Theoretical analysis of the problem of human psychological health and socio-psychological characteristics of the subjective assessment of his quality of life.

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**Annotation.**

This scientific article is devoted to complex research, in which the psychological health of a person is increasingly recognized as one of the priorities of scientific knowledge. New trends in the development of our society are perceived as one of the basic values - human health, including his mental health. To solve this problem, it is necessary to study the important components of the mental health of a psychologically healthy person, as well as the quality of life and subjective perception, to conduct additional research in the field of the quality of human life.


However, it should be recognized that many important aspects of human health problems have not been sufficiently studied to date. Classical concepts and explanatory schemes that provide a limited (reductive) interpretation of the phenomenon of health, reducing all the variety of its manifestations to biological or psychophysiological models, are today recognized as incompatible with the modern level of physiology and the humanities. Man (OS Vasilieva, 1998; D.
Therefore, in a number of his works, he tried to fill the gap that had arisen, to identify new or less studied aspects and measurements associated with the main problems of human health.

The concepts of "physical health" and "mental health" are included in the definition of health by the World Health Organization (L.G. Tatarnikova, 1995; M.M. Kabanov, A.E. Lichko, V.M. Smirnov, 1983; A.N. Golik, 2000).

Radical reforms in our society, changes in all its spheres, as well as the lack of the desired stability and confidence, clear goals and prospects have become a powerful factor that negatively affects human mental health. According to the World Health Organization, by 2020, mortality from mental illness will almost quadruple, mortality from diseases of the nervous system and sensory organs will triple, and mortality from peptic ulcer disease will increase 5 times. According to the analytical bureau of the World Health Organization, 80% of people live in a state of constant stress. Long-term exposure to stress has led to a sharp increase in the number of mental and psychosomatic diseases, an increase in mortality and an unconditional decline in the quality of life.

The study of personal health problems (in particular, human mental health, the psychological component of the quality of life) is one of the priorities of Western psychology and forms the basis of an independent psychological discipline called Health Psychology. (V. Elderkin, R.S. Silver, H. Waitzkin, 1998; K.C. Schou, J. Hewison, 1998; U. Flick, 2000; J. Gordon, 1996; M. Murray, K. Chamberlain, 1998; R. Schwarzer, R Fuchs, 1995; H. Stam, 2000; S. Wilkinson, 1998). The need to expand and deepen scientific knowledge in this area stems from the medical and psychological needs of health care practice.

New trends in the development of our society are perceived as one of the basic values - human health, including his mental health. To solve this problem, it is necessary to conduct additional research in the field of mental health, study the important components of a psychologically healthy person, as well as the quality of
life and characteristics of subjective perception, and assess the quality of human life.

Mental health is one of the most hotly debated issues in psychology, theoretical and practical psychotherapy, and psychiatry. The concept of "mental health" has been formed in the views of many scientists since ancient times. He was interested in the philosophers Alcmeon, Cicero, Epicurus, psychologists of different schools and directions: Z. Freud, A. Adler, C. G. Jung, F. Perls, A. Maslow, W. Frankl; among local researchers, this problem was solved by P.B. Gannushkin, A.E. Lichko, T.F. Akbashev, V.I. Belov, B.S. Bratusem and others. However, despite numerous theoretical and practical developments in the field of health, today this area is still poorly understood. The versatility of this phenomenon and the variety of approaches to its study still do not allow us to give an exhaustive description, to single out a sufficient and at the same time a minimum set of its components, to develop reliable assessment criteria.

**Mental health level.** The content of this concept largely depends on the historical period, the socio-economic structure of society, nationality and social origin of the individual, morality and many other factors.

In any social practice, directly or indirectly related to human health, a specialist inevitably faces key questions: what is health and what is the most general definition of a disease? Today we may not be able to find a definitive and very precise answer to this question.

The concept of "health" is distinguished by its complexity, uncertainty and heterogeneity (you can find synonyms for heterogeneity: diversity, complexity, diversity, plurality, multiculturalism, and so on). Despite the obvious simplicity of the concept of everyday life, it reflects the fundamental aspects of the biological, social, mental and spiritual life of a person.

