

PSYCHOLOGICAL ASSESSMENT OF ADDICTIVE SOCIALIZATION

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DOI: 10.54503/2579-2903-2025.2-87

Abstract

The socio-psychological processes of personality development and socialisation have been widely studied in various psychological studies. The problem of socialisation is the focus of attention of psychologists, both from the perspective of the age and psychophysiological development of a person, as well as from the perspective of the person's communication skills and the assimilation of social norms and values in society. However, in the psychological discipline, the interest of specialists in the negative transformations and destructive manifestations of cognitive, behavioural, and emotional components that occur during a person's socialisation is increasing. The growing interest in the problem in the psychological discipline is perhaps due to the need to study various socio-psychological processes occurring at both the personal and societal levels. In the context of the rapid development of modern societies, numerous destructive phenomena emerge that pose a threat to a person's mental health and distort their consciousness and perceptions. It is no coincidence that modern psychological science pays special attention to the study of the problems of the formation and development of addictive behavioural models of a person. Now we can talk about the addictive form of socialisation, when a person assimilates social values and social norms, which are perceived with specific distortions, as a result of which addictive behavioural models and strategies are deepened and strengthened, which harms the processes of self-expression and self-realisation of a person. Taking into account the relevance and importance of the problem, we have carried out an analysis of the theoretical and methodological foundations of the psychological assessment of addictive socialisation. Various psychological approaches have been studied, which interpret the essence and features of addictive socialisation in their own way. As a result of the research, the author presents their methodology for the psychological assessment of addictive socialisation, which aims to shed new light on the phenomenon of personal socialisation in modern society, providing a basis for the practical application

of the addictive socialisation methodology.

Keywords: Addictive socialisation, self-concept, intrapersonal conflict, development, self-realisation.

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Համառոտագիր

Անձի զարգացման և սոցիալականացման սոցիալ-հոգեբանական գործընթացները լայնորեն հետազոտվել են հոգեբանական տարբեր ուսումնասիրություններում: Սոցիալականացման հիմնախնդիրը հոգեբանների ուշադրության կենտրոնում է ինչպես անձի տարիքային և հոգեֆիզիոլոգիական զարգացման, այնպես էլ հասարակությունում անձի հաղորդակցական հմտությունների և սոցիալական նորմերի ու արժեքների յուրացման տեսանկյուններից: Այդուհանդերձ, հոգեբանական գիտակարգում մեծանում է մասնագետների հետաքրքրությունը անձի սոցիալականացման գործընթացում տեղի ունեցող իմացական, վարքային և հուզական բաղադրիչների բացասական վերափոխումների և դեստրուկտիվ դրսևորումների հանդեպ: Հոգեբանական գիտակարգում հիմնախնդրի վերաբերյալ աճող հետաքրքրությունը թերևս պայմանավորված է թե՛ անձնային, թե՛ հասարակական մակարդակներում տեղի ունեցող սոցիալ-հոգեբանական տարաբնույթ գործընթացների ուսումնասիրման անհրաժեշտությամբ: Ժամանակակից հասարակությունների արագընթաց զարգացման պայմաններում ի հայտ են գալիս անձի հոգեկան առողջությանը վտանգ ներկայացնող բազմաթիվ դեստրուկտիվ երևույթներ և անձի գիտակցության և ընկալումների աղձատումներ: Պատահական չէ, որ ժամանակակից հոգեբանական գիտությունը առանձնահատուկ ուշադրություն է դարձնում անձի աղդիկտիվ վարքային մոդելների ձևավորման և զարգացման հիմնախնդիրների ուսումնասիրություններին: Այժմ կարելի է խոսել արդեն սոցիալականացման աղդիկտիվ ձևի մասին, երբ անձը յուրացնում է հասարակական արժեքներ ու սոցիալական նորմեր, որոնք ընկալվում են որոշակի աղավաղումներով և աղձատումներով, ինչի արդյունքում խորանում և ամրապնդվում են աղդիկտիվ վարքային մոդելներն ու ռազմավարությունները: Այն իր հերթին բացասական

