

Moral Self-Knowledge as A Mechanism for Preventing Egocentrism in Adolence

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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.

Keywords: 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.

Introduction: As is well known, morality is understood as a "subsystem of value orientations of the personality." Accordingly, morality provides information about the system of norms and requirements imposed on a person by society regarding rules of conduct and interpersonal relations. Morality is a characteristic of the psychological structure of an individual who rejects or accepts the demands of society, realizes their necessity, and feels an internal need to fulfill and adhere to moral norms [1].

Consequently, moral self-awareness can be defined as a process of a conscious attitude toward oneself. It is expressed in a system of norms taking into account the requirements imposed on rules, self-assessment, and self-regulation in this regard based on one's own behavior and actions. In particular, it embodies the behavior and interpersonal relationships imposed on the individual by society. Furthermore, moral self-awareness is defined as integral personal upbringing manifested in the process of understanding, evaluating, and managing an individual's actions, thoughts, feelings, and moral character based on the

interconnection of society's moral requirements and values.

Moral consciousness and moral self-awareness are formed gradually, and "every age period has its own psychological mechanisms and patterns."

The psychological mechanisms and patterns of self-awareness and moral self-awareness during adolescence have been extensively studied by the following scholars. Specifically, these include L.I. Bozhovich, M.I. Boryshevsky, L.S. Vygotsky, L. Kolberg, V.A. Krutetsky, J. Piaget, A.A. Khvostov, and others. The primary subject of this research is dedicated to issues related to the formation of children's cognitive abilities and their impact on behavior. Accordingly, J. Piaget distinguishes three stages of moral thinking in school-age children: "moral realism" (10-11 years), "moral cooperation" (adolescence), and "moral equality" (adolescence and maturity).

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 that accompanies behavior and evaluation. This implies the importance of moral knowledge and

belief for human behavior from childhood. 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 moral development of the individual is and how it can be achieved based on the parallelism of logical and moral stages of personality development.

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

It is known that L.S. Vygotsky, the founder of the study of self-awareness in adolescence, believes that the development of the function of self-awareness occurs in six directions. They indicate 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 own image. The teenager increasingly begins to feel "rational and dependent." The second direction of self-awareness development involves bringing this process from the outside into the inside. Bouseman asserts that initially, children only know their own bodies. Only at the age of 12-15 does an awareness of the inner world of other people emerge. First, it involves dreams and emotions. It is important that development in the second direction is not parallel to the development of self-awareness in the first direction. The third direction in the development of self-awareness is integration.

The adolescent increasingly realizes himself as a whole person. Individual traits are character traits in his self-awareness, which are increasingly strengthened as part of the whole. The fourth direction of self-awareness development is the separation of one's personality from the surrounding world and the realization of one's own distinctiveness and uniqueness. Overdevelopment of self-awareness can lead to the often painful isolation characteristic of adolescence. The fifth line of development consists of the transition to self-

reflection according to internal moral criteria, which the child and adolescent begin to use for self-assessment and are assisted by an "objective" culture.

The next stage of development leads to collective morality and is reached by the age of 17 (not all). Such an analysis of the development of the self-awareness function and its influence on mental processes and the development of the adolescent's personality allows for conclusions to be drawn regarding the dynamic development of self-awareness, its structures, and the transition period. At the same time, as the personality develops, it rises to various qualitative levels. A.A. Khvostov believes that moral self-awareness has a very complex structure.

It covers ideas about moral values, principles, the concepts of "immorality," duty and justice, and the moral qualities of the individual. In his opinion, these components determine, in particular, the resolution of moral conflicts and the attitude toward norms of behavior, including the norms of politeness and politeness [4]. Thus, an analysis of the literature on the problem of moral self-awareness shows that research in this field is currently conducted primarily through its individual components: affective, cognitive, and behavioral. This allows for the determination of the significance of various components. As a result, their contribution to the structure of the phenomenon under study does not provide a complete picture of it.

If you believe in the basic methodological principles of studying moral consciousness: determinism, dialectics, structure, integrity, systematicity, and 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 an individual's moral consciousness is clearly manifested in the research of P.D. Zotov-Matveev. From this, it can be concluded that the development of human moral consciousness occurs under the influence of external and internal determination.

In the works of Russian scholars (L.I. Ansiferova, A.A. Bodalyov, B.F. Lomov, S.L. Rubinstein, E.V. Shorokhov), it is emphasized that sociality is closely linked to a person not only externally but also internally, capable of creating this intoxication under certain conditions. It is impossible to argue against these two decisions, as both have a certain impact on the development of

human moral consciousness. However, before proceeding to consider the features of the formation and development of moral self-awareness, it is advisable to define the boundaries of adolescence.

