DYNAMICS OF THE DEVELOPMENT OF SOCIAL MATURITY AND FEATURES OF THE PSYCHOLOGICAL WELL-BEING OF STUDENT YOUTH

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Abstract. This article analyzes the dynamics of the formation of social maturity and the characteristics of the psychological well-being of student youth. The general idea of human well-being has existed since ancient times. It was associated in various ways with other concepts, such as "happiness", "satisfaction", "quality of life" and was the subject of reflection by the earliest philosophers. The category of psychological well-being, which appeared relatively recently, serves as the object of research by domestic and foreign psychologists and sociologists. However, there is still a need to study the relationship between various concepts that characterize the positive functioning of the individual, highlighting areas of their intersection and differences in order to ultimately have a clear understanding of the structure, quality and essence of well-being. There is also a need for psychological practice to possess a meaningful theory of personal well-being and the resulting methods of working with psychological distress.

Key words: social maturity, personality, psychological well-being, youth, methods, abilities, psychology.

Introduction. The concept of well-being and happiness has a long philosophical background and a fairly short psychological history. Psychological well-being, as a subject of scientific research, has become widespread in psychology since the middle of the last century. Interest in studying the problem of psychological well-being of the individual coincided with the emergence of positive psychology - a direction that suggests paying attention not to the study of mental disorders and diseases, but to the resources and potential of the individual, its positive functioning [5]. The main idea

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of positive psychology is that it is not enough to free a person from unpleasant symptoms and problems for him to feel prosperous and happy, and that the study of the patterns of optimal, prosperous life and activity should constitute a separate field of psychological research [1].

Psychological well-being, according to researchers [3], could become a universal, generalizing concept in the understanding of a healthy, harmoniously developed personality, and the concept of "psychological ill-being" could become an intermediate construct in the dichotomy "health - illness." Thus, the structural model of psychological well-being by K. Riff [5] comprise the following parameters: self-acceptance (awareness and acceptance of all sides of one's personality, a positive assessment of oneself and one's life as a whole), personal growth (the desire to develop, learn new things, a sense of one's own progress); autonomy (the ability to withstand social pressure, independence in assessing oneself and one's behavior, the ability to self-regulate), competence in managing the environment (the ability to achieve what one wants, the ability to overcome difficulties in achieving one's goals); positive relationships with others (the ability to establish long-term trusting relationships, the ability to empathize, flexibility in relationships with others), the presence of life goals (experience of the meaning of one's life, the values of the past, present and future).

Literature review. The theoretical foundations for understanding and studying the psychological well-being of an individual were laid in the works of N. Bradburn, E. Diener, K. Rieff, A. McGregor, L. Little [1]. The authors considered psychological well-being as one of the main components of psychological health, the basic indicator of which is the dynamic balance of positive and negative sets of emotions. According to Bradburn, the dominance of positive, joyful experiences over negative ones indicates well-being and satisfaction with life [6]. E. Diener, developing the ideas of N. Bradburn, includes in the structure of psychological well-being, the emotional state of the individual and a subjective assessment of satisfaction with one's own life [4]. Having analyzed various indicators of psychological health, A. McGregor and L. Little proposed to consider "psychological well-being" as a construct that includes two elements – happiness and meaningfulness. Moreover, by happiness the authors understood life satisfaction and positive emotions, and by meaningfulness - connectedness, life goals and personal growth [14]. Within the framework of the theory of self-determination, R. Ryan and E. Deci identified such components of psychological well-being as autonomy, competence and connections/relationships [7].

K. Rieff, based on the ideas of N. Bradburn and M. Yagoda's ideas about the six-component structure of psychological health (self-acceptance, accurate perception of reality, autonomy, competence, growth and development, personality integration) [5, identified 6 components of psychological well-being: self-acceptance , positive relationships with others, autonomy, environmental control, purpose in life and personal growth [3].

In Russian psychology, the phenomenon of "psychological well-being" began to be actively developed in the 90s of the XX century. The structural components of psychological well-being and its influence on the development of a person's life path

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were studied by M.V. Buchatskaya M.V. Kapranova, A.V. Voronina, T.D. Shevelenkova, P.P. Fesenko and others M.V. Buchatskaya and M.V. Kapranov, found that psychological well-being is one of the significant criteria for the competence of students of various specialties as future professionals, and its structural features make it possible to determine the directions of effective psychological and pedagogical assistance [1]. A.V. Voronina proposed to consider the psychological well-being of an individual as closely interconnected hierarchical levels (intentions) - psychosomatic health, social adaptation, mental and psychological health, which are formed in the diversity of human life. Each next level, according to A.V. Voronina, allows a person to look at himself and the world around him in a new way, contributes to the growth of his creative activity, allows him to realize new ways to realize his plans [3]. It is worth emphasizing that the study of the structure of psychological well-being has been and remains one of the fundamental directions in the development of domestic models aimed at psychological and pedagogical assistance to various age and social groups [2]. Modern psychological science has sufficient data on the specifics of the formation of psychological well-being at different ontogenetic stages among representatives of various social groups [6]. It should be noted that the specifics of the psychological well-being of persons suffering from various types of addictions have been poorly studied.

