

THE PROBLEM OF SELF-IDENTIFICATION IN PSYCHOANALYSIS

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Annotation

The article describes the theoretical analysis of the problem of self-identification in psychoanalysis. In particular, the content of the theoretical approaches of foreign scientists to self-identification is described. The problem and content of self-identification is also presented.

Keywords

identification, psychoanalysis, psychology, identity, psychosocial, higher self, differentiation, successful sublimation.

In psychology, the problem of psychoanalysis is used as one of the important methods of revealing the content and essence of processes and events. On the other hand, from the point of view of psychoanalysis, as a result of dynamic, energetic and structural analysis of the content of any psychic phenomenon, all the parameters of the process can be fully disclosed. This approach is also developed in terms of structural and dynamic characteristics of the concept of identity, and researchers mainly refer to its procedural and substantive aspects. As a result, the past, present and future are perceived by the individual as a whole process, and the individual's own existence is considered immutable. Identity is an indicator based on the individuality of a particular person, and is perceived as a structure consisting of certain elements that are subjectively experienced as a sense of uniqueness and continuity of one's personality when perceived by other people who recognize continuity with individuality.

Describing the classic psychoanalytical approach to the concept of personality, according to S. Hall, one of the researchers of the problem of psychoanalysis, identity always retains its "incompleteness". Because it is always in process, it is changing regularly. Individual identity as a structural component of social identity

is deep in change in continuous formation, so "incompleteness" remains. That is why the psychoanalysis method of processes and events allows to obtain a relatively objective result.

Through the method of psychoanalysis, groups that pose a real or perceived threat to a particular group or society are identified. This approach posits that most identifications occur unconsciously rather than through conscious intention.

Models that a person believes will help to achieve a desired goal are used as models of identification. For example, E.Erikson, one of the most prominent representatives of the psychoanalytical approach to the study of identity, studied the dynamic adaptive function of identity, introduced the concept of personal identity crisis and emphasized their inextricable connection with human crises and events in social development [1,292].

E.Erikson, based on the theoretical analysis of the problem, in "Childhood and Society" [1] defines identity as the internal continuity and uniqueness of a person, which has the form of a dynamic process that continues throughout a person's life. This work calls for a revision of some of the rules of classical Freudianism and provides a theoretical basis for the formation of basic ideas about identity. In this study, he defines the content of identity, the elements of individual experience expressed in specific emotions. His theoretical analyzes are expressed in the following theses, which are directed to the solution of the problem of self-identification based on the method of psychoanalysis.

1. Identity is not only a complex process localized on the basis of individuality, but also a process of social culture. Therefore, this problem is very common and at the same time very complicated. For E.Erikson, the concept of personality is primarily related to the process of personal development that takes place continuously. It allows a person to feel himself in the present moment in connection with the past and the future [1-294].

2. Uniqueness. According to E.Erikson, to have a specific identity related to a certain person means to have internal experiences. This identity is characterized by the self-perceived image of a person in the system of relations with the surrounding world, a sense of the adequacy and stability of a person's self-possession, regardless of external and internal changes. The ability to solve problems that arise at each stage of an individual's development as a person is the competence of knowing (determining, determining) the place of a person in society [293].

3. Identity as the core of identity structure. The structure of the self is defined as the subjective and inspired sense of wholeness as the structural components of

the complex, the process of organizing life experience in an individual unique way, and the complex relationship between the individual and the social environment.

In psychoanalytic theory, the concept of "identity" is considered in direct relation with social reality. Z.Freud's theory about the social side of the ego ideal was developed by E.Erikson, describing the ego's identity and bringing it closer to the changing social reality. Because he put forward the idea that he should identify himself in the social sphere in order to experience, choose and combine the images of "I", to revise the sense of reality. E.Erikson used the term "environment" to describe society. Although this is not consistent with the content and essence of the ego, E.Erikson recognizes the following in the context of understanding social identity: the human environment is social, the external world of the ego consists of the egos of others who are important to it. They organize the inner world of a person, are included in it, and, moreover, influence the willingness of others to accept the way of organizing their world and including a person in it [1].

E.Erikson considers social processes in terms of the connection and interdependence of generations, the strength of the ego of each generation, which is necessary to maintain the value system. Core and universal values, with all their compensatory energy and protective power, are an important unifying indicator of individual and group ego development [1].

In the concept of E. Erikson, great attention is paid to the problem of personality formation. He describes this process as an evolving configuration. According to E. Erikson, self-identification is a multi-stage process that is formed in childhood by step-by-step "I-syntheses" and recrystallization [1-292].

