



VITAL POSITIVITY AND ITS STRUCTURAL STRUCTURE

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Article history:	Abstract:
Received: November 28 th 2023	The article analyzes the meaning and essence of the concept of «life positivity» and attempts to concretize its psychological content. Also, the structural structure of life positivity is revealed psychologically.
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In the scientific literature, there is no unified opinion in understanding the essence and content of the concept of «life positivity». This entails concretizing the psychological content of this concept. It is worth noting that in different areas of scientific knowledge, the concept of «positivity» is used, which does not overlap in content. Hususan:

- in works on general and Social Psychology, «positivity» is interpreted as an integral system of a person's constant development of personal attitudes towards the social environment, towards himself, as a concept that expresses the individual's willingness to apply these attitudes to concrete activities;
- in the work on acmeology, the interpretation of «professional positivity» is prioritized, which is selected in a way related to certain professional activities;
- in sociology, «positivity» is interpreted as a «social position», defined through the concepts of «status», «role», lying outside the inner world of a person, or rather, as an «objective condition of vital activity», which defines an individual.
- the concept of «positivity» («vital positivity») in social philosophy was adopted in a modified form from a psychological approach. As a result, life positivity is expressed in the way in which an individual reacts to his worldview, social (civil) duties and obligations[1].

In psychology, the term «positivity» was originally coined by A. Adler. He interprets positivity as a person's prioritized attitude towards the problem, question, phenomenon that exists for him[2].

Some researchers argue that at a certain stage in the development of the science of social psychology, the tradition of applying the term «positivity» in the science of psychology precisely in the way of «social positivity of man» was formed[3]. American scientist T. Shibusani characterizes positivity as a specific state of an individual's relationship with others within a particular social group[4]. Russian scientist I.S. Con understands «positivity» as the social state of an individual – its specific place (position) in a concrete social structure. According to him, an individ can occupy many positions at the same time (teacher – professional position, father – family position, etc.)[5].

American scientist E. Bern worked on the problem of interpersonal communication, focusing on the positions in the communication process. E. Posing, according to Bern, is a life setting (ustanovka) that is reflected in the individual's choice of specific types of life roles and adoption of suitable variants of games. «Positivity» in E. Bern's interpretation is described as subjective roles taken up by the individual[6].

A.N. Leontev characterizes positivity as a characteristic of the formation of an individual and his transformation into a subject of social relations, arising from the connection of his worldview and life relations[7].

As can be seen from the above points, the life position of an individual is interpreted in forms such as «subjective positivity», «social positivity», in meanings that refer to an objective state, such as the stable mental state of an individual or his place in society, position (A.N. Leontev's approach, in our opinion, is much closer to reality). It was the result of psychology and sociology's self-hos approach to the individual, which in turn led to a unilateral absolutism of subjectivism or objectivism. In our opinion, the life position of a person is the unity of the individual's stable subjective attitudes, directions of activity and way of life, towards himself, his own life, past, present and future, other people, society, values. That is, it is the way in which a person behaves, thinks, operates and lives that is conducive to him throughout his life. Life positivity, this is a combination of life relationships that determine the priority beliefs, values and principles of a person, his lifestyle and the holistic direction and style of his life. Life positivity always has a strict structure, but it does not exclude variability, the possibility of development.

The life position of an individual is inextricably linked with his worldview. After all, it is formed along with the worldview, the change in the worldview assumes its transformation as well. After all, the worldview forms the spiritual and spiritual basis of the life position of the individual. Therefore, it is not for nothing that there is extraordinary closeness, similarity in the definitions given to these two concepts.

However, in some definitions given to the worldview, life positivity is interpreted as a component of the worldview. For example, in the «philosophical comprehensive dictionary» published in the Soviet era, the worldview is defined as «a system of views, assessments and figurative expressions about the world and the place of man in it, the general attitude

of man to the surrounding reality and himself, as well as the main life positions of people, beliefs, ideas, principles of cognition and activity, a similar definition can be found we also meet in the «Philosophical Dictionary», published under the I.T.Frolov edit. In particular, it cites the definition that principles, views, values, ideals and a system of beliefs arising from attitudes towards reality in relation to the worldview, a holistic understanding of the world, as well as programs of life positions and activities of people[9].

