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DEVELOPING MORAL SELF-AWARENESS IN ADOLESCENCE: A PROGRAM-BASED THEORETICAL MODEL

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Abstract: This article analyzes the development of moral self-awareness in adolescence and proposes a program-based theoretical model for its formation in educational and counselling contexts. Adolescence is a sensitive developmental stage in which self-evaluation, identity search, emotional instability, peer influence, and value testing become especially intensive. Under these conditions, moral development should be understood not as passive acceptance of rules but as the progressive formation of an inner ethical position. The paper conceptualizes moral self-awareness as a multicomponent construct that includes cognitive, emotional, reflective, communicative, and behavioral dimensions. Drawing on the author's publications and related CIS and international research, the article argues that effective developmental programs must combine self-reflection, ethical reasoning, empathy-building exercises, guided discussion, psychological support, and situation-based training. The article presents the structure of such a program, identifies the pedagogical and psychological conditions of its success, and explains why moral self-awareness should be cultivated through active participation rather than lecture-based moralization. The conclusion is that adolescence-oriented programs are most effective when they integrate moral dialogue, reflective techniques, group interaction, and individualized counselling support within a culturally meaningful educational environment [1; 2; 3; 4].

Keywords: adolescence, moral self-awareness, moral identity, self-reflection, empathy, counselling, educational program.

O‘SMIRLIK DAVRIDA AXLOQIY O‘ZINI ANGLASHNI RIVOJLANTIRISH: DASTURGA ASOSLANGAN NAZARIY MODEL

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Annotatsiya: Ushbu maqolada o‘smirlik davrida axloqiy o‘zini anglashning rivojlanishi tahlil qilinadi va uni ta’lim hamda maslahat berish kontekstlarida shakllantirish uchun dasturga asoslangan nazariy model taklif etiladi. O‘smirlik o‘z-o‘zini baholash, identifikatsiyani izlash, emotsional beqarorlik, tengdoshlar ta’siri va qadriyatlarni sinovdan o‘tkazish ayniqsa kuchayadigan sezgir rivojlanish bosqichidir. Bunday sharoitda axloqiy rivojlanish qoidalarni passiv qabul qilish sifatida emas, balki ichki etik pozitsiyaning izchil shakllanishi sifatida tushunilishi kerak. Maqolada axloqiy o‘zini anglash kognitiv, emotsional, refleksiv, kommunikativ va xulq-atvor o‘lchamlarini o‘z ichiga oluvchi ko‘p komponentli konstrukt sifatida konseptuallashtiriladi. Muallifning nashrlari hamda MDH va xalqaro tadqiqotlarga tayangan holda, maqola samarali rivojlantiruvchi dasturlar o‘z-o‘zini refleksiya qilish, etik mulohaza yuritish, empatiyani shakllantiruvchi mashqlar, yo‘naltirilgan muhokama, psixologik qo‘llab-quvvatlash va vaziyatga asoslangan treningni uyg‘unlashtirishi zarurligini asoslaydi. Maqolada

bunday dastur tuzilmasi, uning muvaffaqiyatini ta’minlovchi pedagogik va psixologik shartlar hamda axloqiy o‘zini anglash ma’ruza asosidagi axloqiylashtirish orqali emas, balki faol ishtirok orqali rivojlantirilishi zarurligi izohlanadi. Xulosa shuki, o‘smirlikka yo‘naltirilgan dasturlar axloqiy dialog, refleksiv texnikalar, guruhli o‘zaro ta’sir va individuallashtirilgan maslahat yordamini madaniy jihatdan mazmunli ta’lim muhitida integratsiya qilganda eng samarali bo‘ladi [1; 2; 3; 4].

Kalit so‘zlar: o‘smirlik, axloqiy o‘zini anglash, axloqiy identitet, o‘z-o‘zini refleksiya qilish, empatiya, maslahat berish, ta’lim dasturi.

РАЗВИТИЕ НРАВСТВЕННОГО САМОСОЗНАНИЯ В ПОДРОСТКОВОМ ВОЗРАСТЕ: ТЕОРЕТИЧЕСКАЯ МОДЕЛЬ НА ОСНОВЕ ПРОГРАММЫ

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Аннотация: В статье анализируется развитие нравственного самосознания в подростковом возрасте и предлагается теоретическая модель, основанная на программе его формирования в образовательном и консультативном контекстах. Подростковый возраст является чувствительным этапом развития, на котором самооценка, поиск идентичности, эмоциональная нестабильность, влияние сверстников и проверка ценностей становятся особенно интенсивными. В этих условиях нравственное развитие следует понимать не как пассивное принятие правил, а как постепенное формирование внутренней этической позиции. В статье нравственное самосознание концептуализируется как многокомпонентный конструкт, включающий когнитивное, эмоциональное, рефлексивное, коммуникативное и поведенческое измерения. Опираясь на публикации автора, а также исследования стран СНГ и международные исследования, статья обосновывает, что эффективные развивающие программы должны сочетать саморефлексию, этическое рассуждение, упражнения по развитию эмпатии, направленную дискуссию, психологическую поддержку и ситуационное обучение. В статье представлена структура такой программы, определены педагогические и психологические условия ее успешности, а также объясняется, почему нравственное самосознание необходимо развивать через активное участие, а не посредством лекционной морализации. Сделан вывод, что программы, ориентированные на подростков, наиболее эффективны при интеграции нравственного диалога, рефлексивных техник, группового взаимодействия и индивидуализированной консультативной поддержки в культурно значимой образовательной среде [1; 2; 3; 4].

Ключевые слова: подростковый возраст, нравственное самосознание, нравственная идентичность, саморефлексия, эмпатия, консультирование, образовательная программа.