հետևանք է թողնում անձի ինքնադրսևորվման և ինքնառեալիզացիայի գործընթացի վրա: Հաշվի առնելով հիմնախնդրի արդիականությունը և կարևորությունը՝ մեր կողմից իրականացվել է ադդիկտիվ սոցիալականացման հոգեբանական գնահատման տեսամեթոդաբանական հիմքերի վերլուծություն: Ուսումնասիրվել են հոգեբանական տարբեր մոտեցումներ, որոնք յուրովի մեկնաբանում են ադդիկտիվ սոցիալականացման էությունն ու առանձնահատկությունները: Հետազոտության արդյունքում ներկայացվում է ադդիկտիվ սոցիալականացման հոգեբանական գնահատման հեղինակային մեթոդաբանություն, որը նպատակ ունի նորովի լուսաբանելու անձի սոցիալականացման ֆենոմենը ժամանակակից հասարակությունում, ինչը կարող է հիմք հանդիսանալ ադդիկտիվ սոցիալականացման մեթոդաբանության գործնական կիրառության համար:

Բանալի բառեր՝ ադդիկտիվ սոցիալականացում, Ես-կոնցեպցիա, ներանձնային կոնֆլիկտ, զարգացում, ինքնառեալիզացիա:

Introduction

Theoretical and methodological studies on the process of socialisation of a person and addictive tendencies in it are not only extensive, but also multifaceted. Several authors have considered the problem of socialisation of a person from the perspective of self-concept and self-formation. Thus, Splender (2021) believes that the formulations of the “Self” are diverse and sometimes contradict each other. A person has an innate tendency to self-expression and self-realisation with all his inner potential. And on this path, a person assimilates socially significant norms and values, and self-realises in the role of a bearer of these values.

However, sometimes a person assimilates not the norms that have value, weight, and role in society, but their distortions and destructive manifestations. When destructiveness prevails in the process of socialisation of a person, the self-concept formed in him is also distorted. And since the distorted self-concept is much more fragile than the healthy one, it begins to selectively internalise the facts of external reality, fearing that the facts of reality opposite to the transformed self-concept will undermine the entire psyche. In other words, in the process of socialisation of a person, both constructive models and types of behaviour can be mastered, as well as destructive ones. Moreover, the addictive nature of socialisation is observed and assessed by some authors as more characteristic of certain age stages of personality development. One of them is adolescence, when in the process of socialisation of a teenager, addictive behaviours and rules of behaviour can be encountered more often than socially important constructive rules and types of behaviour (Sankar and Reddy, 2012; Abel et al., 2013).

Theoretical-Methodological Bases

The earliest period of addictive socialisation is considered to be the

period of formation of the child's self-concept. As Pine and Mahler (2004) note, the concept of self-formation discusses the hypothesis that the foundations of the characteristics of the child's self-concept are laid from the earliest childhood, even from the prenatal period. And after birth, according to Mahler, especially during the period of emotional symbiosis, the mother's emotions and experiences are transmitted to the child in a diffuse manner, which then crystallise, manifesting themselves as an emotional-evaluative attitude towards oneself. The environment in which the child is formed plays a decisive role in this process (Lodi-Smith & DeMarree, 2017). The interdependence of the self-concept, the child's behaviour, and the surrounding environment has been emphasised by many authors. D. B. Elkonin (1971) considers the beginning of the path to self-knowledge, self-awareness, to be the separation of one's self from others. According to other authors, this prerequisite for the formation of the Self is characteristic only of the Judeo-Christian culture (Nalchadjyan, 2001). Even after the end of the period of emotional symbiosis of the child with the mother and the separation of the emotional field, the influence of the environment on the Self-concept and its features does not cease, based on which various authors distinguish the component of the Self-concept related to the environment, which appears under more than a dozen different names in different sources: "attributable Self", "Self-environment", "social Self", "mirror Self", etc. This is an important component that shows how a person evaluates the perceptions of others about them. S. L. Rubinstein (1973) notes: "Mediated by relationships with other people, a person also forms his attitude towards himself... inflated or lowered self-esteem,... complacency, pride... etc." According to some authors (Cohn, 1978; James, 1890), from early childhood, a child learns to enter the role of other people and also perceive himself as an object of other people's expectations.

H. S. Sullivan also conditions all the components of the I-system with relationships with other people. "The self-system is built from the responses given to us by other people, from the reflected assessments. Other people act with a mirror effect, informing us about the images of ourselves through their reactions" (Steven & Bacigalupe, 2001), that is, we form an idea of ourselves only based on the reactions given to us by others. K. Rogers and D. W. Winnicott also explain the problems of the self by the influence of the environment, considering that their cause is the person's desire to justify the expectations of others: "a person often discovers that he exists only as a response to the demands of others, it seems to him that he does not have his self, he only tries to think, feel and behave as he should think, feel and behave according to the opinion of others" (Rojers, 1994).

