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Theoretical Analysis of the Content of the Structure of Self-Esteem

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ANNOTATION

The article is devoted to the study of the concept and structure of self-relationship. Various definitions of the concept under consideration are presented. The views of various Russian authors on the problem of self-attitude are considered and summarized. Different variants of the structure of self-attitude in Russian and Western psychology are described.

KEYWORDS: self-attitude, self-confidence, self-esteem.

The psychological dictionary says: "The self-esteem of a developed individual forms a complex system that determines the nature of an individual's self-attitude and includes a general self-esteem reflecting the level of self-esteem, holistic acceptance or non-acceptance of oneself, and partial, private self-assessments that characterize the attitude to certain aspects of one's personality, actions, and the success of individual activities. Self-esteem can be of different levels of awareness".¹

Self - esteem is characterized by the following parameters:

1. level – high, medium, low
2. correlation with real success – adequate and inadequate
3. features of the structure – conflict and conflict-free.

By the nature of temporary attribution , the following are distinguished:

- ✓ predictive,
- ✓ current
- ✓ retrospective

Most often, when studying self-esteem, two functions are distinguished: protective and regulatory. To regulate behavior, a person must have adequate information about his activities, about his condition and the properties of his personality. Having assessed their capabilities, a person organizes their activities or refuses it.²

¹ Psychological dictionary. Moscow: Pedagogika – Press, 2001, p. 343.

² Burns R. The development of the "I-concept" and education. - M., 1986.- p. 122.

Self-esteem consists of two interdependent aspects:

Self-efficacy. Confidence in the functioning of our own psyche, in the ability to think, in the processes through which we judge, choose, decide; confidence in the ability to understand the facts of reality that fall within the scope of my interests and needs, cognitive self-confidence.

Self-respect (feeling of personal dignity). Confidence in my worth; positive (affirmative) principle in relation to my right to live and be happy, comfort with the appropriate statement of my thoughts, desires and needs; feeling that joy is my inalienable right.

Finally, the formal definition - self-esteem is the ability to experience oneself as able to cope with life's tasks and as deserving of happiness.³

"The image of "I" is not just a representation or concept of a person about himself, but a social attitude, the attitude of a person to himself. Therefore, three components can be distinguished in the image of "I":

- 1) cognitive (cognitive) — self-knowledge, self-awareness;
- 2) emotional - evaluative — value attitude to oneself;
- 3) behavioral — features of behavior regulation.

The image of the "I" is not a static, but an extremely dynamic formation of personality. The image of the "I" can arise as a representation of oneself at the moment of the experience itself, usually referred to in psychology as the real "I". This "I" changes all the time, for example, "I" before the competition and after the competition, "I" before the exam and after the exam will be different. At the same time, the image of the "I" is the ideal "I" of the subject, i.e. what he would have to become in order to meet the social norms and expectations of others. This is what a person aspires to, what he wants to become in the future. The existence of a fantastic "I" is also possible. In this case, a person looks at himself through the prism of his own desires, without taking into account his real capabilities. Usually the fantastic "I" is accompanied by the words "if", which means what the subject would like to become if it turned out to be possible for him.⁴

All the "I" get along in a person at the same time. And if one of the "I" will prevail over the others, it may affect his personality. So, if the preponderance in the personality structure of fantastic ideas about oneself is not accompanied by actions that would contribute to the realization of the desired, disorganization of human activity and self-consciousness occurs. The degree of correctness of the image of the "I" is found out when studying one of its most important aspects — self-esteem of the individual, i.e. the assessment of the personality itself, its capabilities, qualities and place among other people. This is the most significant and most studied aspect of personality self-awareness in psychology.

How does a person exercise self-esteem? It is known that a person becomes a person as a result of joint activities and communication with other people. It is activity and communication that give him some important guidelines for behavior. Therefore, already in kindergarten, you can often hear: "Kolya is a good boy, he always sleeps at the dead hour"; or: "Igor is bad, he eats badly."

Thus, the educator gives the child a reference point for evaluating his behavior. According to such guidelines, we constantly compare what we are doing with what others expect from us. Ultimately, everything a person

³ Leontiev A.N. Activity. Conscience. Personality. - M.: Politizdat, 1977.- P. 204.

