, but also a combination that leads to various internal contradictions in this position.

There will be people who will sacrifice a career they value for themselves for another type of activity that brings good material benefits. However, even though he has achieved a high level of material well-being over time, he still suffers from longing for his previous career. Because the type of activity that brings material well-being will not become a vital value for him, the meaning of life. Usually such a life position is possessed mainly by people with higher education.

The third type of life position is **consumerism**, which is easily overlooked. Those in such a position are more likely to pursue material well-being and careers, and even take life-threatening risks. Achieving something and having more type of activity is measured by the gift of the opportunity to save more.

Even hedonistic desires can lead to deviant states that are directed against “existence” such as alcoholism and drug addiction. The contradictory aspect of this vital position is that, although sometimes the word reflects the call for creativity, high moral values, in practice, this manifests itself as a simulation

mask that obscures individual desires, such as the pursuit of greater material well-being.

Finally, the fourth destructive position (“non-existence” and “non-existence”) may also look different from its original essence.

Such people, who do not need anything, who are very enthusiastic and show negative motives, can make a positive impression on others. Such a style of behavior can be a peculiar tactic that distracts others who are actually considered opponents. However, despite this, the essence and reasons of this vital position are quite abstract, to fully determine this requires in-depth research.

Having considered the classification models of E. Bern, F. Ernst, and K. Davidson concerning the life position of the individual, we have found it necessary to make some critical remarks as well.

First of all, we believe that the “OK Corral” model of transactional analysis does not fully reflect the belief and value system of the individual. Although most proponents of transactional analysis argue that life position is based on a combination of emotional and cognitive foundations, we believe that both views of the “OK Corral” model are based solely on emotional response. More here, the “sympathy-antipathy” ratio of emotionality clearly prevails. The basis for our opinion is that E. Bern speaks about the fact that a person’s life position is formed in childhood, that is, at the age of 3-7 years, and acquires stability throughout the next life.

In his opinion, it is difficult to change the position of life in the later stages of life and this requires special psychotherapeutic treatments.

The main social environment that determines a person’s life position is the family.

The relationship between the parents in the family and the attitude towards the child influences the position of the young child’s relationship to life as a determinant force. In general, according to E. Berne’s approach, a healthy environment in the family forms a healthy life position, while an unhealthy environment forms an unhealthy, destructive life position.

There is no denying that such an approach to the issue, but a characteristic feature of early childhood is that during this period a person perceives external influences mainly emotionally and reacts on this basis. And the level of cognitive perception of external influences, no matter how high at this stage, the person’s knowledge, skills and life experience will increase in later stages of life. Given that a life position is based on a worldview, and a worldview includes not only emotion but also cognition,

It turns out that E. Bern took a one-sided approach to the life position, absolutizing only the emotional side of it. Nevertheless, we must recognize this approach to transactional analysis as an important theoretical device that substantiates the emotional aspect of the life position.

Transactional analysis is a logical continuation of psychoanalysis, in which the structure of the individual psyche is modified components “Id” (unconsciousness), “Ego” (consciousness), “Super Ego” (cultural institutions) proposed by Z. Freud. As a result, Freud was changed by E. Bern to “Id” – “Child”, “Ego” – “Maturity”, “Super Ego” – “Parent”. E. Berne called this the “Ego state”. So, according to this, there are three states of “I”. The “I” state of the “Child”

reflects the desires, fears, interests, and hopes of childhood. “Parenting” refers to instructions, commands, and guidelines that are instilled by a person’s childhood parents and adults. The state of “maturity” includes the ability to analyze the real situation, to understand the cause-and-effect relationships, to find effective ways to solve problems.

Thus, according to the transactional analytical approach, each person has three “I’s”. “Child” and “Parent” are related to a person’s childhood memories.

And “maturity” according to T. Harris, occurs with the child’s ability to control external objects that begin to form from the age of 10 months and begin to develop rapidly, mainly from the stage of the family to the external environment [4,34]. These structural components of the individual always control the reactions to external influences in the interaction. However, when one of these components dominates an individual’s activities, it can become a major determinant of behavior.

According to the transactional analysis, a healthy life position can be achieved only when the state of “Maturity” is a priority. The dominance of one of the remaining ego states creates unhealthy positions. Although E. Berne and his followers argue that “maturity” (consciousness) is a prerequisite for a healthy life position, irrationality and cultural attitudes are recognized as the primary source of life position.

In short, the “OK Corral” model of transactional analysis is not a complete classification of a life position, but a standard theoretical model. This model can be used creatively in the study of the system of basic relationships, life position of the individual in

relation to certain values and norms, time and space, events and processes.

CONCLUSION

The classification models for the life position of the individual proposed by E. Fromm, E. Bern, F. Ernst, and K. Davidson, which we have considered above, have different aspects. This is determined by the diversity of features and criteria underlying the different approaches. The existential nature of the vital position was philosophically substantiated by E. Fromm, and in terms of transactional analysis by E. Bern, F. Ernst and K. Davidson. Admittedly, a perfect classification of life position does not yet exist. Because an individual’s life position is a complex, multidimensional integrated system. It can therefore be classified according to different perspectives and different aspects.

In our opinion, the life position of an individual is a unity of stable subjective attitudes, activities and lifestyles of the individual to himself, his life, past, present and future, other people, society, values. That is, it is the way a person behaves, thinks, acts, and lives that accompanies him or her throughout his or her life. A life position is a combination of a person’s chosen lifestyle, life relationships, value ideals, and life relationships that provide the whole way of human life. A life position always has a rigid structure, but it does not exclude variability, the possibility of development.

At a new stage of development of Uzbekistan, there is a need to achieve a full understanding of the social significance of future professional activity among students of higher education, to improve the pedagogical mechanisms for deciding a responsible attitude to social needs and responsibilities.

The Action Strategy for the Further Development of the Republic of Uzbekistan states that “Education of physically healthy, mentally and intellectually developed, independent-minded, loyal to the Fatherland, strong-minded outlook, deepening of democratic reforms and increasing their social activism in the development of civil society” [15]

If we look at young people as a certain period of human life, it is during this period (14-30 years) that it is possible to observe the formation of a stable system of wealth, self-awareness, social status in young people. Special attention should be paid to the following:

- Social maturity means understanding the objective reality, expressing its basic social and psychological features and generality of its application in practice. A person's personal attitude to his or her inner potential also plays an important role in reaching social maturity. It is at this time that young people develop a desire to value themselves and others, to have personal views and perspectives. That is why it is important to always keep these aspects in mind in education.

- In our opinion, when we are engaged in educating young people, we pay special attention to the development of their professional training, the formation of their spiritual strength, to encourage them to obey the law. In fact, the most important task of education should be to encourage young people to think independently about today's problems, to plan the organization of personal activities in the new socio-economic system, to carry out these processes in accordance with universal values.

- “Today, Uzbekistan is carrying out significant reforms in the socio-political, economic, legal, cultural and educational spheres. A democratic, legal state, civil society, based on the new market relations that are being built, requires a radical change in people's attitudes to society and work. Now everyone has to rely not on others, but on their own capabilities, abilities and talents, and live on them.

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