D. V. Winnicott even puts forward the concept of the "false self", considering that due to the symbiosis with the mother, the child from the moment of birth begins to obey the mother's wishes, sacrificing even the

possibility of the existence of his real self (Taison and Taison, 1998). The above-mentioned opinions suggest that, despite being a stable system, the self-concept can undergo significant changes as a result of the influence of especially important people, such as parents, particularly during preschool and primary school age. The words of parents, warnings, the way they address the child, and non-verbal manifestations of the psyche have a formative and even programming effect on the self. Thus, our surveys and observations have shown that many people begin to notice this or that feature of their personality and pay attention to it only after one of the parents says about it, when the child is compared with this or that person, especially one of their relatives, when there is a coincidence of gender, age, names (name can be considered one of the symbols of self-concept), and all this can become the basis for a person's identification with another person and inspiration. Therefore, inspiration plays a significant role in the process of addictive socialisation (Lestaluhu & Lukman, 2019). Back in the 19th century, B. Sidis defined inspiration as the introduction of a thought that brings another thought after itself, leading to another idea, noting that the inspired thought may encounter more or less resistance, may be uncritically accepted, but "is realised unconsciously, even automatically". Today, however, some authors argue that the conscious or unconscious nature of the information has no significance in the effectiveness of inspiration (Sidis, 1899). What is important is what we call "false inspiration". After all, any inspired thought implies a lack of connection with the existing reality, its objective side, or its more or less distortion, otherwise it would be considered a "transmission of a fact, information". For us, the starting point was the chronology of the content of the inspired information. Altered or distorted versions of past events can be considered false, as well as those inspirations related to the present and future, the content of which can under no circumstances become reality. The idea of working with this method arose while studying the "syndrome of false memories". Suppose false memories of events that did not happen can have a disruptive and destructive effect on the psyche. Why is it not possible to have their polar opposite, a therapeutic effect on a person? Unlike M. In the context of Erikson's "imaginary experience" (the visitor was offered stories with different plots and the visitor himself chose the plot about the future that he preferred from the set of ready-made plots), "false inspirations" can be proposed, which are directed towards the past and create imaginary events that occurred in the past, changing the process of developing the self-concept, directing it towards the formation of addictive behavioral models. Accordingly, the components of the self-concept are distinguished: "Present Self", "Past Self", and "Future Self". In the context of the "false memory syndrome", the "Past Self" is of particular importance for the analysis of the presence of inspirations about one's self (Erikson, 1995).

As mentioned above, the characteristics of addictive socialisation of a person are closely related to the definitions of the self-concept. Destructive manifestations that dominate the structure of the self-concept are often rooted in early childhood, then develop into dependent behavioural models and ways of thinking, and the person is socialised, gradually losing the possibilities of self-realisation of his own Self and finding himself in the “trap” of dependence on the outside world. As a rule, as a result of addictive socialisation, intrapersonal conflicts develop, which are a unique indicator for assessing the degree and nature of the interdependence of the person’s self-images and negative influences of the external environment in the process of formation and manifestation of the self-concept.

Intrapersonal conflicts, unlike other types of conflict, are special. This is because in the process of his development and self-realisation, a person comes into conflict with himself, between his two contradictory desires, or ideas that are inherently opposite to each other. This is what makes the phenomenon unbearable and painful for the person. Not having the appropriate level of mental maturity and mental stability, the person is unable to fight them, and they grow more and more, eventually leading to addictive socialisation (Spurrett, 2016; Sukhov, 2021).

Intrapersonal conflicts are expressed in both psychophysiological and socio-psychological fields and can be assessed by

1. hypersensitivity to strong stimuli,
2. decreased work capacity,
3. bad dreams, headaches,
4. inadequate laughter,
5. Return to primitive forms of behaviour
6. constant attribution of negative characteristics to other people,
7. frequent changes in family status, workplace, residence,
8. self-justification of one’s actions.

These symptoms enable the prompt identification of intrapersonal conflicts (Mukola et al., 2019).

