

**HOW DOES THE RESEARCHER'S EGO AFFECT THE
PROCESS OF NATURAL AND HISTORICAL AND SOCIAL
KNOWLEDGE?**

Abstract: the article highlights the problems of choosing a creative team related to ego. The ego is a part of the human psyche, which is felt by him as "I", allows a person to perceive himself as a person, understand his interests and desires, set himself before himself. The ego is the moral axis of the human psyche, which is felt by him as "I", allows a person to perceive himself as a person, understand his interests and desires, set goals for himself and plan actions to achieve them

Key words: ego, self-esteem, self-determination, goal, interests, ability, creativity.

Introduction

It is important to mention that any personality is characterized by conscious volitional activity, which is based on rational activity [1]. "The fact that a person can have an idea of his "I" infinitely elevates him above all other beings living on Earth. Because of this, he is a person," I. Kant emphasized [2]. A person also manifests himself as a person when he purposefully realizes his creative potential, creating new material and spiritual values.

Modern science identifies three important factors influencing the formation of personality: genetic inheritance, cultural environment and life circumstances. As a result of the interaction of these components, a person as a person acquires a specific set of qualities inherent in him and only to him: corresponding needs, interests, temperament, abilities, motivations, goals, morality, etc. These individual characteristics of a person, which distinguish him

from other people, are formed largely under the influence of the social and cultural conditions in which he lives, which allows us to talk about the fundamental role of society in the formation and formation of personality, although it can develop both in accordance with generally accepted norms and contrary to them. And in this regard, we can talk about both positive and negative personalities [3].

The ego is a part of the human psyche, which is felt by him as "I", allows a person to perceive himself as a person, understand his interests and desires, set himself before himself. The ego is the moral axis of the human psyche, which is felt by him as "I", allows a person to perceive himself as a person, understand his interests and desires, set goals for himself and plan actions to achieve them. It allows us to separate ourselves from others, identify our interests and desires, and distinguish our own from others. Our ego, in fact, is what allows us to consider ourselves a person, to form some kind of idea of ourselves, to distinguish ourselves from other people and to feel our uniqueness. It is about him that we speak, using the pronoun "I" [4].

Materials and methods:

This includes empirical methods such as modeling, fact-finding, experiment, description and observation, as well as theoretical methods such as logical and historical methods, abstraction, deduction, induction, synthesis and analysis, as well as methods of heuristic strategies. The research materials are: scientific facts, the results of previous observations, surveys, experiments and tests; means of idealization and rationalization of the scientific approach.

Ego is a concept widely used not only in psychology, but also in religion, philosophy and various spiritual practices. In classical psychoanalysis, the ego is considered as a connecting element that ensures the interaction of the other components of the personality. It allows you to balance instinctual urges and

aspirations, ensuring rational and holistic behavior of the individual. It also allows us to be aware of our personal boundaries and defend them [5].

The ego provides us with a dual perception of the world in which we clearly separate ourselves from the surrounding reality, get the opportunity to understand where "I" and where "not I", where "mine" and where "not mine". It allows us to form a subjective perception of our essence. At the same time, we always perceive our "I" positively or, at least, not negatively, whereas all other "not I" can be perceived both positively and negatively (if we see them as competitors or enemies).

The ego allows us to characterize ourselves in some way, attributing to ourselves such properties as height, age, character, gender, desires, interests, and so on. Thanks to him, we perceive the whole world as if we are in its center. For us, what matters is what surrounds us directly, and what is too far away, as if it does not exist. A person interested in science can understand well how the universe works and how huge its scale is. But thanks to the ego, he still views her as if he is at her center.

In modern psychology, the concept of ego is associated with such concepts as egoism and egocentrism: egoism is an attitude to life in which an individual puts his interests above others; egocentrism is a distorted perception of the world in which an individual attaches too much importance to his own self.