INTRODUCTION

Adolescence is one of the most important stages for the formation of self-awareness because the individual begins to compare inner experience, social expectations, and personal values more intensively than in earlier childhood. This developmental shift creates both opportunities and risks. On the one hand, adolescents become capable of deeper reflection,

perspective-taking, and ethical reasoning. On the other hand, they may experience uncertainty, emotional contradiction, conformity pressure, and fragmented value orientation. Therefore, the formation of moral self-awareness requires deliberate pedagogical and psychological support [1; 2]. Recent studies also show growing scholarly attention to moral identity, moral self, and adolescents' emotional responses to moral exemplars, confirming that moral development is closely connected with self-understanding and social meaning [3; 4; 5].

In this article, moral self-awareness is defined as a person's awareness of oneself as a moral subject who can evaluate intentions, actions, responsibilities, and relations with others in light of accepted ethical meanings. This construct includes at least five interdependent elements: knowledge of moral norms, emotional responsiveness to right and wrong, self-assessment, empathy, and readiness for value-consistent behavior. The reviewed literature suggests that these elements do not develop evenly or automatically. They require communication, reflection, guided experience, and psychologically safe environments in which adolescents can discuss dilemmas, mistakes, aspirations, and interpersonal conflicts [1; 3; 4].

MATERIALS AND METHODS

The article uses a theoretical and program-analytical methodology. First, it synthesizes the author's works on the scientific-theoretical study of moral self-consciousness and on the specific features of a program designed to develop moral self-awareness in adolescence [1; 2]. Second, it compares those ideas with CIS research on psychological counselling and moral self-consciousness in adolescents [3]. Third, it includes recent international studies on moral identity and moral self across child, adolescent, and adult samples [4; 5]. The methodological strategy is interpretive rather than experimental: its goal is to formulate a coherent developmental model, specify its components, and determine the educational conditions under which it can operate effectively. Such an approach is appropriate because the problem is not only empirical but also conceptual: educators and psychologists need a clear understanding of what exactly must be developed when they speak about adolescent moral self-awareness [1; 2; 3].

RESULTS

The theoretical synthesis makes it possible to identify the core structure of a developmental program aimed at moral self-awareness in adolescence. The first block is self-reflective work. Adolescents need opportunities to analyze their motives, reactions, strengths, and contradictions. The second block is ethical reasoning, including discussion of real and simulated moral situations. The third block is empathy and communication training, since moral development depends not only on thought but also on the ability to understand others and regulate interaction. The fourth block is behavioral rehearsal, where students practice morally responsible responses in structured activities, role plays, and collaborative tasks. The fifth block is psychological support, including teacher guidance, counselling elements, and, where necessary, work with parents [1; 2; 3].

The review also shows that effective programs are developmental rather than punitive. They do not simply tell adolescents what is right; they help them build an inner position toward what is right. In this model, moral self-awareness emerges through repeated cycles of experience, reflection, discussion, and application. Recent literature supports this direction: moral identity research emphasizes the role of educational cultivation, while studies of adolescent moral self and moral elevation show that emotional engagement with prosocial action can strengthen ethical orientation and social connectedness [4; 5]. Therefore, the most promising programs are those that integrate cognition, feeling, and action within a structured but dialogic educational environment [2; 4; 5].

DISCUSSION

The proposed model can be interpreted through three developmental principles. The first is the principle of integration. Moral self-awareness is not a single trait; it is an organized system in which self-knowledge, self-esteem, empathy, responsibility, and conduct are interconnected. If a program addresses only knowledge of norms, it remains superficial. If it addresses only emotions, it lacks stability. If it addresses only behavior, it risks becoming formalistic. Consequently, adolescent programs should integrate cognitive, emotional, reflective, and behavioral components [1; 3].

The second is the principle of dialogue. Adolescents rarely internalize values through one-way instruction. They need discussion, disagreement, comparison of viewpoints, and psychologically safe communication. The counselling literature reviewed in CIS scholarship emphasizes that moral self-awareness develops through communication, trust, and guided exploration of interpersonal and personal problems [3]. This means that the educator or psychologist should function not merely as a judge, but as a facilitator of reflection. Group discussion, moral dilemmas, narrative interpretation, and supervised peer exchange become especially important in this process [2; 3].

The third is the principle of personal meaning. Moral norms become psychologically effective only when they are experienced as meaningful to the self. Recent international work on moral identity suggests that educational environments can strengthen moral selfhood when they connect ethical values with one's self-concept and lived experience [4; 5]. Thus, a successful adolescent program should ask not only "What is the correct action?" but also "Who am I when I choose this action?" and "What kind of person do I want to become?" This shift from external regulation to internal ethical positioning is one of the most important outcomes of moral self-awareness development [4; 5].

The discussion confirms that moral self-awareness in adolescence should be considered a central target of both educational and psychological intervention. In many educational systems, moral education still remains either overly abstract or overly disciplinary. The reviewed materials suggest another path: developmental programs can create conditions in which adolescents learn to understand themselves morally, regulate behavior more consciously, and relate ethical norms to personal identity and social responsibility [1; 2; 3].

At the same time, the article underlines that such programs should be culturally sensitive, age-appropriate, and supported by trained educators or psychologists. A uniform model cannot simply be transferred across settings without adaptation. Future work may strengthen the model through longitudinal assessment, validated scales of moral self-awareness, and comparison of school-based versus counselling-based formats.

CONCLUSION

Nevertheless, the theoretical conclusion is clear: the development of moral self-awareness in adolescence is most effective when reflection, empathy, dialogue, and guided practice are organized into a coherent developmental program [3; 4; 5].

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CERTIFICATE

This certificate is presented to

Uchqun Mamanazarov

for publication of the research article

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