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**SELF-REFLECTION AND SELF-REALIZATION OF THE  
MODERN STUDENT.**

Abstract: due to the fact that the phenomenon of self-reflection and self-realization is relevant today, it makes sense to understand its nature in order to understand what psychologists are dealing with.

Keywords: psychology, self-reflection, self-realization.

Much attention to the concept of "self-reflection" on the part of representatives of various Sciences is determined by the dialectic of social life, the actual need of the individual for self-realization and self-esteem. "Self-reflection" as a concept can be traced in the works of Aristotle and Plato. Subsequently, this definition is used in the works of later philosophers, in particular Hegel, R. Diderot, R. Descartes, I. Kant, J. Locke, A. Leibniz, L. Feuerbach, B. Spinoza, F. Schelling, and I. Fichte. As well as in the research of more modern philosophers and methodologists, such as M. Bakhtin, Zinchenko, G. S. Hesse, V. Shchedrovitsky as well as in the theoretical developments of individual and analytical psychology (A. Allport, Z. Adler, K. Jung, V. Freud, E. Fromm, etc).

As the process of education became more humanized, Russian teachers and psychologists (S. Bodalev, B. Ananyev, L. Vygotsky, V. V. Davydov, Vulfov, V. Zagvyazinsky, S. Rubinstein, A. Leontiev, D. Elkonin) also became interested in "self-reflection". In order to find out the true essence of reflexive skills, it becomes necessary to subject the concept of "self-reflection" to a

comprehensive analysis, as well as to consider existing approaches to the study of this phenomenon.

Despite the five-century history of the concept of "self-reflection", it has not lost its current stability [16].

"Self-reflection" in the broad sense of understanding is reasoning, understanding, self-knowledge, self-analysis of personal activity within the framework of a system of relations with the world where a person is located. For example, in English there is a term "to reflect upon", which in translation from English is understood as "to reflect on ..." [9].

In philosophical science, the concept of "self-reflection" in the beginning was perceived as a process of self-reflection of the individual about problems related to their own consciousness. The concept of "self-reflection" was introduced to science by R. Descartes, who fundamentally developed a rationalistic theory related to self-consciousness against the background of the analysis of consciousness as a part of thinking. R. Descartes in his work "Conversation with Burman" expressed the following idea: "to be Aware is to think and simultaneously reflect directly on one's own thinking " [3]. He identified self-reflection with such a category as the ability of a person to focus directly on the content of their specific thoughts, completely abstracting from the external material world [11].

The Philosopher J. Locke predestined this concept as a source of some special knowledge, in which the individual's observations are directed directly to the internal actions of consciousness, while the sensations contain the object of external things. In this conclusion, the philosopher draws a line between the concepts of "reflex" and "self-reflection" and thus defines self-reflection as a special source of knowledge that arose from internal experience. Subsequently, the interpretation of self-reflection began to be presented as an axiom of introspective psychology, designed to consider self-reflection as a way of observing directly mental acts. In the works of I. Kant, self-reflection began to

acquire epistemological forms in the context of his understanding as a form of knowledge [7].

N. V. Demchenko self-reflection is understood as " the Principle of real human thinking, which directs it to the awareness and understanding of its own forms, as well as prerequisites. Personal and objective consideration of actual knowledge against the background of a critical analysis of its content, as well as methods of cognition, involves the activity of self-knowledge, which can reveal the inner essence and specifics of a spiritually minded individual" [5, p.90].

Self-reflection in psychology is considered as a process of self-knowledge by the subject directly of his inner world and in General the state of mental processes. The phenomenon of self-reflection is not only a certain knowledge and understanding of oneself, but also the establishment of a circumstance that determines the degree of its perception and understanding by other people against the background of an emotional reaction, as well as cognitive representations. According to G. P. This "process appears to be a mutual, mirror self-reflection between two subjects, the main content of which is considered to be the reproduction of personal characteristics of each other" [14, p. 76].

