

On the Theoretical Analysis of the Problem of Empathy in Modern Psychology

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ABSTRACT

In our country, a number of activities have been carried out in the field of youth policy. In the past time, a wide range of tasks have been set for comprehensive support of young people, protection of their rights and legal interests, selection of ambitious young people who are able to take responsibility for the future of our country, and a special system has been created.

Today, world experience has already proven that great changes cannot be achieved without paying attention to education. Therefore, creating facilities for quality education of our youth in New Uzbekistan has become one of the important requirements for the representatives of this field. The changes made in the school sector imposed a number of tasks on school psychologists, like all teachers. Now, depending on the number of students, two or more psychologists work in schools, which has created an opportunity for representatives of this field to approach each student individually. This master's thesis is called "The manifestation of empathy in adolescence and its psychological characteristics" because it is aimed at identifying and developing empathic characteristics of schoolchildren of adolescent age.

In the psychological literature, the concept of empathy became widespread in the 50s of the 20th century, and at that time, scientists used the word "sympathy" in a wide sense, such as understanding, sensitivity, and emotional partnership.

There is still no generally accepted understanding of the problem of empathy in psychology. Among the researchers, there are differences in the analysis, structure, analysis, approaches to systematization, mechanisms of emergence, and also in clarifying the meaning of this concept.

The study of the problem of empathy has a long history and is included in the scope of ethics and aesthetics of philosophy and is defined as follows: "Empathy is a form of rational-emotional-intuitive reflection of another person in the mind."

Expressing one's attitude in response to the emotional behavior of another person in emotional processes is called empathy, and the science of psychology defines the term empathy as the internal identification of oneself with another person, in short, the ability to sympathize. People with high empathic characteristics are called empaths.

The German psychologist W. Wundt equated empathy with simple assimilation processes and

explains his views on empathy as follows: "Empathy is a type of perceptual process that conveys to the object some important mental content and emotions." it is distinguished by the fact that it is entered with the help of and thus the object is introjected, this content is assimilated due to its specific adaptation to the subject. It connects the object to the subject in such a way that the subject, so to speak, feels himself in the object.

Later, Wundt's compatriots, psychologists and physiologists E. Stein and E. Husser, touched on the topic of empathy during their research and gave the following definition: "empathy is experiencing another consciousness experience and phenomenological state, basing the ontology of another."

Carl Rogers, a famous American psychologist and one of the founders of humanistic psychology, described empathy as a way of existing with another person. According to the scientist, empathy is the concept of entering the inner world of another, feeling like one's own place in it, being sensitive to changes in emotional meanings that are constantly occurring in another person. #39;

Again the outstanding psychologist of his time K.G. Jung saw the essence of empathy in the projection of subjective content. According to him, the essence of empathy is subjective projection. Its meaning is to be able to see oneself in the previous unconscious action. This object to a certain extent destroys the partial activity of the self and thus adapts to the perception of the subjective content of the empathizer. Jung saw empathy as an extroversion, adaptation and defense mechanism.

Although the opinions of scientists do not contradict each other, there are differences in definitions, and another group of psychologists, J. Mayer and P. Salovey, describe empathy as the ability to identify other people's feelings, works of art, etc. ; Scientists say that it is the ability to distinguish between right and wrong or honest and unethical expression of emotions. This is a very interesting definition, empathy involves awareness of the accuracy and honesty of expressed feelings, rather than evaluating a database. It shows the level of deeper interpretation of another person's feelings.

Adler gives several examples from everyday life that are typical of the state of empathy. In these examples, it is characteristic that the voluntary nature of empathy and its connection with the motor reactions that are deeply embedded in us are manifested. "Empathy is so strong that we make involuntary actions to protect ourselves, even if we are not personally threatened: everyone knows how people unconsciously react when someone lowers a glass! ... There are few people who can observe human labor. When the windows of a tall building are washed without trembling from fear, when the speaker loses his train of thought and cannot continue his speech, the whole audience feels uncomfortable and embarrassed."

The greatest Russian psychologist S.L. According to Rubinstein, the "soul" of a person is connected with his human relations with other people. He explains it as follows: it is completely determined by what kind of human relations a person strives for, what kind of relations he is able to establish with other people. The psychological analysis of life, aimed at revealing human relationships with other people, forms the core of real psychology. The essence of empathy as a personal characteristic has been constantly revealed by the leading psychologists of the 20th century.

Many phenomena, such as the process of communication, interpersonal perception, the mechanism of socialization and inculturation of a person as a method of psychotherapy, are considered as concepts in the study of the phenomenon of empathy. Some researchers interpret empathy as an emotional process, while others interpret it as a cognitive, intellectual process. And in our scientific work, we followed the interpretation of empathy as a holistic emotional-cognitive process that includes human, nature, culture and art objects.

Above, we considered the definitions of the concept of empathy by many scientists. During the study of the emotional sphere of individuals, scientists deeply analyzed the emotional behavior of a person, while studying the level of change (increase or decrease) of such behavior in different age periods, they came to the conclusion that the emotional-emotional sphere of individuals consists of complex turns. At the same time, they wrote down interesting thoughts from each other about the concept of empathy in individuals within the emotional-emotional field. Thus, in understanding the phenomenon

of empathy, it can be seen that the ideas put forward by researchers contradict and complement each other. Many studies show that empathy creates and develops positive attitudes, altruistic behavior and the ability to pay attention to the inner world of other people. Based on this, it can be emphasized once again that empathy is one of the main structural elements of the emotional sphere of a person.

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