The basis of intrapersonal conflict is contradictions that develop

- in conditions of psychological imbalance,
- in conditions of the external environment “dictating” and excluding alternative behavioural patterns,
- in conditions of the predominance of the person’s addictive goal-orientedness.

Although the causes of intrapersonal conflicts are diverse in terms of their socio-psychological origin, including the addictive socialisation of the individual, some authors emphasise the following:

- stereotyping of acquired skills,

- impossibility of applying acquired skills in a new situation, at the same time,
- impossibility of applying new opportunities and skills,
- difficulty in decision-making due to a tendency towards addictive habits,
- distortions in the perception of information,
- dissatisfaction with social role and status, and, at the same time, the impossibility of changing one's status,
- limitation of communication skills,
- destructive transformation of the functionality of self-images, which is distinguished by an addictive emphasis.

As a result of studying these reasons, we can create a theoretical model of the psychological assessment of an individual's addictive socialisation, which will be based on the identification of addictive transformations in a person's self-concept and the development of an addictive socialisation methodology.

In the process of addictive socialisation, intrapersonal conflicts are expressed in the vital activity of a person

- motivational
- moral
- role
- adaptive areas.

According to the listed areas, intrapersonal conflicts can have different manifestations of addiction and have unique development dynamics. Manifestations of addictive socialisation are often increasing negative experiences, such as:

- the presence of a psychotraumatic situation,
- the impossibility of a constructive solution to this situation,
- a clash of opposing desires, which causes internal anxiety, frustration
- a low level of self-realisation and self-satisfaction,
- instability of self-esteem, pessimistic expectations of abilities,
- lack of confidence in decisions, which is often expressed in decisions that reinforce addiction,
- increased sensitivity.

It should also be noted that research on both addictive manifestations of a person's socialisation and intrapersonal conflicts is interrelated. Addictions, as well as intrapersonal conflicts in the process of a person's socialisation, have been addressed by Z. Freud, K. Jung, K. Horney, K. Rogers, A. Maslow, K. Lewin, D. Miller, L. Festinger, A. Adler, and others. There are also quite a few Armenian researchers who have studied the issue, including A. Nalchajyan, A. Atoyan, V. Margaryan, Z. Asatryan, and others.

Below, we briefly present the interpretation of addictive socialisation according to different psychological directions. Representatives of the

psychoanalytic direction (Z. Freud, K. Jung, K. Horney, E. Fromm, E. Erikson, A. Adler, E. Berne) associate the origin of addictions in the process of socialisation with various unconscious contradictory phenomena in the psyche of a person.

The founder of the psychoanalytic direction, Z. Freud, qualified the contradictions that arise in the psyche of a person as a struggle between two poles of opposing instincts. According to Z. Freud, there are only two human instincts: one of them seeks to preserve and unite, and the other to kill and crush. Z. Freud qualified the latter as an aggressive or destructive instinct, which lies at the basis of the emergence of addiction. Z. Freud attributes the destructive process of addictive socialisation to the accentuation of the death instinct. According to the author, the life and death instincts either act in opposition to each other or merge. These simultaneously directed and oppositely oriented actions between the two instincts characterise the entire diversity of life, manifested in the process of socialisation of the individual. Later, based on Z. Freud's theory, L. Berkowitz conducted some studies and came to the conclusion that addictions in the process of socialisation of the individual lead to accentuation of character and, in particular, an increase in the degree of aggressiveness. K. Jung sees the contradictions between the opposite types of personality – introvert and extrovert – as the basis of addictive socialisation. Thus, he notes that each of these types has its positions, which lie at the basis of the orientation of a given type. According to Jung, addictions arise in parallel with intrapersonal conflicts. They are mainly based on the differences in the positions of the two types of introvert and extrovert, since the passive, introverted type present in the psyche of a person constantly strives to manifest itself and enters into a struggle with the dominant type. In the case of both types, addictive connections with objects and subjects of the external environment can arise, which can become the cause of the manifestation of intrapersonal conflict. It should be noted that, unlike Z. Freud, who spoke about weakening the power of intrapersonal conflicts, as well as their addictive manifestations through defence mechanisms, K. Jung prefers a cognitive option for getting rid of them.

