

PSYCHOLOGICAL CHARACTERISTICS OF THE MANIFESTATION OF A PERSON'S FEELING OF CONFIDENCE

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Abstract. The article is aimed at studying the formation of self-confidence in the development of a person's personality, the ability of a person to assess their capabilities, and the influence of self-confidence. Theoretical views on the manifestation of self-confidence have been put forward.

Key words: personality, attitude, trust, self-esteem, attitude towards oneself, attitude towards others, self-acceptance, self-management, self-blame, self-interest, self-awareness.

Economic and political changes in our country have led to the development of society in a new direction, the deformation of its value sphere. This significantly complicates the ability to compare one's personal needs with the requirements of modern society and the success of adaptation to the social environment. In this regard, in the context of the modern development of society, there is a need to develop a socially harmonious, competitive, and self-confident personality capable of linking their needs with the needs of society.

The special attention of social institutions to a harmoniously developed, competitive, self-confident person with a positive internal attitude is explained by the understanding that the subject's awareness of their significance influences their attitude towards another person, themselves, and the world as a value.

As a general semantic formation, values are the "basic constituent units of personality," defining the value-semantic relations of a person and the content of his "I-image" as their subject[1].

As a result, the problem of developing and applying human potential, the development of a competitive, self-confident personality needs to be solved qualitatively in a new way (R.Berns, I.S.Kon, A.B.Orlov, S.R.Panteleyev, V.G.Romek, N. Sarjveladze, V.V.Stolin, et al.).

The study of the problem of self-confidence has long aroused great interest among scientists. Therefore, there are theoretical discrepancies in the scientific study of this problem. This is primarily due to the complexity and multifaceted nature of the phenomenon itself, as well as its disclosure and manifestation through a number of other concepts (courage, self-esteem, will, determination). Despite the diversity of approaches to the phenomenon of "belief,"

there are two main directions in understanding this phenomenon: belief in the correctness of their judgments or confidence as a state and self-confidence as a personality trait.

Within the first direction, trust refers to the state in which the decision-making process involves cognitive (reflection of the subject on the obtained data, their knowledge, probability prediction of the correctness of decisions), managerial (related to experience and state) processes and influence on delay and result decisions), cognitive-regulatory (assessment of the correctness of the decision) function (D. Vickers, R. Audley, M. Usher). The second direction defines self-confidence as a personality trait and considers it within the framework of a number of other psychological phenomena.

Thus, J. Wolpe uses self-confidence as an indicator of an individual's openness in relationships with other people; A. Lieberman uses it as the ability to express oneself, A. Lazar defines it as a habit of emotional freedom, R.M. Zagainov, O.A. Chernikov define self-confidence as an individual's experience, feeling, and awareness of one's potential in future actions, P.A. Rudik - as a strong-willed quality, including perseverance, courage, initiative, and determination [2].

Thus, in the works of V. A. Labunskaya, self-confidence is considered as a personality trait, the core of which is a positive assessment of one's own actions and abilities, sufficient for achieving important goals for the individual and satisfying their needs. E.A. Serebryakova defines self-confidence as a high, stable self-esteem, manifested in the operational, technical, and significant aspects of the "I-image" and measured by three indicators: the degree of magnitude, stability, and adequacy[3].

The study of the phenomenon of self-confidence was observed in research work on the study of the "I-image." Three components of the "I-concept" associated with the concept of trust are considered. The first aspect manifests itself as self-conformity, that is, the correspondence of the subject's abilities and qualities to their motives and goals (V. V. Stolin), as well as the correspondence (or slight difference) between the "I" - ideal and the "I" - real person (K. Rogers).

The second aspect of self-confidence is related to the internal harmony and integration of the components of the "self-concept," the constant feeling of self-awareness, and the unity of one's "I." The third aspect of self-awareness is related to the difficulty of assessing the level of one's own capabilities and accepting and developing goals compared to other people.

From this it follows that we can see that the "I-concept," built on a clear hierarchy and highly integrated, corresponding to a system of general significance, is capable of creating trust.

The most promising thing in our dissertation research is to consider self-confidence as a stable, independently developed positive attitude of the individual towards their skills, abilities, and abilities (A. B. Orlov, S. R. Panteleev, L. S. Vygotsky, V. G. Romek). Thus, V.G. Romek and L.S. Vygotsky independently proposed definitions of the concept of self-confidence.

According to them, "self-confidence is the acceptance of one's actions, decisions, skills as conformity (i.e., self-acceptance)," where the core of confidence is the general stable positive attitude of the individual towards their abilities, abilities, and abilities, which manifests itself in the social situations that affect them and includes their personal participation. [4].

According to V. G. Romek, an important component of self-confidence is a person's self-esteem and belief in their effectiveness. A positive attitude towards oneself is the central link in the formation of a person's self-confidence, determines the direction and level of human activity, leads to an increase in self-esteem. When engaged in a specific activity, the individual recognizes themselves as the subject of the activity or the object of influence. The result of such consciousness is the attitude of the individual to himself as an expression of the personal meaning of "I" in relation to the motives of self-awareness. Self-attitude, formed in the process of understanding oneself as a subject of life relationships, manifests itself within the personality as a semantic disposition.

At the same time, stable and relatively independent of current life experience, it is predicted as a state of readiness for activity, a reaction to certain behaviors. Based on this, a person reliably expresses themselves, feels their authority and importance, or, conversely, uncertainly influences the results of all their activities. The necessary conditions for the ability for positive self-esteem are formed in early childhood, and its development and improvement occur throughout a person's life. The formation of self-confidence is the most important factor in the development of the situation in adolescence, because at this age stage, preparation for adult life, the development of value ideas and worldview are completed. As a result, the choice of professional activity is carried out and the confirmation of the citizen's position is carried out.

Because I.S. Kon emphasizes the instability and immaturity of attitudes towards oneself in early adolescence, then V.G. Romek, we consider the development of a positive attitude towards oneself as the main mechanism for the formation of self-confidence in adolescence. We believe that by improving the attitude of boys and girls towards themselves, we will strengthen their self-confidence, confidence in their own strength and abilities.

As a result of our scientific research, socio-psychological training is a means of forming self-confidence. An important condition for working in socio-psychological training is creating a state of maximum security for any personal changes, which allows us to intensify the defense mechanisms of the "I." Great attention is paid not to imposing a new perspective on understanding one's "self," but to rethinking, to "constructing" already established methods for oneself.

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