Results and discussion. Modern youth from a socio-psychological point of view is a unique phenomenon. The analyzed stratum of our society was formed at the junction of two largely contradictory eras - the past, Soviet socialist and modern, Russian, associated with the process of forming a society with a so-called market economy [6].

The post-Soviet period of development of our country, on the contrary, is characterized by instability in the development of all spheres of social life. Accordingly, the life of an individual is also unstable. The state does not provide almost any guarantees at the present time; therefore, the success or failure of an individual's life path depends on his own efforts, on the ability to quickly adapt to changing circumstances. This phenomenon, naturally, left its mark on the process of formation of youth as a certain social cross-section of society, caused great variability in the personal attitude of young people to today's life, and led to a revision of young people's life values and their own principles [2]. The socio-economic development of post-industrial civilization at the present stage causes a social need for "multidimensional" creative individuals and determines a radical revision of views on nature, society, state and man [1].

Currently, youth as an object of study leads among other age groups. The authors of the work "Sociology of Youth" note: "... more than a third of all sociological research conducted in our country, in one way or another, touches on the problems of youth. This is not surprising: after all, it has long been clear that society should, first of all, focus on young people, because they are the future. The social appearance of young people reveals the features of the future social reality of Uzbekistan" [3]. Many modern popular science publications also pay attention to the growing attention of society to young people, to their problems and interests. After

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all, it is young people who are the most mobile, energetic and actively developing part of society.

It is during the period of adolescence and youth that a reassessment of values occurs, acquaintances are easily formed and friendships are built, families are created; The leading activity is professional study and/or professional work [7]. Thanks to the active development of these types of activities, young people energetically master social norms of relationships between people, and also sensitively internalize professional and labor skills1. This age, as noted, for example, by Bradburn N., is characterized as "stable conceptual socialization, when stable personality traits are developed" [4]. So, and this is very important, in youth all mental processes are stabilized, the personality acquires a mature character.

However, in the modern period of socio-economic development of society, young people find themselves in conditions of ongoing value instability of public consciousness. At present, there are no longer ideals that were in demand in the past, but new guidelines have not yet been found that are adequate to the changes taking place in the country and in the world for the upcoming development - professional, personal, national self-determination.

Ignoring by a certain part of young people the system of social values and prohibitions is not only a manifestation of the conflict of generations, but also a consequence of crisis phenomena in our country - a certain derivative of the transitional state of public consciousness. This kind of socio-psychological collective state is designated by the concept of "anomie". Anomie is understood as "...various types of violations in the value-normative system of society, such as a value-normative vacuum.; low degree of influence of social norms on individuals, ineffectiveness of their influence as a means of social regulation of behavior; instability and vagueness, and sometimes inconsistency of regulatory requirements; the contradiction between the norms defining the goals of activity and the norms regulating the means of achieving these goals" [2]. Anomie gives rise to a cynical and irresponsible attitude of young people towards the law, determines ignorance of the requirements of public morality, leads to an increase in crime among young people, to disorientation in choosing a life path, to a decrease in the social status of the family, and to neglect of moral values [7]. Therefore, today it is very difficult for young people to identify and internalize the norms of "adult" life.

Modern youth should not only adopt the skills and abilities that previous generations possess, but also develop the knowledge, skills, and abilities that older generations do not possess, since the fundamental transformations of modern society require new skills, new abilities, and new knowledge from the younger generation. Along with this, the modern stage of social development of society has shifted the psychological and activity boundaries of all ages towards an earlier onset of maturity. This occurs due to many formal characteristics, however, at the same time, social infantilism among youth and young people is paradoxically increasing [3]. However, in contrast to the relatively recent past, society applies the term and approach "already adults" to young people (who have just graduated from universities). In this regard, the importance of youth and youth increases both for individual development and for the development of society as a whole: D.I. Feldstein and others [6]. At the

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present stage of social development, traditional institutions for the socialization of youth - family, school, youth organizations - have largely lost their positions. Socialization institutions are currently experiencing a state of anomie, which contributes not to socialization, but to the desocialization of young people.

The most important task of the education system is the formation of a worldview - a system of social and moral beliefs of people, which is especially important for young people. The worldview must be, on the one hand, stable, and on the other hand, flexible - adjusted depending on the requirements of a constantly updated environment [6]. Another important task of the education system is the transfer of knowledge, skills, and experience of previous generations to emerging generations. Consequently, the education system must form a certain normative ideal. In reality, the education system in modern Uzbekistan to a greater extent implements the educational function and, to a lesser extent, the educational, socialization, and "human-creative" function. This is probably due to the fact that at the moment there is no single education strategy responsible for shaping the worldview of young people.

The social space around them (micro and macro society) has a significant influence on young people's perception of the world. The family remains the microsociety where boys and girls feel most calm and confident. Life prospects, including professional ones, are discussed with parents. In addition, adolescence is the culminating phase of the process of personal development in which interaction with parents shapes the psyche and behavior of the young person in a way that prepares or does not prepare him for life outside the parental family and for creating his own family.