For a long time, the problem of health was almost not considered in psychological science. Twentieth-century psychology focused on the anomalies of human nature and on such phenomena as suffering, interpersonal conflict and
crisis; however, human mental health is rarely studied in depth. Only in the second half of the last century, mainly in the field of humanistic and transpersonal psychology, the efforts of the greatest scientists (G. Allport, A. Maslow, K. Rogers, S. Grof and others) were united.

**The basics of the full functioning of the psyche and the systematic development of psychological ideas about health.** Later, in the general collection of psychological sciences, health psychology was identified as a scientific and practical area of study of sociocultural and socio-psychological health problems.

Currently, the most relevant object of research in psychology is also "psychological health" (Kaznacheev V.P., 1991; Eidemiller E.G., 1990; Harkin V., Groisman A., 1996; Dubrovina I.V., 1998; Vasilyeva O.S. 1999; Shuvalov A.V., 2000). and others), “emotional health” (Tarabakina L.V.), “social health” (Sokovnya-Semenova I.I., 1997; Saiko Yu.P., 2000; and others). For a meaningful analysis of the problem of mental health, it is necessary to systematize research approaches to understanding mental health, its sources, criteria for assessing the level, factors affecting the state; as well as the selection of psychodiagnostic tools that allow recording the level of individual indicators of a person's mental health, a review of authoritative theoretical and practical solutions and concepts emphasizes the features and patterns of mental health.

His interest in research in this area of Russian psychology dates back to the last decade of the XX century. Concrete attempts to fill the "gap" and revise the theory of personality based on the latest concepts of mental health are now being made by the largest Russian scientists: B.S. Bratus, V.Ya. Dorfman, E.R. Kaliteevskaya, Yu.M. Orlov, D.A. Leontiev and others. The works of these researchers demonstrate the synthesis of natural and humanistic approaches to the problem of human mental health, values and spiritual and life directions, the spiritual and moral dimension of a person. the determinants of its successful development have been studied.
Another area that develops and significantly complements the problem of mental health is a large number of scientific works devoted to the study of the influence of socio-psychological and sociocultural factors on human health (K. Horn, E. Fromm, G.S. Sullivan).

The authoritative definition in the social sphere can be defined as: "Health is the normal state of a functioning, intact organism" or "the correct, normal functioning of the organism". Based on this logic, on a broader scale, mental health is the normal functioning of a properly functioning, intact psyche or the normal functioning of the psyche. However, these criteria, apparently, are not enough to describe the phenomenon under study as fully as possible. Studying the nature of mental health requires detailed consideration of many of the components of this phenomenon.

Determining the conditions, boundaries, determinants of mental health is a very difficult task, because the universality of the original concept is mental health. In trying to define this category, it is worth considering the definitions of mental health that have been known so far, as well as the different approaches and opinions about which person is considered mentally healthy?

Using the terms "normal person" (which means adequate, healthy), "normal, healthy psyche", speakers use various words in this context as synonyms. There is often an identification of the concepts "healthy" and "normal". Using these words, this means that if a person is healthy, then he is normal (from the point of view of the functioning of mental structures), and vice versa, if he is normal, then he is healthy. The next idea, which seems to be important, stems from the first logical one - the obligatory existence of a certain norm that determines the conformity or deviation from the generally accepted mental norm.

It is the mental norm that is the fundamental division between health and disease in the most diverse forms and manifestations. However, practice shows that defining the concept of a norm means solving a very complex problem. The main reason for this is the diversity of humanity, which cannot be reduced to one
common character. Yet various spheres of humanity are striving to solve this multifaceted problem.

According to the general definition of the World Health Organization, health is not only a state of physical, mental and social well-being, but also the absence of disease and disabilities. The qualification structure of the health indicator (completeness) is a set of ideas about the norm.

The theoretical norm is a kind of database, standard, which allows you to analyze and evaluate the state of an object; The rule of thumb is one of the real cases of the object of study. The norm in medicine is an example of the correct (optimal) state and functioning of the human body. Historically, the category "health" has gone beyond the narrow medical concept. Thus, mental health issues (mainly related to psychological health) have attracted and continue to attract the attention of researchers in various fields of science and practice, combining different approaches to understanding and solving a problem. In psychology, sociology, philosophy, in addition to medicine, there are instrumental ideas about mental norms and criteria of pathology.