⁴ Nalchajyan A.A. Socio-psychological adaptation. – Yerevan, 1988. p.41.

does for himself, he also does for others, even if it seems to him that he is doing something only for himself. The already established assessments of one's own "I" are the result of a constant comparison of what a person observes in himself with what he sees in other people. A person, already knowing something about himself, looks closely at another person, compares himself with him, assumes that he is not indifferent to his qualities, actions. All this is included in the self-esteem of a person and determines her psychological well-being. In other words, a person always has a circle of people with whom she counts, among whom she draws her value orientations.

Such people in psychology are called referential or significant, because their ideals are the ideals of this person, their interests are her interests.

Self-esteem is closely related to the level of a person's claims, with the desired level of her self-esteem. The level of claims is called the level of the "I" image, which manifests itself in the degree of difficulty of the goal that a person sets for himself. The psychologist James deduced a formula that shows the dependence of a person's self-esteem on his claims.

Self-assessment = Success = Claims

The formula shows that the desire to increase self-esteem can be realized in two ways. A person can either raise claims to experience maximum success, or lower them to avoid failure. If successful, the level of claims usually increases, a person shows a willingness to solve more complex tasks, if unsuccessful, it decreases accordingly. The level of a person's claims in a particular activity can be determined quite accurately.

Self-esteem is dominant, and its expression is considered to be the level of claims, concludes L.V. Borozdina. That is, the level of claims is considered a manifestation of self-esteem in the action of the individual. A similar problem arises in distinguishing the concepts of self-esteem and achievement motivation. For example, H. Heckhausen argues that "the motive of achievement acts as a system of self-esteem." According to E.A. Serebryakova, ideas about their capabilities make the subject unstable in choosing goals: his claims rise sharply after success and fall just as sharply after failure.⁵

Thus, self—esteem is an indispensable companion of our "I". It manifests itself not so much in what a person thinks or says about himself, but in his attitude to the achievements of others. With the help of self-assessment, the behavior of the individual is regulated.

Within the framework of the Self-concept as the content side of self-consciousness, I. Cohn and R. Mailey define self-esteem as an assessment by a person of himself, his capabilities, qualities, and place among other people. Petrovsky A.V. asserts that "self-esteem is the result... a kind of projection of the real self onto the ideal Self." "Self-esteem is a value, significance, which an individual gives to himself as whole and individual aspects of his personality, activity, behavior. It acts as a relatively stable structural formation, a component of the Self-concept, self-knowledge, and as a process of self-evaluation. The basis of self-esteem is the system of personal meanings of the individual, the system of values adopted by him. It is considered as the central personal education and the central component of the Self-concept." Its interpretation as a personal education directly involved in the regulation of human behavior and activity, as an autonomous characteristic of personality, its central component, formed with the active participation of the personality itself and reflecting the uniqueness of its inner world, finds its place in the works of A.N. Leontiev. T. Shibutani speaks about

⁵ Serebryakova E.A. Self-confidence and the conditions of its formation in schoolchildren// Scientific notes of the Tambov Pedagogical Institute. Institute, 1956, Issue 10, pp.42-44.

self-esteem as follows: "If personality is an organization of values, then self-esteem is the core of such functional unity".⁶ The leading role of self-esteem is given in the framework of the study of the problems of self-awareness: it is characterized as the core of this process, an indicator of the individual level of his development, his personal aspect, organically included in the process of self-knowledge. Self-esteem is associated with the evaluative functions of self-knowledge, which absorb the emotional and value attitude of the individual to himself, the specifics of his understanding of himself. B.G. Ananyev expressed the opinion that self-esteem is the most complex and multifaceted component of self-awareness (a complex process of indirect self-knowledge, deployed in time, associated with the movement from single, situational images through the integration of such situational images into a holistic education - the concept of self), which is a direct expression of the assessment of other persons involved in the development of personality.

Self-esteem is also considered as an element of self-attitude, along with self-esteem, self-empathy, self-acceptance, etc. This is how I.S. Cohn speaks about self-esteem, defining it as the final dimension of the "I", expressing the measure of acceptance or rejection by an individual of himself.⁷ A.N. Leontiev suggests understanding self-esteem through the category of "feeling" as a stable emotional attitude that has a "pronounced objective character, which is the result of a specific generalization of emotions".⁸

M.I. Kovel (Self-esteem as the basis of self-regulation and internal motivation) states that self-esteem is the basis of internal motivation and is closely related to the process of cognition.