It should be noted that the main task of identification in the psychoanalytic framework is to adapt to the individual's place in society on the basis of adequate identification.

E.Erikson's research shows an attempt to create a more holistic, integrated approach to the study of personality, which is manifested in the understanding of personality. Identity has a certain organizational function in personality development, and this concept is central to E.Erikson's consideration of the stages of psychosocial development [1].

E.Erikson considers identity as a complex personal formation with a multi-level structure. He defines three main levels of analysis of human nature (respectively, identity): individual, personal and social [1].

Although the term "social identity" is not found in Erikson's work, his research contains conclusions about the description and interpretation of this concept. The following can be cited as proof of this. E.Erikson described the role of identity in

the recognition of identity as identity, which defines the perspectives of the problem based on established traditions. This idea implies the existence of a "Supreme Self" associated with the great unknown, which unites representatives of different times and countries. It also refers to the similarity of identity with the functions of the human body and the ability to perform certain activities [1].

The concept of social identity can be observed at the social level of the description of identity and is related to various types of socialization (professional, ethnic, religious, etc.). In addition, E.Erikson emphasized the role of culture in the context of social development, emphasizes that the greater the subjective importance of various social reactions of a person, the more they enter the general development system characteristic of a certain culture. Thus, for example, a child who learns to walk perceives his new status as "able to walk", but in the space and time of a certain culture, it can be given different meanings: "one who goes", "standing firmly on his feet", "still everything is ahead", etc. In the context of this approach, social identity is not only a sense of self-awareness, internal harmony and stability, but also the search and finding of one's place in life.

E.Erikson approaches the understanding of differentiation and integration through the process of identification. An analogy can be found in the description of two interrelated, but at the same time antagonistic actions: the need to deny and the need to approve [1].

The crisis of identity is considered by E. Erikson in the context of the change of generations. It is associated with people's public dissatisfaction, anxiety, fear, isolation, emptiness and loss of ability to communicate emotionally with other people, and this condition is accompanied by an unpleasant psychosocial syndrome. In extreme cases, identity pathology prompts individuals and people to choose the desire to "become nothing", the logic of suicide, the principle of "the worse, the better" as the only way of self-affirmation. [1].

Developed by E.Erikson's followers, they say that the identity crisis does not cover the whole life of a person, but the main focus is on certain problems that a person experiences at one time or another. In this sense, he overcomes various identity crises during his life [1].

The development of E.Erikson's theory was carried out in the direction of its empirical verification [18]. In this regard, we can cite examples of J. Marcia and M. Friedman's status model of identification [415, 416] and E. Waterman's concept of the value-will aspect of personality development [1-510]. In these works, the study of identity is carried out in two interrelated directions. The first direction has a procedural character and is characterized by the process of formation and existence

of identity in a person according to its content. The second direction has a substantive character, and according to its content, it is manifested in the discovery of such qualities as the uniqueness of goals, values, and beliefs in the personality of an individual.

Summarizing the above-mentioned works of sources related to the problem of self-identification in psychoanalysis, it can be noted that the development of the problem of identity as an object of scientific analysis within the framework of the psychoanalytical approach can be recognized in the following important aspects.

- identity is considered as an important element of the personality structure existing in terms of subjective time, which occurs as a result of successful ego synthesis and re-synthesis during human life;

- identity has a unique structure that combines individual, personal and social characteristics (constitutional tendencies, basic needs, natural inclinations, abilities, important identities, effective protection; successful sublimations, permanent roles);

- the main components of the identity consist of structural components such as goals, values, beliefs, which show the unity of the activating, evaluative and semantic functional meaning of the identity;

- characterizes the dynamic nature of the identity process presented in models of identity development at different levels;

- personality formation is not a single action, but a series of interrelated stages (choices). The formation of personality is carried out in the process of understanding and accepting certain information about oneself, as well as making an independent decision about what will happen;

- in psychological studies, two aspects of the identity of a person are emphasized: personal and social. Individual identity has been the focus of more psychoanalysts, while showing that it is connected to and partially refracted through social relations;

- the identity is considered in the context of values, goals and other meaning-forming components of the personality, as well as the reflection of the identity in its own structure, so it can be relatively positive and negative, more or less problematic personality. At the same time, identity can be both positive and negative, respectively.

Thus, within this approach, social identity takes a subordinate position to personal identity, that is, the social characteristics of a person are refracted through the prism of the dynamic organization of needs, beliefs, and individual history.

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