A. Adler considers intrapersonal conflict as one of the types of addictions and attributes it to the nature of the person's socialisation. A. Adler's theory characterises the process of socialisation as a way to achieve perfection and self-acceptance in society, during which a person may fail to overcome inferiority complexes and solve the need for self-formation and socialisation by reinforcing addictive behaviour. The author came to this conclusion based on the idea that getting rid of feelings of inferiority, distrust and inadequacy characterizes the meaning of an individual's existence and socialization, and failures in this process can easily lead to addiction and “solve” the need for socialization with the help of a destructive behavioral model. A. Adler's theory describes the socialization strategy for overcoming addictive socialization. Adler

suggests working on the formation and strengthening of socially adequate feelings, with the help of which a person will be able to establish constructive, regular social ties and fully express themselves in society.

According to Erikson, manifestations of addictive socialisation are associated with the stages of personality development and the adverse changes occurring in them, each of which can develop negatively for the person, pushing them to a serious intrapersonal conflict and the strengthening of an addictive behavioural model. During each stage of development, the person reaches a value quality that is unacceptable to other stages. The person immediately begins to struggle to get rid of such dangers. The most pronounced period of “struggle” with addictive behavioural models is associated with the period of maturity, where the person is in a crisis. In one case, he has a conflict of identity and role orientation; in the other, a conflict of effective activity and, conversely, stagnation, the unfavourable outcome of which can be accompanied by destructive changes and be destructive in the process of further socialisation of the person.

E. Fromm’s approach to the psychological assessment of addictive socialisation is in some ways similar to Z. Freud’s approach to the contradictions formed between the life and death instincts. E. Fromm also observes in the personality its dichotomous, contradictory nature. Speaking about the destructive process of addictive socialisation, he mentions two forms of personality destructiveness: spontaneous or situational and fundamental or structural. In our opinion, during socialisation, the most dangerous manifestations of addictiveness or destructiveness, conditioned by the ego structure of the personality, are those that can undermine the key forms of personality vital activity in society and lead to a distorted perception and assimilation of social norms and values.

K. Horney emphasises the fact that addictive models are unconscious in the process of a person’s socialisation, which does not allow them to find a solution in any problematic situation. Unconscious addictive models can lead to intrapersonal conflict, which, according to K. Horney, is accompanied by the isolation of a person in society or, conversely, manifestations of hyperactivity. The author also notes that such hyperactivity in a person’s society can often manifest in aggressive and destructive ways. K. Horney also touches on the positive nature of conflict. Intrapersonal conflict, which at first glance seems painful and dangerous, also gives the person some advantages. A person is willing to withstand the blows; in such a case, he can control the course of his own life. From the above, it follows that the favourable resolution of intrapersonal conflicts can contribute to the weakening and neutralisation of a person’s addictions, as well as the mastery of constructive mechanisms of socialisation.

Another representative of the psychoanalytic direction, E. Berne, also,

like the neo-Freudians, gave addictive socialisation a social orientation, emphasising the achievement and strengthening of social relations. He based addictive socialisation on the contradictions between the ego-structures of a person. E. Bern suggests conducting a structural analysis for the psychological assessment of a person's addictive socialisation. The goal of structural analysis is to master the person's internal conflict through the structures of the Self, to stabilise situations where the person can not resort to addictive behavioural models in stressful situations, but, on the contrary, maintain self-control (Berns, 2007).

Unlike psychoanalysts, behaviourists, in particular D. Skinner, view addiction from the perspective of the formation of an antisocial behavioural model. Representatives of Gestalt psychology assess the addictive socialisation of a person as a means of solving problems. In any situation, a person needs to have a way out of the situation. This is a choice: either to go back, trying to eliminate the destructive effect of addiction somehow, or to allow something to happen that will strengthen or “socialise” addictive behavioural and cognitive models. Representative of cognitive psychology, L. Festinger, referring to the phenomenon of addictive socialisation, also notes the intrapersonal component of the psychological assessment of addiction. Thus, following the principle of socialisation as the assimilation and internalisation of socially significant norms, the author expresses the opinion that wrong decisions made by a person can lead to the repetition of intrapersonal conflict. Furthermore, this, in turn, contributes to the deepening of addiction and its strengthening in the person's behaviour. In other words, the assimilation and strengthening of distorted or destructive norms and values in the process of socialisation is achieved in the case when, after the person has made their decision to get out of the conflict situation, this decision again returns the person to the previous conflict situation. In this case, it is necessary to make a decision again. Addictive behavioural and cognitive models are formed, that is, in the case when the person makes decisions that do not resolve existing conflict and a person, finding himself in the same situation again, tends to choose addictive strategies, such as, for example, weakening responsibility, blaming others for his failures, interdependence on the conflict situation, etc.