According to Rubinstein, it is precisely through the presence of self-reflection that an individual acquires the ability to perform actions related to managing activities, as well as achieving goals. The appearance of self-reflection as a phenomenon is caused by life itself, thanks to which human activity takes the form of its indirect interaction with the world of things against the background of a certain refraction of external influences determined by the specifics of the subjective world of the individual. At the same time, self-reflection is perceived as "an internal condition that is actually included in the overall effect, mediated by a natural relationship between external and internal factors" [10, p.351].

According to G. p. Shchedrovitsky, self-reflection can be considered as a certain phase of educational and cognitive activity, which appears in a situation of a certain roughness (contradictions) of the possible and necessary. Self-reflection is presented as a pattern and conditions for its creation and development. The presence of such an active phase determines the possibility of preserving the integrity of this phenomenon against the background of the possibility of correcting the content of the elements of its activity [1].

Effective formation of activities related to educational ethical activities determines the need to develop a reflexive position of the individual, meaning a real increase in the level of conscious implementation of certain activities, as well as the ability to answer questions about how, what and why he does it. In General, an activity that is performed independently cannot take place without its awareness.

Approaches to understanding and defining the concept of self-reflection in scientific circles are different. For example, K. Vazina considers self-reflection as the main element in the system of activity, which performs the most complex function related to self-regulation of a person in the world of things. According to her view, self-reflection occurs when there is a deviation from the generally accepted pattern-the norm of an individual's activity, during a period of awareness of dissatisfaction with personal activity. Self-reflection can block old patterns of activity and at the same time open up opportunities for finding new ways of thinking and acting [4].

Researchers V. Slobodchikov and E. Isaev understands self-reflection as an initial category in the complex analysis of the problem of consciousness. In their opinion, self-reflection in the sphere of individual consciousness may well act as a cardinal method for solving problems related to the main contradiction "consciousness in General", as well as the contradictions defined between the transcendental and naive consciousness. The analysis of problems of

consciousness is associated with the study of the phenomenon of self-reflection as the semantic center of almost all human reality [6, p.199].

The prospector G. Granatov considers self-reflection directly in the context of the complementarity method in the system of pedagogical thinking. According to his approach, pedagogical thinking is a thinking in which knowledge and self-knowledge do not mutually exclude each other, but on the contrary, so the knowledge of the essence (concept) of any objects is merged with the self-knowledge of a person [13]. It proceeds from the principle of complementarity developed by N. Bohr, where self-reflection and knowledge are absolutely not opposed, but on the contrary mutually complement each other in the aura of a single continuous process. Only one knowledge is powerless, self-reflection in turn is pointless, but in a joint symbiosis they are able to develop a real competent professional who really wants and knows how to work [8].

No less interesting understanding of self-reflection is the conclusion of V. Belikov, who considers this or that activity as a reflexive activity that is subordinate to consciousness. The researcher considers it impossible for self-reflection to exist outside of consciousness, which clearly implies the presence of intelligence" [11].

In our research, we rely on the approach put forward By G. Shchedrovitsky, which presents self-reflection as a mechanism aimed at mastering the conditions associated with the identification of new ways of activity in the individual, as well as new abilities. Analyzing the content of this mechanism, the researcher expresses the opinion that "for the real appearance of certain new means and methods for any acts, it is necessary that the act itself be presented as a subject of special research with an obvious direction of another, new secondary activity" [2, p.73]. In other words, there should be a self-reflection that determines the initial activity. In this connection, it should be noted that self-reflection is somehow inherent in the individual, as well as

consciousness, the ability to feel, memory, intuition, etc. Psychologists, physiologists, and philosophers have traditionally shown a clear interest in this approach. In recent years, due to the increasing trend in the development of humanism, research has been conducted related to the pedagogical aspects of self-reflection.