Taking these facts into account, we can talk about a crisis in the educational function of the parent generation, manifested in the inability of parents to prepare their children for life in a changed social environment. The disruption of generational continuity is due, firstly, to the fact that the parents of modern young people are often carriers of the values of the Soviet period, which do not always correspond to the values of the new time, and secondly, with age, the ability to quickly adapt to innovations decreases, therefore, adults learn new things more slowly than young people. There arises, as Deci E. L. and Ryan R. M. note, "a historical discrepancy between the older generation and the changing tasks of modern times" [5].

In adolescence and young adulthood, the psychological dependence on adults characteristic of the previous stages of psychoontogenesis is almost completely overcome, and the independence of the individual is asserted. Rich communications with peers become significant, in relationships with whom, along with the preservation of collective-group forms of communication, the importance of individual contacts and attachments increases: I.S. Kohn, N.N. Obozov, A.A. Rean and others. Thus, we can say that the most important role in the socialization and formation of the personality of modern young people is communication with peers, the media, and so on, since the education system (including higher school) does not adequately cope with the socialization function , and parents of young people also often do not serve as an authority for them [3].

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Here I would like to draw special attention to the fact that the object of our research is young people - university students, therefore it seems important to identify the socio-psychological characteristics of "students" as "... a social group consisting of young people studying in higher educational institutions" [2]. An essential social feature of students is their "...closeness in the nature of their activities, interests, and orientations to the social group of the intelligentsia and specialists" [5].

From these positions, we can consider the student body as a socially organized group that has specific forms of interaction and communication: debates in seminar classes, joint diverse educational practice, student amateur activities, and so on. The student community has its own dynamics of development, based on a system of norms and values, which has a strong impact on each member of the student body.

It is during the period of adolescence and young adulthood that the search for a life partner and like-minded people becomes relevant, the need for cooperation with people increases, connections with one's social group are strengthened (or destroyed), and a feeling of intimacy appears in interactions with some people. [1]. Choosing a suitable partner for personal relationships is a difficult task that can promote social integration, but maintaining deep interpersonal relationships and resolving problems that arise during their formation is even more difficult.

The specificity of student youth also lies in the fact that this social group is both a passive object of state care and an active participant in the social life of society. On the one hand, student youth act as an object of educational, cultural, educational care of society, and on the other hand, they are able to independently make responsible decisions and fully participate in public life. Such socio-psychological duality of this social group undoubtedly influences the formation of students' readiness for family life and affects the development of a certain moral complex - the individual's readiness to accept a new system of responsibilities in relation to his marriage partner and future children. This social phenomenon also affects the preparedness of young people for respectful interpersonal communication and cooperation necessary in the family [4, 2].

Conclusions. Currently, in the so-called civilized society, more and more people prefer not to get married at the very beginning of their relationship, and the number of young people seeking alternative forms of organizing their own lives is increasing. There is not only an evolution in the forms of marriage, but also the attitude towards marriage is significantly transformed. Such changes are largely related to the transformation of the sociocultural nature of the youth phenomenon.

The classic "youth phase" between the onset of puberty and full socioeconomic maturity has now changed. Young people reach biological and "civilizational" maturity long before they gain economic independence from their parents and acquire social maturity and psychological readiness for a full independent life, which includes full responsibility for their actions. Entry into working life is being "postponed" for modern young people, among other things, due to the lengthening of school and university education. Post-industrial society favors the early onset of adulthood - primarily in the area of consumption, as well as in sexual relations, at the same time, there is a "delay" in the onset of socio-economic maturity and independence [1]. If in the 1960s, as many psychological researchers note, early

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marriages took place (young people "fled" to get married), then in subsequent years (and especially in the last two decades) young people increasingly take a "wait and see" position in relation to marriage and family. The concept of a normative marriage with problems of dominance, intimacy and distribution of responsibility seems too heavy and obliging to young people today. Marriages without registration, independent life without a family, usually including so-called open relationships, "civil marriages" (i.e. the status of a second wife) and the like are alternatives to traditional marriage that have developed to date. Such forms of interaction offer easy, (psychologically and economically convenient, safe) opportunities for young people to get to know other people and themselves and make it easier to break existing relationships in case of failure. Thus, we can say that at the present stage, due to significant changes in the conditions of socialization of young people, the importance of studying this stratum of society is increasing. It seems important to highlight clear socio-psychological characteristics of young people as the most active part of society, experiencing the period of formation of psychosocial maturity, economic independence, and the stage of finding their place in the social structure of society. Thus, in our opinion, it is possible to talk about two clearly distinguishable approaches to understanding psychological well-being. The first is the definition of psychological well-being as an experience manifested in a subjective feeling of happiness, satisfaction with life, and personal integrity. The second approach defines psychological well-being as a resourceful state of the individual, including a set of components that characterize the degree of positive and full functioning. Accordingly, special attention is paid to the establishment of these components.

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