

The Influence of Moral Self-Knowledge on the Manifestation of Egocentrism in Adolescence

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Abstract. *The article is devoted to the issues of the influence of moral self-awareness on the manifestation of egocentrism in adolescence. First of all, an analysis of theoretical data on the issues of morality and moral self-awareness is presented. Also, based on empirical data, the issue of the influence of moral self-awareness on the manifestation of egocentrism in adolescence was investigated.*

Key words: *morality, egocentrism, moral self-awareness, behavior, cognitive, adolescence, self-awareness, value orientation, altruism, egoism, manifestation of morality, the significance of morality for society, the absoluteness and relativity of morality, the moral nature of the individual, the obligation to observe moral norms, the interdependence of moral behavior.*

It is known that by morality we mean the understanding of the "subsystem of value orientations of the individual." Accordingly, morality provides information about the system of norms and requirements imposed by society on the individual regarding the rules of behavior and interpersonal relations. Morality is a characteristic of the psychological structure of a person who rejects or accepts the demands of society, realizes their necessity, and experiences an inner need to fulfill and observe moral norms[1].

Consequently, moral self-awareness can be defined as a process of conscious attitude towards oneself. This is expressed in the system of norms, taking into account the requirements for the rules, self-assessment and self-management in this relationship based on their behavior and actions. In particular, it embodies the behavior and interpersonal relationships imposed on the individual by society. Also, moral self-awareness is defined as integral personal education, manifested in the process of understanding, evaluating, and managing a person's actions, thoughts, feelings, and moral image based on the interrelationship of the moral requirements and values of society.

Moral consciousness, moral self-awareness, is formed gradually, and "each age period has its own specific psychological mechanisms and patterns"[2].

The psychological mechanisms and regularities of self-awareness and moral self-awareness in adolescence have been widely studied by the following scientists. In particular, we can include L.I. Bozhovich, M.I. Boryshevsky, L.S. Vygotsky, L. Kolberg, V.A. Krutetsky, J. Piaget, A.A. Khvostov, and others. The main topic of this research is devoted to issues related to the formation of cognitive abilities of children and their influence on their behavior. Accordingly, J. Piaget identifies three stages of moral thinking in school-age children: "moral realism" (10-11 years), "moral cooperation" (adolescence), "moral equality" (adolescence and adulthood).

The theory of cognitive development assumes that people differ not only in their moral knowledge and understanding of moral principles, but also in the type of thinking accompanied by behavior and evaluations. Here, the importance of moral knowledge and belief for human behavior from

childhood is considered. The theory of cognitive development was fully reflected by the American psychologist L. Kohlberg, a follower of J. Piaget, whose main goal was to determine what is the moral development of the individual and how it can be achieved based on the parallelism of the logical and moral stages of personality development.

Taking into account the moral development of a person, L. Kohlberg constructs a whole system, in which he distinguishes such levels as "pre-moral period," "traditional morality," and "autonomous morality." Each of them, in turn, ensures certain stages of development in order to receive benefits and assistance in return. Moral self-awareness is a product of socio-economic development and is an active activity of the individual in striving for morality, moral improvement, and self-education.

It is known that the founder of the study of self-awareness in adolescence, L.S. Vygotsky, believes that the development of the function of self-awareness occurs in six directions. They show that they consist of key points characterizing the structure of adolescent self-awareness[2].

The first direction is the manifestation and development of one's image. The adolescent begins to recognize himself more and more "reasonably and dependently." The second direction of self-awareness development leads this process from the outside into the inside. Buzeman emphasizes that initially, children only know their own bodies. Only at the age of 12-15 does the awareness of the inner world of other people appear. Firstly, it encompasses dreams and emotions. It is important that the development in the second direction is not parallel with the development of self-awareness in the first direction. The third direction of self-awareness development is integration.

The adolescent increasingly realizes himself as a holistic personality. Individual traits are character traits in his self-awareness, being a part of the whole, and are increasingly intensified. The fourth direction of self-awareness development is the isolation of one's personality from the surrounding world, the awareness of the difference and uniqueness of one's personality. Excessive development of self-awareness can lead to isolation, often painful, characteristic of adolescence. The fifth line of development consists of a transition to self-reflection according to internal moral criteria, which the child and adolescent begin to use for self-assessment, and they receive help from "objective" culture.

The next stage of development leads to collective morality and is achieved by the age of 17 (although not by everyone). Such an analysis of the development of the function of self-awareness and their influence on mental processes and the development of the adolescent's personality allows us to draw conclusions about the dynamic development of self-awareness, its structures, and the transitional period. At the same time, with the development of personality, it rises to qualitatively different levels. A.A. Khvostov believes that moral self-awareness has a very complex structure.

It illuminates ideas about moral values, principles, "immorality," the concepts of duty and justice, and the moral qualities of the individual. In his opinion, these components, in particular, determine the resolution of moral conflicts, the attitude towards behavioral norms, including the norms of politeness and courtesy [4]. Thus, the analysis of the literature on the problem of the studied moral self-awareness showed that currently, research in this area is mainly carried out through its individual components: affective, cognitive, behavioral. This allows us to determine the significance of various components. As a result, their contribution to the structure of the phenomenon under study does not give a complete picture of it.

If you believe in the basic methodological principles of studying moral consciousness: determinism, dialectics, structure, integrity, systematicity, the connection between consciousness and activity, we believe that this limitation can be avoided if we continue to do so now. The deterministic approach to the study of the moral consciousness of the individual is clearly manifested in the research of P. D. Zotov-Matveev. This allows us to conclude that the development of a person's moral consciousness is carried out under the influence of external and internal determination.

In the works of Russian scientists (L. I. Ansiferova, A. A. Bodalev, B. F. Lomov, S. L. Rubinstein, E. V. Shorokhov), it is emphasized that the social is closely connected not only with the external for a person, but also with the internal, capable of creating this internal under certain conditions. It is

impossible to oppose these two decisions, since both have a certain influence on the development of a person's moral consciousness. However, before proceeding to considering the features of the formation and development of moral self-awareness, it is advisable to define the boundaries of adolescence.

Analysis of psychological literature showed that in the periodization proposed by D.B. Elkonin, the adolescent period is most suitable, where attention is paid not to the physical development of the body, but to the emergence of psychological renewals arising as a result of the change and development of leading types of activity. In this periodization,..."the boundaries of adolescence are set between the ages of 10-11 and 15-16"[3].

A characteristic feature of adolescents is that their interest in their inner world increases; their behavior and activity begin to be a means of self-awareness. There is self-awareness in terms of individual (physical, functional), personal, and subjective qualities of a person. This is a high level of personality development, allowing the adolescent to choose the necessary qualities, teach them, and, based on these qualities, consciously control their behavior, i.e., engage in self-education.

The peculiarity of this stage of adolescence is that the developing personality is mainly focused on volitional and physical characteristics that perform a social function and serve as a criterion for managing relationships within the group. The adolescent's need to occupy a position that corresponds to his ideas about himself can influence his behavior and change his attitude towards the teacher. In turn, success in educational activity can act as a means of self-realization. Strengthening social connections and determining one's position in the group finds a peculiar expression in relationships with adults in the form of a negative attitude towards their demands (stubbornness).

The establishment of closer relationships with peers manifests itself in the formation of small groups, and their members spend time together, share impressions, actively support and protect each other. During this time, children develop criteria that determine their empathy, and they choose their friends and evaluate themselves. Physical and functional restructuring of the body in young adolescents helps to identify volitional characteristics.

Directs the student's attention to qualities that are not yet formed, but are at the stage of direct development. This means that the development of intellect in the first years of school life is a prerequisite for further socialization and personal development in adolescence.

At the next stage of adolescence (13-14 years), the social orientation of the personality occurs, which manifests itself in the form of an "adult complex." New types of social connections, influencing the moral sphere of relationships, begin to be governed by a more complex set of personal qualities. This includes a variety of moral qualities and evaluations along with strong-willed individuals. The transition to a new stage of social development requires a high level of self-awareness, the identification and formation of features that ensure the development of relationships.

Since the adult world is of particular importance for an older adolescent, their attitude and assessment have a decisive influence on the development of their self-awareness. During this period, the adolescent's level of self-esteem is characterized by significant fluctuations as a result of pedagogical influences.

An older adolescent increases sensitivity to the moral actions of adults, especially to the manifestation of kindness and justice towards them. At this point, we can conclude that, despite the global development of adolescent problems, the issues of gender identity of the moral self-awareness of adolescents are still insufficiently disclosed in the research of Russian and foreign researchers. They allow us to consider phenomena in morality as a product of human activity, where morality becomes the object of analysis. Because the dependence of the structure of consciousness on the structure of activity has been established. Through activity, the moral qualities of the individual are realized, and at the same time, the form of connection with society is realized.

It is known that in order to study the influence of moral self-awareness on the formation of egocentrism in adolescence, the method of A.B. Kupreishenko "Moral Self-Awareness of the

Individual" and the method of "Egocentrism Association," the scale of O.F. Potemkina "Altruism-Egoism" were used. The obtained data were analyzed quantitatively and qualitatively and reflected in tables.

Table 1. Relationship between egocentrism and moral self-awareness in 7th-grade students

№	Components of moral self-awareness	Egocentrism indicators		
		Egocentrism	Altruism	Egoism
1	Manifestation of morality	-0,25**	0,13	-0,14
2	The importance of morality for society	0,13	0,02	0,08
3	Absolute-relative morality	0,05	0,03	-0,02
4	Revenge for good and evil	0,10	-0,04	0,09
5	Moral idea as a person's strength or weakness	-0,03	0,12	-0,07
7	Moral character of personality	0,09	-0,013	0,10
8	Obligation to observe moral norms	0,08	-0,01	0,12
9	Activity-passivity	-0,03	-0,13	0,005
10	Interdependence of moral behavior	0,01	0,05	0,03
11	Egocentric orientation	-0,04	-0,07	-0,02
12	Group orientation	0,17*	0,03	-0,09
13	Humanistic orientation	-0,05	-0,002	-0,16
14	Creative orientation	-0,1	-0,07	-0,09

According to the results of the table, it turned out that the manifestation of morality has a high degree of correlation with egocentrism ($r=-0.25$; $p\leq 0.01$). According to him, it was established that the formation of moral consciousness, moral beliefs, and worldview in the personality of adolescents prevents the formation of egocentrism in them. This, in turn, indicates that the manifestation of egocentrism in the personality of adolescents in many cases acquires moral qualities and characteristics.

According to the results of the methodology, it was noted that group orientation has a positive significant correlation with egocentrism ($r=0.17$; $p\leq 0.05$). It is known that in the formation of the personality of an adolescent, an important place is occupied by surrounding people, the community of the adolescent's peers, and reference groups. From this point of view, the formation of adolescent egocentrism largely depends on the socio-psychological environment in their group. This is characterized by the formation by the adolescent of skills of self-management in group relations, rational behavior in this process.

According to the results of empirical analysis, it was observed that the indicators of egocentrism are independent phenomena, not interconnected with the significance of morality for society, the absoluteness-relativity of morality, revenge for good and evil, the moral idea as the strength or weakness of the individual, the moral nature of the individual, the obligation to observe moral norms, activity-passivity, the interdependence of moral behavior, egocentric orientation, humanistic orientation, and creativity.

Based on the analysis of the studied theoretical research and empirical data, the following conclusions can be drawn:

- the formation of egocentrism in a person is inextricably linked with the development of reflexive processes in them, such as self-awareness, self-management, self-control, self-education;
- the development of moral qualities in the personality of adolescents depending on age can negatively affect the manifestation of egocentrism;

- In adolescence, differential differences are observed between egocentrism and moral self-awareness.

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