In the medical and psychological literature, mental health is considered as a state of mental well-being, which ensures the absence of mental phenomena associated with the disease, and the regulation of behavior and activities appropriate to the conditions of the surrounding reality. A logical mental norm is established using a logical criterion. A positive logical criterion is a descriptive set of mental health, negative or a syndrome is a set of symptoms of a mental illness.

The transformation of each of the meaningful and statistical methods of sorting mental status into mental-formal, narrow corporate theoretical definitions and specific features of the tasks of a particular type of professional activity. The most detailed analysis of the main theoretical approaches to the dichotomy "mental norm - pathology" is considered in the book by A. Maslow "Motivation and Personality" (1999). In psychological and psychotherapeutic practice, the most popular are the instrumental criteria of this statistical-adaptive approach: the norm

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is, firstly, what is established, and secondly, what is most adapted to the
environment. According to this approach, the behavior and lifestyle of people are
determined by the environment and are strictly conditioned by the existing
requirements of social order. Disagreement with current social laws in any form is
more than usual.

The statistical-adaptive approach has been criticized and harshly criticized
for many years (P.B. Gannushkin, 1964; B.S. Bratus, 1988). The main argument is
that the interpretation of a habit as a normal phenomenon lowers the idea of human
development to the level of adaptive, behavioral stereotypes. This one-sided
approach leads to the fact that ordinary behavior (even if it is moderate) is
qualified as an example of the norm, and the best manifestations of originality,
creativity, innovation and growth are automatically diminished.

The human psyche is historically the first (but incomplete) subject of
psychological science. From the point of view of materialism, the inner world of a
person is interpreted as a functional system of mental self-regulation as an object
of research. The mental norm, in turn, is considered as the optimal state and
activity of the system of mental self-regulation, characterized by a sequence of
internal and interpsychic processes (A.F. Anufriev, 1994). A mentally safe person,
like others, balanced and in harmony with the environment, is clearly not sick.

In recent years, the orientation of psychological research towards "similar
mental" content has been sharply criticized by psychologists themselves.
Traditional psychological theories, considering the mental apparatus as the final
object of research, "complement what makes a person a person, and ultimately
determine the mental picture" (A.I. Zelichenko, 1996, page 17).

Theoretical psychological constructions, made in the spirit of the positivist
scientific tradition, transformed human reality into a set of mental mechanisms and
abilities. Academic "mental psychology" was found to be less useful for
psychological practice purposes. Protests against science centered on the laws of
science have led many critics to critically understand empiricism and seek new
solutions. The most important trends in the development of the problem of mental norms were the expansion of the field of research on the nature of the psyche and the transition to an understanding of mental norms as a norm of development.

The results of many scientific studies of recent years, analysis of the practical experience of doctors and psychologists allow us to confirm that the basis of mental health is the comprehensive development of the human mental structure at all stages of ontogenesis. This is due to the recognition of the particular importance of the methodological principle of developing the problem of mental norms. The known approaches to the problem of mental health can be firmly connected with the interpretation of the general laws of the development of the psyche, the formation of its structures and functions. I.N. Slobodchikov and E.I. Isaev propose a complex of ordered paradigmatic foundations that determine the disposition of the classical ideas of psychologists about the nature of the human psyche and the laws of its development: naturalism, sociomorphism, epistemology, cultural studies and theology (1998). Each paradigm is the first theoretical framework for solving a potential mental health problem.

The conceptual structure of the relationship of naturalism is determined by the relationship "man-nature"; The theoretical scheme is analogous to the "organism-environment". The object of mental health is a person as the only individual with a psyche. The psyche is a developing functional organ that has a double simultaneous causal determination: in its qualities it is the result of biogenetic changes, and in its functions - the result of human adaptation to the environment. Mental state is a qualitative (qualimetric) characteristic of the adaptive function of the psyche - a product of internal and external factors of heredity: heredity and environmental influences. The mental state in its supernatural interpretation determines the standard of living of a person as an individual. The ideal specimen is a surviving individual adapted to environmental conditions and breeds.
The categorical area of sociomorphism is the relationship "man-society"; theoretical scheme: "personality - social structure". The object of mental health is a person as a social entity. Here natural, organic personality traits are only necessary conditions for the normal functioning of the psyche. It forms the basis of a person's mental structure, becoming socially coherent abilities. Mental abilities are manifested as a result of the implementation of a social program aimed at shaping the inner world of a person. The mental state determines the vitality of a person as a social person from the point of view of sociomorphism.