An analysis of the psychological literature showed that adolescence is most suitable for the periodization proposed by D.B. Elkonin, which focuses not on the physical development of the body, but on the emergence of psychological updates resulting from the change and development of leading activities. In this periodization... "the threshold of adolescence is set between 10-11 and 15-16 years of age." [1]

A characteristic feature of adolescents is that their interest in their inner world increases, and their behavior and activities begin to become a means of self-awareness. Self-awareness exists in terms of individual (physical, functional), personal, and subjective qualities of the individual. This is a high level of personality development that allows a teenager to choose the necessary qualities, teach them, and consciously control their behavior based on these qualities, i.e., self-education.

The specificity of this stage of adolescence lies in the fact that the developing personality is primarily focused on volitional and physical characteristics that perform a social function and serve as a criterion for managing relationships within the group. A teenager's need to occupy a position that corresponds to their perception of themselves can influence their behavior and change their attitude toward the teacher. In turn, success in educational activities can manifest as a means of self-awareness. Strengthening social ties and determining one's position in the group finds its specific expression in relationships with adults in the form of a negative attitude (stubbornness) toward their demands.

The establishment of close relationships with peers is manifested in the formation of small groups, members of which spend time together, share impressions, and actively support and protect one another. During this period, children develop criteria that determine empathy, choose their friends, and evaluate themselves. Physical and functional restructuring of the adolescent body contributes to the determination of volitional characteristics.

The student's attention is drawn to qualities that have

not yet formed but are directly in the process of development. This means that the development of intelligence in the early years of school life is a prerequisite for further socialization and personal development during adolescence.

At the next stage of adolescence (13-14 years), the social orientation of the individual occurs, manifesting as an "adult complex." New types of social connections affect the moral sphere of relationships and are governed by a more complex set of personal qualities. This includes individuals with willpower, as well as various moral qualities and values. The transition to a new stage of social development requires a high level of self-awareness and the identification and formation of characteristics that ensure the development of relationships.

Since the adult world is of particular importance to 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 resulting from pedagogical influences.

An older adolescent increases their sensitivity to the moral behavior of adults, especially the manifestation of kindness and justice toward them. At the same time, it can be concluded that despite the global development of adolescent problems, the issues of the gender identity of adolescents' moral self-awareness have not yet been sufficiently explored in the research of Russian and foreign researchers. They allow for the consideration of moral phenomena as products of human activity, in which morality becomes the object of analysis. This is because it has been established that the structure of consciousness depends on the structure of activity. Through activity, the moral qualities of the individual are realized, and at the same time, a 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, A.B. Kupyachenko's method "Moral Self-awareness of the Individual" and the "Egocentrism Association" method, and O.F. Potemkin's "Altruism-Egoism" scale were used. The obtained data were analyzed quantitatively and qualitatively and reflected in tables.

Table 1

The relationship between egocentrism and moral self-awareness in 7th-grade students

№	Components of moral self-awareness	Manifestations of egocentrism		
		Egocentrism	Altruism	Egoism
1.	The 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 nature of morality	0,05	0,03	-0,02
4.	Retribution for good and evil	0,10	-0,04	0,09
5.	A moral idea as a person's strength or weakness	-0,03	0,12	-0,07
6.	The moral nature of the individual	0,09	-0,013	0,10
7.	Obligation to observe moral norms	0,08	-0,01	0,12
8.	Active-passive	-0,03	-0,13	0,005
9.	Interdependence of moral behavior	0,01	0,05	0,03
10.	Egocentric orientation	-0,04	-0,07	-0,02
11.	Group orientation	0,17*	0,03	-0,09
12.	Humanistic orientation	-0,05	-0,002	-0,16
13.	Creative orientation	-0,1	-0,07	-0,09

According to the table results, it was revealed that the manifestation of morality has a high correlation with egocentrism ($r=-0.25$; $p\leq 0.01$). According to it, it was found 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 often acquires moral qualities and characteristics.

According to the results of the methodology, a positive significant correlation was noted between group orientation and egocentrism ($r=0.17$; $p\leq 0.05$). It is well known that an important role in the formation of an adolescent's personality is played by those around them, the adolescent's peer group, and reference groups. From this perspective, the formation of adolescent egocentrism largely depends on the socio-psychological environment in their group. It is

characterized by the formation of self-regulation in adolescent group relationships and the formation of rational behavioral skills in this process.

According to the results of the empirical analysis, it was observed that the indicators of egocentrism are independent phenomena not interconnected with the importance of morality for society, the absolute-relative nature of morality, revenge for good and evil, the strength or weakness of the individual's moral idea, the moral nature of the individual, the obligation to comply with 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 an individual is

inextricably linked to the development of reflexive processes such as self-awareness, self-management, self-control, and self-education;

- the age-related development of moral qualities in the personality of adolescents can negatively affect the manifestation of egocentrism;

- Differential differences are observed between egocentrism and moral self-awareness during adolescence.

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