An interesting look is offered at the difference between self-esteem and introspection by Y.B. Gippenreiter, which shows the difference, in the words of the world-famous storyteller, G.H. Andersen from the fairy tale "The Ugly Duckling": "Remember that exciting moment when the duckling, becoming a young swan, swam up to the royal birds and said: "Kill me!", still feeling like an ugly and pathetic creature. Would he have been able to change this self-esteem at the expense of one "introspection" if admiring relatives would not have bowed their heads in front of him."

The structure of self-esteem in the theory of one of the founders of the "I-concept" W. James is represented by two components - cognitive and emotional. The first reflects a person's knowledge of himself, the second - his attitude to himself as a measure of self-satisfaction. In the activity of self-evaluation, these components function in an inseparable unity: neither one nor the other can be represented in pure form by I.I. Chesnokov.⁹

The problem of self-consciousness (I am the ego, I am the image, I am the concept) is quite relevant at the present time. This is due to the need to determine the degree of importance of a person in modern conditions, his ability to transform himself and the world around him.

In psychological studies by different authors, the structure of self-esteem is presented heterogeneously. Some researchers are trying to pay more attention to the study of the Self-image. At the same time, in the study and understanding of the Self-image, attention is focused on different approaches. The image of the Self is understood as an installation system; in the value system of a person, his Self always has a certain value weight, and the components forming this Self also have their own value value in each case; I - as a dynamic

⁶ Shibutani T. Ya – concept and self-esteem/self-awareness and protective mechanisms of personality. Samara: Ed. House "Bakhrak", 2003.- p. 356.

⁷ Kon I.S. Psychology of youth. - M., Enlightenment, 1989.- p. 75.

⁸ Leontiev A.N. Activity. Conscience. Personality. - M.: Politizdat, 1977.- p. 104.

⁹ Chesnokova I. I. The problem of self-consciousness in psychology. M., 1977.- p.79.

formation of the psyche, unfolding in time from single situational images to a generalized image of the Self, the concept of I. Other researchers focus on studying the problem of self-attitude and its structure.¹⁰

As part of the study of individual consciousness, the structure of self-esteem is considered.¹¹ From the standpoint of personal identification, the structure of the Self-concept is investigated. Most often among Russian scientists there are ideas about the three-component structure of self-consciousness with some variations.

The variety of theoretical approaches necessitates the analysis of this problem. L. S. Vygotsky, studying the problem of the structure of self-consciousness and self-esteem in general, focuses on six areas that characterize its structure: the accumulation of knowledge about oneself, the growth of their coherence and validity; the deepening of knowledge about oneself, psychologization (gradual entry into the image of ideas about one's own inner world); integration (awareness of oneself as a whole); awareness of one's own individuality; the development of internal moral criteria in assessing oneself, one's personality, which are borrowed from objective culture; the development of individual characteristics of self-assessment processes.

The structure of a person's self-esteem depends on the social environment to which he belongs. The connection between the socio-cultural environment and self-esteem lies not in the influence of the environment on the pace of self-esteem development, but in the fact that it determines the very type of self-consciousness and the nature of its development.

The generalized image of the "I", which arose from separate, single, situational images, contains common, characteristic features and ideas about its essence, social value. In it, individual perceptions merge together, something stable, generalized, unchangeable in all perceptions stands out. This generalized image is expressed in the corresponding concept of self.

Z. V. Diyanova and T. M. Shchegoleva, analyzing this problem, note that not every person's self-image develops into a stable system. For some people, they function in the form of separate situational images of the "I", without forming into a "I"-concept, the concept is an indicator of the maturity of self-consciousness, the peak of self-consciousness. This is the most conscious, rational component of it. Self-esteem includes other components that are less conscious. Such a component is self-attitude - a system of emotional and value attitudes towards one's own self. It manifests itself in the form of a global feeling "for" or "against" itself. These feelings are expressed in specific internal assessments, such as self-approval, self-praise, self-blame, self-reproach.

The structure of self-esteem is thus understood as a unity of self-knowledge (understood as a reflection of one's more or less permanent features and ideas about one's essence and social value), self-esteem (which also reflects the level of self-knowledge and self-attitude) and self-regulation.

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¹⁰ Sarjeladze N.I. Personality and its interaction with the social environment. — Tbilisi, 1989. pp. 70-91.

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