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## PSYCHOLOGICAL CHARACTERISTICS OF DEVELOPMENT OF MORAL CONCEPTS IN ADOLESCENT PERIOD

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**N. Oribjonova**

Independent Researcher, Uzbekistan National University, Uzbekistan

### ABSTRACT

In the article, thoughts on the psychological characteristics of the development of moral concepts in adolescence are put forward. In particular, the researches of world scientists regarding the development of moral concepts during adolescence and scientific analyzes in this regard are presented. Also, research work was carried out in order to study the development of moral concepts during adolescence.

### KEYWORDS

Adolescence, morality, moral concept, moral consciousness, subjective morality, reflection, cognitive component, moral component, aesthetic component, value, moral standard

### INTRODUCTION

The individual essence of a person is manifested in different forms, and these forms represent different personal, individual levels of human existence, universal existence. These levels are at the same time the stages of the human spiritual world, the domain of his acquisition of the spiritual experience of humanity.

In other words, becoming a subject of a person's own life activity (the norms and methods of human activity, procedures for living in society, mastering the meaning and value of human coexistence) is a necessary condition and basis for the formation of individual morality.

In his article "Subjective Moral Reality", V.I. Slobodchikov approaches the concept of "individuality" from the point of view of ethics. He interprets this concept as "the growth of the quality of spiritual life in the process of individualization, and this process leads to the uniqueness and inimitability of a person" [3].

In traditional psychology, the essence of a person is explained through his actions and behavior. In this case, the spiritual foundations of behavior were included in the sphere of culture, and thus the true essence of human reality was lost. Currently, categories are being sought that can express human morals and behavior not separately, but together. The category of subjective existence can be shown as this category. Subjectivity, which is the general principle of the existence of subjective existence, manifests itself in the practical and critical attitude of a person to his life activity, and the highest expression of such an attitude is reflection. Therefore, the phenomenon of subjective existence should be at the center of the study of human psychology and ethics.

The subjective activity of a person is manifested in the voluntariness of his actions, behavior, activities, as well as in the subjectivity of his attitude to his mental images, things and people.

Morality paves the way for human self-improvement. Self-improvement requires developing one's mental

and physical energy, eliminating one's shortcomings, finding one's inner potential, and channeling it into manifestation. Regular self-reflection with the help of internal dialogue helps to determine one's capabilities and how well these capabilities correspond to one's goals and aspirations. It is this lack of confusion about the balance of opportunities and goals that leads to a person's ego and arrogance [2].

Identifying a disparity between a person's capabilities and goals can increase a person's self-dissatisfaction. Such dissatisfaction motivates a person to be active, and dissatisfaction with the situation and conditions motivates to act to change these situations and conditions. In both cases, the person will have to change himself or the circumstances. Activity in this direction, on the one hand, is based on the existing morality, and on the other hand, it enriches this morality.

N.A. Koval describes ethics, its structures and most important components in his study "The place of ethics in the system of professional formation of a specialist". He defines morality as a psychological phenomenon, i.e., the manifestation of a person's needs and motivations to reflect the surrounding reality through universal values, assimilation and creation of new moral values in the process of self-expression.

N.A. Koval shows three main components in the structure of morality:

1. Component of knowledge (field of search for truth).
2. Moral component (seeking good and striving to create).
3. Aesthetic component (pursuit of beauty).

1. Cognition, which is a component of morality, is interpreted by N.A. Koval as a process directed to the surrounding events and determining the place of a person among them. At the core of knowledge are higher mental functions, all features of the mind (width, depth, flexibility, independence, criticality, etc.), all features and forms of the intellect, including reflection processes and creative activity [1].

The process of knowing is not always the manifestation of morality. Knowledge occurs only when a person strives to manifest himself on the basis of moral and aesthetic standards that form the basis of morality. The cognitive component includes the methods of cognitive activity, the ability to perceive the situation through spiritual values, to get to the essence of things, to know their causes and consequences, and to distinguish the most important thing.

Knowledge is the leading element of the knowledge component. However, knowledge should not be taken as a given, but as a product of morality. The formation of knowledge is connected with the possibilities of the existing culture. These possibilities are diverse and

depend on the conditions of a dynamic and evolving sociocultural situation. Therefore, both the transfer of knowledge and the creation of new knowledge and its assimilation depend on the activity of the subject of knowledge.