A. Maslow, as is known, puts forward the theory of personality needs and connects the addictive socialisation of a person with their dissatisfaction. According to the author, a person's cognitive and emotional needs sometimes conflict with each other, as a result of which the satisfaction of the first leads to the frustration of the second. A. Maslow emphasises the danger of conflict, noting that conflict does not always lead to pathology or addiction. However, it becomes a serious pathogenic factor in cases where it threatens the satisfaction of basic needs or desires closely related to them.

In existential psychology, V. The approaches of V. Frankl, who based the

phenomenon on the loss of the meaning of life and the lack of the possibility of its rediscovery. For example, V. Frankl notes that in the absence of the meaning of life, an existential vacuum or a feeling of non-belonging and emptiness arises in a person. In such a psychological state, a person is more inclined to assimilate distorted social values and norms, or, conversely, the behavioural rules and social norms acquired in the person's psyche during socialisation are gradually distorted and acquire addictive features.

Methods

The methods of psychological assessment of addictive socialisation reflect the main achievements and results of theoretical approaches. The methodological basis for psychological assessment was the methods of comparison, analysis, and development, which allowed for the development of a methodology for assessing addictive socialisation. Below is presented the theoretical-methodological approach to the psychological assessment of addictive socialisation, developed as a result of the author's modification of the methodological tools from some theoretical approaches.

Results and Discussion

The following terms and provisions underlie the video-methodological model of psychological assessment of addictive socialisation.

The psychological assessment of addictive socialisation is a qualitative study aimed at identifying semantic distortions in a person's self-structure that are interconnected with the socialisation process. The following questions become the subject of study:

- What directs the process of socialisation to addictive development?
- What are these factors, and
- what functions do addictive factors perform in the process of socialisation of a person?

It should be noted that there are no obvious conditions, the presence of which leads to the addictive development of socialisation. Whether there are favourable or unfavourable conditions, objective and subjectively different situations, this process is still individualised. The addictive development of a person's socialisation can occur even in the presence of quite favourable conditions. Along with studying the causes, features and development process of addictive socialisation of a person, it is also necessary to talk about the methods and means of study, since the study of these methods will allow us to assess the presence of addictive traits in a person and carry out preventive work. From the theoretical studies presented above, it becomes clear that the methods of psychological assessment of addictive socialisation are few. The difficulty is that people generally do not realise in themselves the presence of addictive traits. That is, it is not possible to assess the degree of expression of addictive traits and manifestations in the socialisation process with the help

of one method. Therefore, psychological assessment of addictive socialisation can be carried out using complex methods and through the study of several psychological qualities. Below, we present the main components of the author's methodology for psychological assessment of addictive socialisation:

- Intrapersonal conflict assessment component
- Ego structure assessment component
- Value the needs assessment component
- Life meaning assessment component.

These components allow me to find out:

1. The degree of expression of addictive socialisation
2. It is the most common type
3. Its most relevant area (motivational, commitment, self-esteem).

Conclusion

As the theoretical analysis of different psychological directions and approaches has shown, various factors are at the basis of the addictive socialisation of a person. Of these, the most important are

- destructive or uncontrolled instincts of a person,
- unresolved intrapersonal conflicts,
- structural distortions of the self-concept,
- unsatisfied needs of a person,
- existential dangers of losing the meaning of life.

Generalising the theoretical approaches to addictive socialisation, we can conclude that although the bases of addictive socialisation of a person are considered differently in all studies, according to the methodological peculiarities of each theory, nevertheless, representatives of all theories agree that in the event of a deepening of addictive manifestations of socialisation, the mental health of a person may be endangered. Therefore, the psychological assessment of an individual's addictive socialisation can be carried out using complex methods, which aim to identify addictive characteristics in the socialisation process, in the structure of a person's self-concept, in value-demand, intrapersonal, and existential-meaningful domains.

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The article has been submitted for publication: 14.07.2025

Հոդվածը ներկայացվել է տպագրության. 14.07.2025

The article is sent for review: 15.07.2025

Հոդվածն ուղարկվել է գրախոսության. 15.07.2025

The article is accepted for publication: 27.08.2025

Հոդվածն ընդունվել է տպագրության. 27.08.2025