Gnoseologism is a private paradigmatic attitude that perceives the cognitive attitude of a person to the world as the primary, basic, determinant of any other relationship. Man in the methodology of epistemology is a thinking being; the object of mental health is a person of perception. Mental knowledge is interpreted through cognitive structures and mechanisms that provide an expanding interaction between the subject and the perceived object. Intellectual structures arise and develop in the processes of human life, which are determined by innate cognitive attitudes. The mental state is a product of the immanent reflexive function of the psyche. Mental state describes the formed subjective cognitive ideas (about the world, about others and about oneself), which can be flexible and incompatible (not working).

Culturology is characterized by a radical transition from individual ideas about a person to a personalistic definition: a person is a person. The concept of the norm goes back to the corresponding human dimensions. Mental state is the essence of personal predisposition that arises in the process of nurturing nature. An increase in the quality of life is associated with an increase in the personal principle. Personal existence is the responsible acceptance and observance of the highest standards of the common culture of humankind. Personalization of the norm in the traditions of the personality of a unique, creative, creative personality.

The conceptual structure of theology is revealed in the relationship "man-god". The paradigmatic approach of theology is characterized by a holistic view of
man. In man, a spiritual principle is taken as a starting point, which forms the basis of his existence in all dimensions of a person. Spirituality does not diminish naturally or socially; it is also not due to heredity or cultural influences. From the point of view of Christian anthropology, all of humanity after the Fall is inherent in the distortion (obscurity) of the original human nature. Sin is viewed as a mental illness, and the general formation of a person is possible through spiritual work aimed at overcoming the forces of sin. The vector of a Christian's life is serving for the salvation of others, and therefore for himself, the realization of his prototype - the image of God in an individual life. The object of the psychic norm is a religious person. Mental state is a measure of justice in a person's life. In the theological sense, a truly healthy person is a holy person.

In theoretical developments, Soviet psychology and psychiatry turned to the traditions of sociomorphism, as evidenced by the advanced fundamental rules of the social nature and development of the human psyche:

- the human psyche (phylogenetically and ontogenetically) is a product of development;

- mental development occurs in the process of assimilating the social experience accumulated by mankind, characterized by a general regularity of qualitatively qualitative socio-psychological replacement and the establishment of subordinate relations between them;

- The main condition for the child's mental development is his activity and communication with adults (as a translator of culture), the leading role belongs to the immediate developmental activity (P. Blonsky, L. I. Bozhovich, L.S. Vigotsky, V.V. Davydova, L.V. Zankova, A.V. Zaporozhets, V.V., I.S. Kon, A.N. Leontiev, B.D. Elkonin, M.I. Lisina, A.V. Petrovsky, S.L. Rubinshtein and others).

Within the framework of activity theory, "mental activity is viewed as a process that takes shape and develops. "Mental" ... exists ... as a process - living, highly dynamic, plastic and flexible, continuous, never completely given from the very beginning and, therefore, formed or produced, producing ... products or
results (mental images and situations), perception, concept, emotion ...) (88). This concept is formed as a result of the continuous interaction of the mental subject with the surrounding world, which itself is constantly developing in this interaction. The duration of the mental process is ensured by the close relationship between the conscious and the unconscious (cognitive and affective components of mental movement). This approach to mental definition was developed in the works of S.L. Rubinstein, A.N. Leontiev, A.R. Luria, L.S. Vygotsky, A.V. Brushlinsky, K.A. Abulkhanova-Slavskaya.