In these quoted definitions, life positivity is embedded in the structure of the worldview, which is the result of a one-sided understanding of life positivity as a purely subjective state of the individual. As we noted above, the worldview forms the spiritual and spiritual basis of the life position of the individual, and not vice versa. After all, there are also concepts that represent the external characteristics of an individual, such as «social attitude», «practical activity», «behavior», «way of living», which, although they relate to the worldview, are not directly part of it. In some literature, the concepts used in the style of «internal positivity», «subjective positivity», «social positivity» are in fact a component of «vital positivity», its Hussite manifestations. For example, the concepts of «internal (Botanic) positivity» and «subjective positivity» synonymous concepts in content, and are also used in the manner of «psychological positivity», «worldview positivity», and represent the individual's spiritual-mental universe's self-sufficiency. Also, «social positivity» refers to the individual's position in social relations (status), role, individual self-esteem of the direction of practical activity. Therefore, according to our approach, life positivity represents a stable model of internal (worldview) and external (practical activity, behavior) characteristics. However, the entire structural components of the worldview do not constitute the internal structure of the vital pose. That is, the components of the worldview that do not participate in motivating an individual to activity, giving direction, in the construction of regular and stable relationships and models of activity, such as neutral knowledge, are not part of the life pose.

Principles, beliefs, life structures (ustanovka), value goals are dictated by the totality of knowledge about the surrounding world, about causal relationships, and the individual life experience of the individual. Also, according to N.N.Semke, the basis of the vital position of a person is the system of general views on the objective world and the role of a person in it – the worldview. The worldview expresses a person's attitude towards the world, to other people, to himself and forms the structure of the individual. It arises as a complex derivative of a person's interaction with the surrounding reality and affects the person's social self-perception, self-awareness, his value goals, assessments and behavior[10].

In general, the basis of the worldview is the knowledge of the individual himself, the world, society. It is considered a cognitive component of the worldview, forming other structures in connection with another important component – emotionality: beliefs, values, ideals and life principles.

In our opinion, the life position of a person is composed of several structural elements built taking into account his relationship with the world around him: motivational, emotional-evaluative, operational, cognitive and reflexive.

The motivational component of life positivity is associated with the circle of needs of the individual. As the main motivational forces, needs, interests, aspirations, intentions, stimuli and ustanovkas mediate the individual's choice of a certain life position in a holistic relationship with the world. While the stimulating function of life positivity determines the character of the motives of individual behavior and activity, the goal-setting function leads to the conscious choice of the motivations of the social behavior of the individual, the motives of life ascension in the system of «World-Man» and «Man – World».

The emotional-evaluative component of life positivity is associated with the feelings of the individual. All types of positive and negative emotions and feelings are involved in determining the meaning of behavior in a special situation (emotional-emotional function) and in understanding life relationships with the environment-nature, man, culture, society (evaluation function). The assessment reflects the structure and level of values of personal and social importance.

The active component of life positivity expresses its connection with the field of Will. Voluntary behavior allows an individual to consciously control their own way of life. The function of self-awareness of activity implies a conscious regulation of lifestyle on the basis of acquired values, norms, rules. The creative function of life positivity is manifested in the fact that a person creatively changes the surrounding reality and himself, creating a «new life».

The cognitive component of life positivity is associated with the circle of consciousness. The self-determination of a person is based on the formation of certain knowledge about the surrounding world: nature, people, culture, society and themselves (cognitive function), their systematization, strengthening acquired knowledge in the mind, reflecting the dynamics of the development of a meaningful image of the world and the individual (the function of reflecting the world landscape)

The reflexive component of life positivity penetrates into all spheres of human life, reflects the Integrative nature of life positivity as a complex structure that controls all types and levels of external and internal human activity. Reflection can be described as a component that revises and reconstructs the areas of activity in the field of needs and motives, emotions and feelings, will, consciousness in the holistic relationship of an individual with the world. It ensures that the life pose is decided in a holistic way. The self-awareness of an individual in life allows him to show his individuality.

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