These are different concepts. If the egoist puts his interests above others, then the egocentric sees himself as more important and significant than others. Both selfishness and egocentrism can be dealt with by learning to control your ego. The ego is the central element of our psyche. From the point of view of psychology, it performs a large number of different functions, among which can be distinguished such as: self-determination; socialization; protective management of the psyche; self-control; formation of judgment and worldview; goal setting.

Results and discussion:

The ego constantly reminds a person how he sees himself, what he wants to be, what he aspires to, what he wants, what he dreams about [11]. Also, to one extent or another, all people are guided by others and their successes, trying to keep up. All this stimulates the goal-setting process and provides the motivation necessary to move forward [6].

The ego is a complex psychological construct in which many different elements can be distinguished. In particular, it is responsible for the internal dialogue that we have with ourselves in the process of any reflection [10]. It also includes various selfish manifestations of personality, such as: unconditional self-love; a sense of self-importance; confidence in one's own rightness; one's ideas of justice; stubbornness, misunderstanding of other people's views; striving for safety and well-being; the desire to be attractive and appreciated [7].

As you socialize and grow up, the ego develops, becoming an important element in the personality structure. That is, it contains information that a person can present in order to answer the question of who he is. In fact, it captures all the events that the individual himself perceives as related to him. At the same time, all these events pass through the prism of perception, which depends on character, temperament, life experience and other personal factors [9].

Conclusion:

A healthy and well-developed ego is necessary for the full functioning of the personality. In fact, it is its central component. With a methodical approach, people allow themselves to improve their inner self from any state and harmonize their relationships with others, since they are initially aimed at this [11]. An overgrown ego usually makes a person self-contained and "deaf" to the outside world [12]. As a rule, this leads to serious problems in all spheres of life. Such a person usually gets along very poorly with others and cannot work effectively in a team [9].

References:

1. Фромм Э. Душа человека: [сборник: перевод / общ. ред., сост. и предисл. П. С. Гуревича]. – Москва: Республика, 1992. – 429 с.
2. Кант И. Сочинения в шести томах [Под общ. ред. В. Ф. Асмуса. А. В. Гулыги, Т. И. Ойзермана], М., изд-во «Мысль», 1966. (Философское наследие). Т. 6. 402 с.
3. Тутушкина М. К. и др. Практическая психология. Издательство «Дидактика Плюс», 2001. – 368 с.
4. Щербатых Ю. В. Общая психология. Завтра экзамен. — СПб.: Питер, 2008. — 272 с.: ил. — (Серия «Завтра экзамен»). 18ВМ 978-5-388-00230-
5. Юсупов А.Р. Эвристические стратегии интеллектуального образования. "Экономика и социум" №11(102) 2022. www.iupr.ru..
6. Юсупов А.Р. Оптимизация процесса математического и иного моделирования строительных конструкций, зданий и сооружений "Экономика и социум" №11(102) 2022. www.iupr.ru.
7. Юсупов А.Р. Влияние нерациональной самооценки на процесс интуитивного и эвристического познания. "Экономика и социум" №12(103) 2022. www.iupr.ru.
8. Юсупов А.Р. Воображение – мысленное, интуитивное и абстрактное моделирование субстанций, объектов и процессов. "Экономика и социум" №12(103) 2022. www.iupr.ru.
9. Юсупов А.Р. Проблемы творческой команды, связанные с комплексами неполноценностей. "Экономика и социум" №12(103) 2022. www.iupr.ru.

10. Юсупов А.Р. Искусство или психологические аспекты преодоления коммуникативных барьеров творческим коллективом. "Экономика и социум" №12(103) 2022. www.iupr.ru.

11. Юсупов А.Р. Эвристические стратегии интеллектуального образования. "Экономика и социум" №11(102) 2022. www.iupr.ru.

12. Юсупов А.Р. Альтернативные стратегии самостоятельного образования студентов. "Экономика и социум" №12(103) 2022. www.iupr.ru.