Based on the stages of formation of the individual's self-consciousness, the following forms of self-reflection began to be distinguished: foresight, recognition, comparison, transcendence, synthesis. In addition, on this basis, a separate group of studies in the form of pedagogical and cognitive self-reflection began to be identified [8].

Of particular theoretical significance in the context of our research is the problem of the relationship of professional activity directly with self-reflection, which is really aimed at the overall development of self-awareness, orientation and understanding in the actions of the individual, due to self-organization, movement through self-knowledge and self-analysis. And the true identify of his condition, which is determined by internal mental provisions, your mental activity just as the holistic "I" (personal self-reflection), including through understanding (analysis) individual activities partner collaboration, and mutual self-reflection actors (interpersonal self-reflection) with direct access to the reflexive position of a man professional.

The direct relation of creative activity to self-reflection is a proven fact on the part of many philosophers and psychologists, such as Ya.Ponomarev, V. Davydov, and others [12; 15]. Some philosophers point to the fact that self-reflection absorbs both heuristic and critical sources, the reason for which is that self-reflection, as a scientific category, is the source of new knowledge.

Self-reflection, being aware of the unconscious as well as knowing the unknown, is determined by the vision of a specific subject of knowledge, determined by its content and methods of knowledge. The main feature of self-reflection is its orientation to a particular professional activity, which must be

understood as a certain direction of thinking, for example, a teacher on himself, on his personal processes related to the assimilation of social and professional experience, as well as on the awareness of the necessary structure of activity, and, ultimately, on the results.

If self-reflection is a chain of internal doubts and self-reflections caused by life problems, surprise, difficulties, or the search for answers to emerging problems, then self-reflection of a specific educational activity is an internal activity that is determined by its personal relationship, the capabilities of its "I", as well as the requirement of educational activity in combination with existing ideas about the solving problem. Regardless of the form, educational activity, being a creative process, becomes impossible without self-reflection, without search, self-assessment, as well as their own learning experience, as well as real and imaginary.

The reflexive position is represented by the so-called reflexive output, which directly concerns the educational activity against the background of a special subject of analysis, as well as the understanding of the behavior of the student. In this regard, it should be noted that the mechanism of real formation as well as the development of self-reflection in the process of personal education is determined by the collective nature of educational activities against the background of the student's self-assessment in the learning system and comparison with other students. The analysis of pedagogical and psychological literature reveals the rational significance of self-reflection in the development of both an individual and an integral social community. Self-reflection, depending on the essence of the tasks associated with life activity, first of all leads to a holistic view of the content of the intended goal, as well as ways and means of action, as well as a critical attitude to yourself and your activities that are feasible in the past, present, and future. In addition, self-reflection makes the individual a direct subject of its activity [5, p. 90].

Taking into account the above information, it becomes possible to identify approaches to identify the categories of "self-reflection" in relation to modern pedagogical action, such as:

- self-reflection determined by the form of reality;
- the mechanism of the process, which is determined by the assimilation of new ways of action within the framework of self-reflection;
- the principle of thinking, understanding, self-knowledge, awareness, and self-analysis of the individual's inner world within the framework of self-reflection.

In pedagogy, the problem of self-reflection has been studied very little. Permanent developing, self-reflection has undergone a number of changes, subjected to analysis from the perspective of different fields of science. Self-reflection, as a concept, is currently widely used in a variety of contexts, which has led to an ambiguous understanding of the true content of this phenomenon.

If in previous years research was devoted to the need to prove the significance of self-reflection, now the stage of understanding concepts directly inside self-reflection, a thorough study of self-reflection at the methodological, theoretical and practical level, as well as their possible intersection. This fact is a clear confirmation of the relevance of our research.

In our research, self-reflection is considered from the point of view of pedagogical activity within the framework of the relationship between the teacher and the educational activity of students. For the most part, self-reflection is understood as a component of thinking focused directly on self-awareness in the General system of cognitive activity, as well as interpersonal communication.

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