Among practitioners, the problem of normal mental development is actually not posed in such influential psychological trends as behaviorism and psychoanalysis. Theoretical models are abbreviated: mental life is explained by the replacement of complex psychological constructions with human essence (subconsciousness, character, cognitive structures, personality). Moreover, the concept of "personality" is often combined with the concept of "mental personality". The idea of simple and supernatural mental laws and tendencies is put through the relationship with the phenomenological level of the object (natural, social, cognitive person) and the level of determining foundations (natural, social, sociocultural).

Abbreviated ideas about the nature of human reality and the variety of factors that determine mental abnormalities, in practice, are interconnected in a limited objective analysis of the mental state and in the guiding principles of a specific strategy of etiotropic therapeutic intervention. The tactics of correcting the mental sphere is built by influencing the "main" (within the framework of this methodology) mental organ that determines human behavior.

Conflicting views on behavioral and psychodynamic approaches are interpretive and formal. They do not go beyond the discussion of the relationship between biological and social determinants of a person's mental state. However, only the specifics of a person's lifestyle are not taken into account. Psychological technologies based on psychodynamic and behavioral approaches have proven to
be in demand in clinical practice. In part, this refers to the methods of dialogue in human psychology.

Clinical approaches based on negative criteria of the norm define the boundaries of the field of mental disorders in the absence of obvious pathological damage to health. However, the specificity of the norm remains unclear. The growing interest in studying the healthy, productive person and the emergence of descriptive models of mental health can be seen as a specific response to this definition of mental health. A distinctive feature of the descriptive approach is overcoming the dominance of psychiatric terminology. It is being replaced by other concepts that reflect universal principles: the integrity of the individual, interest in the world around him, the presence of a life position, the ability to establish emotional connections, creativity, and so on.

B.S. Bratush, in particular, emphasizes the commonality of views of the majority of authors who use descriptive criteria in relation to a healthy person (1988, p. 13). Here the direction of humanistic psychology was most clearly manifested (S. Bueller, G. Alport, A. Maslow, R. May, K. Rogers, W. Frankl). The concepts of human nature presented by humanists contain not only ideas about the true mental properties of a person, but also about the reserves and forces of human nature, which in fact can be elusive, unrealized, suppressed or unclaimed.

A. Maslow emphasized the importance of understanding the distant frontiers of human development. Analyzing specific narrow professional attempts to define the concept of "mental norm", A. Maslow criticized them as ineffective. According to the new concept of A. Maslow's norm, each person, in addition to general characteristics, has an extremely important nature. He categorically rejects the behaviorists' ideas about the primitiveness of human nature, which is determined by external influences. A key component of mental health is the pursuit of self-awareness, movement towards the realization of individual potential. Psychopathology is the result of denial, despair, or the depravity of human nature.
This should be seen as something that prevents an abnormal and unhealthy person from realizing themselves.

According to S. Buller's theory, the most common criterion for mental health is the completeness and degree of self-realization, based on a person's self-determination. Self-determination is the ability to set goals that best match your inner self. Having these goals in life is a prerequisite for maintaining mental health. Contrary to A. Maslow's concept, self-awareness is not an understanding of meaning, but self-awareness. V. Frankl agrees with S. Buhler: "Only when a person can understand the meaning that he finds in the external world, he understands himself ...." Among the most quoted words of V. Frankl: “Just as a boomerang returns to the hunter who threw it, if it misses the target and the person returns to himself and misses his call, he turns his thoughts into self-consciousness ...” (1990, p. 49). V. Frankl sees the main reason for the decline in vitality and neurotransformation of his contemporaries in the loss of meaning.

The descriptive approach differs from others in the formulation of the problem: mental norm is seen as a feature, and not the absence of certain injuries and diseases. The undeniable value of the descriptive approach is coupled with the limitations in its implementation. Most of the definitions are vague, not always interconnected with the psychological categorical apparatus and therefore cannot be fully used by psychological science. Usually the theories of humanistic psychologists describe the ideal result - the mental norm that has become. Research by humanists (primarily A. Maslow and J. Allport) is characterized by a shift in attention to well-known, creative, progressive representatives of humanity. Reference to the essay Homo - recognized and perfect (according to the authors) human models - B.S. Birodar, "abbreviation".

List of used literature:


