

PSYCHOLOGICAL ASPECTS OF THE FORMATION OF MORAL SELF-AWARENESS OF ADOLESCENTS

Odilova Naira Gulyamovna

Associate Professor of the Department of Psychology of the
National University of Uzbekistan named after Mirzo Ulugbek,
Doctor of Philosophy in Psychological Sciences (PhD)

Abstract:

Psychological aspects of the formation of a teenager's moral self-awareness in the article will be discussed. In particular, based on the generalized ideas of modern scientists, it is emphasized that the formation of moral self-awareness is stably connected with the peculiarities of the educational environment of adolescents, its moral competence, the peculiarities of the development of moral feelings, and the position of a person of this age category in the reference environment.

Keywords: Adolescent, morality, moral consciousness, moral self-awareness, moral values, moral behavior, moral maturity, socialization of personality, moral norms, ideals, principles.

Introduction

In the modern era, since young people are in the center of attention of the state and society, a socially active youth policy with a solid legal basis is being pursued. In this regard, the necessary regulatory and legal framework has been created based on the conceptual ideas of creativity, science, education and upbringing of the youth of New Uzbekistan, based on the principle that “the fate of the Motherland is decided by the upbringing of youth”, the priority task of “raising young people in the spirit of patriotism, civic sense, tolerance, respect for national and universal values, the ability to resist harmful influences and trends, and the possession of firm beliefs and views on life” has been set. In this regard, special attention is paid to deepening research in the direction of scientific substantiation of new theoretical solutions aimed at educating the moral qualities of a person and identifying differential aspects of psychological factors affecting the rational formation of moral behavior [1,2].

Analysis of the scientific literature on the problem under study shows that the process of moral self-awareness, associated with the activation of a teenager's attention to his personal qualities, along with the desire to understand his identity, discover his human dignity, the need to analyze his achievements and shortcomings, to demonstrate his unity with others and at the same time his independence, autonomy from them, is characteristic of the period of growing up. All this activates a responsible attitude towards himself and the people around him. In addition, a critical sense of self-esteem and the need for self-affirmation awaken, which, on the one hand, contributes to the realization of his own Self, forms a tendency to self-education, a desire to eliminate his shortcomings, his own principles and value orientations, and on the other hand, they are characterized by the struggle between conscience and the desire to demonstrate their freedom and independence from adult morality [3].

In psychology, the formation, development of moral consciousness, self-awareness are considered from various points of view from the position of a holistic, dynamic process. The concept of moral development is based on the absolutization of the cognitive approach, etc. Supporters of the theory of social learning pay attention to the fact that the individual learns the moral aspect as a whole, mainly due to the corresponding process of punishment and reward for various behaviors, behavioral strategies, as well as through imitation of various role models. Representatives of the cognitive theory believe that the formation of moral consciousness and self-awareness has a certain stage dynamics, similar to the staged process of human cognitive development. In this case, the morality of a given action and the behavioral strategy as a whole are determined primarily by intentions, that is, not by its consequences, but by certain motives [20].

V.M.Kholmogorova believes that today it is appropriate to distinguish two main types of moral reasoning. Usually, in the first case, adolescents rely mainly on the relevant concepts of abstract justice. In the second case, this process is mainly associated with human relationships, interaction and caring for the surrounding society. An interesting fact is that, according to the researcher, an approach to morality, ethical issues from the point of view of justice is more characteristic of men. In turn, positions related to caring for others, empathy for others are usually characteristic of the female sex. In addition, girls aged 10 to 12 years give answers that are saturated with care and remorse, compared to boys of the same age. This is

due to the fact that girls have a developed ability to empathize and are more likely to be morally mature than boys. Boys reach this level only in adolescence. At the same time, moral ideas, as a rule, are formed under the influence of traditions, customs, and many factors related to the society in which the formation of the human personality takes place, characteristic of the relevant society [19].

E.G.Kashkarova notes that the adolescent's moral self-awareness is reflected as an element of moral consciousness. This very important component gives a subjective character to all processes. It is known that the adolescent not only remembers moral norms, but also internalizes them, using them as some kind of models for evaluating the behavior of others and his own actions. Thanks to moral self-awareness, the adolescent in his everyday life evaluates his own behavior, the formation of moral qualities and their manifestation in relation to the appropriate norm. At the stage of transition to adolescence, a person discovers his inner life, which is closely connected and coordinated with external activity. Moral self-awareness is clearly manifested in self-assessment and understanding of his own experiences. The process of moral self-awareness occurs in the form of a reflection of the moral meanings of the Self, which arise as a result of the correlation of human actions with the motives of their own activity. Based on this, in the existing concepts of moral self-control, two connections are distinguished: moral consciousness and the idea of the self as a subject of activity, the behavior of which is within the framework of social requirements. The interaction of these basic connections on the basis of moral self-control is described by the following algorithm. A person, as a rule, at the appropriate age should learn to compare his egocentrically directed actions with the interests of others, reflected in the moral norms expressed in the Self-ideal. At the same time, even at an early age, a person does not know how to master and does not seek to master the operation of linking his actions with his ideal image. But since he does not master this, there is no need to talk about morality as a permanent feature of the personality [13].

According to the position of I.V. Yezhov, the moral formation of adolescents is carried out in the following ways:

usually, the formation of socially approved behavior as a result of fear of punishment from parents, condemnation from the closest significant environment, as well as the internalization of prohibitions;

the development of empathy, which makes adolescents more sensitive to others and more caring for them.

In this regard, the moral formation of adulthood can be characterized by a certain complexity, liberalization of value views. Abstract value concepts and views that dominate in the peer circle begin to prevail among adolescents. During this period, a number of social values (help, selflessness) temporarily lose their significance. Values such as social status, prestige, economic and ideological independence, hygiene and appearance become very relevant for adolescents [7].

S.S.Belousova believes that one of the real ways to create a problem situation is to demonstrate a verbal negative pattern to adults. The negative adult pattern contributes to the activation of adolescent moral self-awareness. A specific provocation situation forces a teenager to look for the right explanations about the need for moral behavior. In cases where there is a negative example of an adult, it is no longer possible to trust him as a guarantor and supervisor of moral obligations, which forces the teenager to achieve a high level of generalization, to resort to secondary factors. The conflict of the norm and the carrier situation of the norm determine the search for other grounds. The opposite situation allows the teenager to understand the meaning of the action both from the point of view of his own interests and from the point of view of a moral example. With the transition of a teenager to solving a new creative task, we can talk about a new stage of mastering the norm, in which he begins to apply personal norms in his practical activities. The beginning of the practical use of the norm, the first necessary step is to plan their actions in the mental plan. In addition, a teenager falls into a situation of moral choice only when he can realize, evaluate and personally relate to the act he wants to carry out. In this case, he can take into account personal standards and use them as a means of resolving moral conflict, creatively planning the right action. Thus, the personal norm becomes both a tool for analyzing the state of social interaction and a carrier of the operational composition of the socially approved mode of action, as well as a controller of behavior planning [4].

N.B.Drozhzhin believes that the formation of moral consciousness in adolescence occurs on the basis of an assessment of the objective aspects of a person's direct activity, in which, as a rule, the corresponding individual psychological characteristics are determined. The scientist notes that the process of forming moral self-awareness is effectively carried out when the teenager reaches the appropriate

level of life, mental experience, which effectively ensures correct knowledge, assessment of the moral and psychological position. At the same time, the active growth of all components of self-awareness determines the spiritual work of adolescents in the formation of their personal internal positions, the desire to be free, independent, responsible for themselves, their personal qualities, their views, and the ability to independently defend their beliefs. Along with the above, the researcher's point of view, aimed at determining the importance of the adolescent period in terms of the formation and development of the ability of a person to consciously and independently set certain voluntary tasks, internal organization, and determine the direction of their actions, is very important [6].

According to Ye.V.Petrova, moral consciousness and self-awareness are not given from birth. The higher management systems to which they belong are formed and developed in the process of socialization of a teenager, that is, in the process of assimilation and transformation of socio-cultural experience by an individual. The assimilation of moral norms and requirements of the corresponding society occupies a leading place in the formation of self-awareness. This process develops primarily through the communication of adolescents with adults and peers in the process of various types of activity. In this case, the leading role in the effective assimilation of moral norms is played not by adults, but by interactions with an equal partner. In adolescents, normative behavior in relationships with adults is motivated by prosocial motivation, which is the main link in the formation of a person's moral position. In such a situation, there is no real understanding and acceptance of the need for moral behavior. We can talk about the differentiated nature of the assimilation of moral norms by adults and peers in ontogenesis. Adults show examples and landmarks of moral relationships, monitor their implementation. The assimilation of moral norms, based on their actual orientation in moral content, is carried out in relationships with peers in the practice of cooperation and joint activity. It is in communication with peers that the assimilation of moral imperatives (obligations), their practical verification and the formation of one's own moral position occur. Adults only give these imperatives and ensure their initial implementation [15].

A.A.Lyublinskaya notes that the formation of moral self-awareness in adolescence is based on the following specific moral contradictions:

internal - between the needs, interests, goals, desires of an individual and the level of development of personal strengths necessary for their realization;

external - contradictions in situations of moral conflict.

At the same time, an important component of adolescents' moral self-awareness is the cognitive component, which includes:

moral knowledge;

belief system;

ability to reflect morally.

It is during adolescence that, as a rule, the amount of knowledge about the positive and negative moral qualities of a person actively increases, awareness of the moral norms of human behavior increases, and the differentiation of knowledge about morality in general increases. The scientist also identifies the following description of moral knowledge:

- volume of knowledge;
- speed of knowledge;
- comprehension of knowledge;
- consistency of knowledge.

The assessment of the different ratios of these characteristics allowed the author to identify different levels of assimilation of moral knowledge. The first level is characterized by the ability of adolescents to assimilate a certain amount of knowledge in the form of moral concepts that are not yet sufficiently understood and are rarely used in everyday life. The second level is characterized by the presence of a certain amount of knowledge in adolescents and the ability to quickly apply it in practice. The third and final level of assimilation of moral knowledge ensures their readiness for creative and conscious application in various situations that arise in everyday life [14].

T.P.Dneprova proposes to distinguish the following criteria according to the level of mastery of moral knowledge:

adolescents who have mastered moral knowledge well and have mastered moral principles and norms develop an understanding of their importance in managing behavior;

deviations in the understanding of adolescents who have successfully mastered moral knowledge arise, and this knowledge is not considered a belief;

the behavior and moral judgments of adolescents who have insufficiently mastered moral knowledge often contradict moral principles and standards.

Although the nature of the psychological impact of moral beliefs on the stability of moral behavior has not yet been sufficiently studied, evidence of the formation and effectiveness of moral beliefs is their influence on individual behavior, the integration of moral norms acquired in the process of self-regulation in one's own behavior, the enrichment of social experience, and the strengthening of new moral qualities of the individual [5].

L.V.Kondrashova noted that a necessary condition for the formation of a system of moral beliefs in adolescence is thinking that contributes to the active application of moral concepts. At this age, a person usually activates and develops his own standards, as well as his demands, which he tries to justify and firmly defend. Relatively stable and independent moral views, judgments and assessments begin to form. However, the latter can change under the influence of the positions and opinions of the significant social environment. This confirms that the morality of adolescents is in the process of formation. At the same time, moral concepts in younger adolescents are mainly abstract in nature. A person of this age often does not take into account the specific situation and, when classifying a particular phenomenon, usually does not have the intellectual strength to determine the appropriate essence. The conditions for the formation of adolescents' moral beliefs include the formation and development of conceptual thinking, the ability to independently plan life goals and implement their own behavior. At the same time, the critical reflexive thinking actively developing in adolescents allows them to rationally evaluate the external and internal world, including moral judgments, adult affirmations, and their own views [11].

Empathic abilities play a special role in the development of moral beliefs, which allows developing the ability to understand the emotional states of other people, to take into account their problems and shortcomings. T.V.Kononenko emphasized the need to increase the empathic potential of adolescents, the ability to penetrate the inner world of another person. However, the fact that adolescents' moral beliefs are often immature and insufficiently differentiated is due to their lack of experience in moral behavior, weakness of the will, their criticality towards other people compared to themselves, and their low ability to control themselves. In turn, adolescents with developed moral beliefs are characterized by independence and

the ability to take responsibility for their actions. A solid knowledge of the rules of behavior allows adolescents to understand their appropriateness in life situations. In general, the presence of their moral beliefs indicates the formation of moral self-awareness. In addition, along with age differences in the level of moral knowledge in adolescents, there are also gender differences. Typically, teenage boys are more independent, as they have an acute need to build their behavior based on their own views. Moral qualities such as courage, bravery, the ability to defend themselves, and willpower are important to them. Teenage girls are usually guided by the opinions of their parents and teachers in their daily activities and are more submissive to them. They pay special attention to qualities such as kindness, friendliness, politeness, and openness [12].

The results of V.V.Komarov's research made it possible to clarify the ethical form of reflection. The researcher noted that ethical reflection is the realization and revision of the individual's interactions (activity, relationships, communication) from the point of view of appropriateness and value, which raises him to a new level of understanding of the social space. Also, ethical self-reflection involves the construction of a phenomenal field of ethical self-awareness, belonging value. In this regard, it is appropriate to understand the ethical self-reflection of a teenager as a mechanism for realizing and revising from the point of view of appropriateness and value personal meanings [10].

According to T.Yu.Sichyova, the formation of moral self-awareness is a dynamic process. An important factor in the development of moral self-awareness among adolescents is friendly communication, because it is based on such moral principles as loyalty, constancy, mutual understanding, honesty, etc. In older adolescents, emotional-moral relationships are characterized by awareness and effectiveness. However, the ability to differentiate moral feelings is poorly expressed at this age. The scientist found in his study that adolescents still do not know how to clearly distinguish between such feelings as conscience and shame. The feeling of shame is perceived by adolescents as a negative feeling arising from the understanding that their actions do not correspond to the normative expectations of others. Older adolescents associate conscience with beliefs that they may not agree with the opinions and moral views of their peers, although solidarity with their friends is important for them. At this age, they already strive to overcome the influence of the adolescent environment and are able to perform actions guided by conscience.

In adulthood, internal contradictions arise between their own conscience and actions associated with adolescent negativism, or rather, the desire to prove their independence from adult morality [17].

According to the observations of O.V.Seletskaya, younger adolescents (10-12 years old) are already ready to master such a moral category as conscience, but they often associate it with negative emotions, and are also unable to fully analyze its normative content and use it as a means of influencing the motivation of behavior. In older adolescents (14-15 years old), a differentiated emotional attitude to the content of the category of conscience, which they understand as a system of obligations, develops. In this case, with the development of moral self-awareness, adolescents need to understand such moral categories as honor and pride. Indicators of the formation of honor and pride in adolescents:

- firstly, a positive moral position both in the peer reference group and among teachers and parents;
- secondly, the degree to which the student uses certain information about the essence of these qualities and their moral manifestations in consciousness and behavior;
- thirdly, the existence of a moral imperative, expressing a personal willingness to behave in accordance with normative requirements;
- fourth, the operational and behavioral readiness of adolescents, manifested in practical skills and habits, and willpower, allows them to behave in accordance with moral standards in situations requiring moral choices. [16].

According to I.I.Kazimirskaya, an important component of the moral self-awareness of adolescents is responsibility. The psychological characteristics of the manifestation of adolescent responsibility consist in the ability to take on the role of a responsible person for compliance with social norms, to experience a sense of personal involvement in each of his actions. At the same time, usually older adolescents are not sufficiently aware of the legal norms governing human behavior and do not have the necessary forms of active resistance to their violation by other people. It is clear that limited knowledge and life experience do not allow adolescents to independently and correctly understand all the diverse, complex and contradictory facts of life, the situations they encounter. The low level of responsibility among adolescents is associated with low demands on themselves, which inevitably leads to a decrease in their self-criticism, freedom and personal

responsibility. A teenager can demonstrate responsibility for himself and be irresponsible towards the group, society. And vice versa, he can demonstrate responsibility for a microgroup, but not experience remorse, guilt before himself. The author identifies the following features of the sense of responsibility in adolescents:

- understanding of the social content of the requirement by the adolescent;
- a teenager's deep belief in the subjective and objective necessity of interaction in accordance with the norms of social behavior;
- awareness of himself as a direct participant in joint activities with others;
- understanding of the inevitability of punishment for irresponsibility, taking responsibility for possible negative consequences of his own behavior;
- readiness to fulfill the established norms, procedures, traditions as best as possible and to demonstrate an initiative and creative attitude to them;
- the presence of adequate motives and methods of behavior in real activity conditions;
- control over his own behavior [8].

According to the research of N. N. Shikhovtsova, in the complex and long-term process of developing a teenager's moral self-awareness, his value attitude towards himself and others takes a central place, which is associated with the assessment of his actions in direct interaction with other people. Teenagers are still unable to form a holistic picture of the level of moral development of a particular person, since they evaluate themselves and other people mainly by one moral quality that is important for them in the current situation. They evaluate themselves positively or negatively, depending on their successes or failures in studies, social activities, practical assistance to friends or parents, as well as their position among peers and their assessment of their own moral qualities that affect this position. At the same time, adolescents have different approaches to self-assessment and assessment of others. In most of them, volitional qualities (determination, endurance, courage, etc.), demandingness towards others, sociability come first in self-assessment. When assessing other people, qualities such as a sense of duty and responsibility, justice and honesty, attentiveness, friendliness and kindness are usually important for them [21].

According to N.A.Tarasyan, an important component of the moral self-awareness of adolescents is moral self-control of behavior, which is expressed in such personal

characteristics as independence, activity, stability. The growth of adolescents' ability to moral self-control is associated with the expansion of their moral and practical experience. Performing different roles, facing different people and ambiguous requirements, adolescents are forced to make different choices. All this stimulates the development of moral qualities and abilities in them, forces them to develop their own moral position, makes them resistant to random external influences. At the same time, the scientist emphasizes the inconsistency of moral self-regulation in adolescence. On the one hand, at this age a person can already set certain moral goals for himself, adhere to moral norms that he considers valuable, on the other hand, the relative nature of these norms, which are important only in certain situations, and their instability prevents the formation of real moral self-regulation of behavior [18].

According to G.G.Kirilenko, in order for a teenager to behave in accordance with the norms, especially when their observance leads to the rejection of his personal interests, he must see alternative options for behavior in a given situation: either to satisfy his interests to the detriment of observing moral norms, or to behave in accordance with the requirements of moral norms, but this contradicts his own interests. Understanding the existence of two behavioral options at the same time is the first step that puts the teenager in front of the need for a choice. The choice between right and wrong, moral and immoral motives leads the teenager to a state of ambivalence of feelings and moral conflict. In this regard, the moral experience of teenagers is accumulated due to their personal participation in moral choices, the pursuit of which becomes a leading moment in the growth of moral self-awareness [9].

Thus, based on the above, it seems reasonable to conclude that the analysis of the positions of various scientists on the formation of adolescents' moral self-awareness shows the high importance of the socio-psychological aspect in this important process. Most researchers emphasize that the formation of moral self-awareness is strongly correlated with the specific characteristics of the educational environment of adolescents, their moral competence, the characteristics of the development of moral feelings, and the position of a person of this age group in the referent environment. In a large number of scientific works, special attention is paid to the study of certain aspects of the moral self-awareness of adolescents, and relatively rarely there are attempts to integrate them. In addition, during

adolescence, the amount of knowledge about the positive and negative moral qualities of a person increases, awareness of the relevant norms of behavior increases, and a system of moral beliefs is formed. At the same time, adolescents, as a rule, are not sufficiently aware of the importance of moral norms, which leads to their weak differentiation.

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