2. The moral component of morality is manifested as the degree of harmony of universal values in the mind and behavior of a person. These values are not ready-made in each concrete team, but are actively formed by the team and the individual. Norms are manifested in everyday life in the form of the unity of the highest values of a person and the prohibition of actions that contradict it. Moral values, which are a reflection of society's morals, have their individual existence in the mind of a person. It makes the person the subject and bearer of these values, which become the spiritual description of the person.

As stated above, a person is formed only through his relationship with others. Therefore, spiritual growth cannot be outside of the relationship to another person who is the bearer of moral values. In addition, treating another person as a bearer of moral values helps a person to become more aware of his own position in relation to these values.

Morality and immorality are studied in the science of ethics, these concepts serve as a basis for each person in the moral analysis of life events. Theoretical or practical mastery of the foundations of ethics forms

the basis of ethics. Because they are a criterion for evaluating one's own behavior and the behavior of others. Therefore, the main elements of morality, which is a component of morality, include, firstly, universal values of a person, secondly, the transformation of values and knowledge into beliefs, and thirdly, the manifestation of individual activity and behavior.

Spiritual and moral development of a person, raising his attitude to the surrounding reality, to others, to himself from materiality to spirituality is a combination of these two stages.

Considering that the essence and basis of morality is expressed in values, it becomes clear that the study of psychological characteristics in the formation of morals of adolescents should be started with the study of psychological characteristics in the process of acquiring values by them. The problem of values has been thoroughly researched in world philosophy, sociology, and psychology. Taking into account that the problem of morality, including values, has been covered in world philosophy and sociology in the previous paragraphs, we found it necessary to research the coverage of this problem in the science of psychology in this section.

In the works of Russian psychologists A.N. Leontev and V.F. Petrenko, N.A. Koval, the morality of a person is interpreted as the degree of mutual harmony of

universal values in his mind and their transformation into moral standards. The psychological basis of such an interpretation is that these standards are not ready-made in the mind of a person, but are formed in the course of his intellectual and practical activity [3].

It should be noted that the moral qualities of a person arise as a result of changes in the life of society. Or it is inextricably linked with the level of awareness of the influence of the social environment on the part of the individual.

It is known that personality development is a complex process. In particular, it determines the formation of positive qualities related to the child's perception and response to various influences on his personality. This shows how many moral concepts are included in the content. Therefore, the formation of moral concepts in adolescents has a unique effect on their socialization in society and interpersonal relations.

The formation of moral concepts during adolescence has its own character, and we all know that most teenagers act according to the situation without understanding the moral rules. A feature that is especially characteristic of them is the rules set by adults on the child and their unconditional fulfillment. Also, it is difficult for them to master the demands imposed by the society. From this point of view, in order to determine the level of formation of moral

concepts during adolescence, experimental tests were carried out in a group of subjects.

In our research, we used the group ethics methodology developed by A. Kohlberg in order to study the formation of moral concepts in teenagers.

The goal of the methodology is to determine the moral concepts of adolescents. In particular, the

methodology consists of 11 questionnaires and serves to determine whether adolescents have formed moral concepts.

The research methodology was conducted in a group of testers, and the results were analyzed in terms of quantity and quality and were presented in tables.

**Table 1**

**The level of development of moral concepts in teenagers**

Testers	High	Medium	Low
80 people	43%	37%	20%

According to the results of the conducted methodology, we were able to determine the formation of the following ethical concepts.

According to the analysis of the results, moral concepts are high in 43% of teenagers. It turned out that they acquired their moral views mostly under the influence of the people around them, that is, they assimilated them as imitation. It is also important that one of the features of this type of education is the manifestation of the teacher's personality as an ideal. It should be mentioned that the encouragement given by parents on the basis of advice is especially important for this age. At this age, if we emphasize the priority of

imitation in relation to peers, it is known that they learn moral rules with the help of a group.

According to the results of the methodology, 20% of teenagers have a low level, which differs from the fact that their views on morality are somewhat understood, that is, based on what they have heard. It can also be explained by the increase in life experience and knowledge in them. Especially by this period, the teenager begins to gradually show his independence. This, in turn, indicates a normative obedience to the rules of ethics. It should be noted that both groups of testers feel the priority of imitation in a certain sense.



According to the results of the methodology, 37% of teenagers have an average level of moral concepts. It is distinguished by age-related development of mental characteristics. Also, instead of saying all their things, it is necessary to show it in reality and explain its cause and effect. For this, it is necessary to teach teenagers the practical aspect of it rather than telling it a thousand times.

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