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Theoretical And Psychological Foundations Of Developing Moral Self-Awareness In Adolescents In The Context Of Scientific Heritage And Modern Education

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Abstract. The article examines the theoretical and psychological foundations of the development of moral self-awareness in adolescence in the context of scientific heritage, modern pedagogical influence, and the formation of professional competence. The relevance of the topic is determined by the growing need to strengthen the moral, civic, and reflective potential of young people in conditions of rapid social change, information pressure, and transformation of value orientations. The paper systematizes scientific approaches to the study of moral self-awareness, including cognitive-developmental, sociocultural, activity-based, personality-oriented, and competence-based approaches. Special attention is paid to the scientific heritage left by ancestors as a psychological and pedagogical resource for shaping moral-educational consciousness in youth, as well as to the role of educational institutions in supporting adolescents' reflective, ethical, and socially responsible behavior. The article relies on the works of Uzbek scholars, CIS researchers, and foreign authors published mainly in 2010–2025, as well as on recent studies by Mamanazarov U.B. and co-authors devoted to moral self-awareness, professional competence, and psychological service in higher education. The results of the theoretical analysis show that the development of moral self-awareness in adolescence is a multidimensional process that depends on the interaction of internal factors (reflection, self-attitude, moral values, responsibility) and external conditions (family, education, cultural heritage, pedagogical communication, and psychological support). It is concluded that a scientifically grounded developmental program built on national-spiritual values and contemporary psychological methods can significantly enhance adolescents' moral reflection, self-regulation, and social responsibility [1; 3; 4].



Keywords: moral self-awareness, adolescence, moral development, reflection, scientific heritage, youth education, professional competence, psychological service, value orientations, pedagogical psychology.

Introduction

In modern psychological and pedagogical science, the issue of moral self-awareness has become one of the key directions in the study of personality development. This is especially important in adolescence, because this period is associated with the active formation of self-concept, value orientations, responsibility, self-attitude, and social identity. Adolescents do not merely learn moral norms; they begin to correlate these norms with their own “I,” evaluate their behavior from the perspective of social expectations, and construct internal criteria of conscience, dignity, and duty [3; 4]. Theoretical and empirical discussions in recent literature show that adolescence is a sensitive stage for the formation of moral judgments, moral reflection, and stable personal meanings related to justice, responsibility, and respect for others. [1]

The relevance of this topic is further reinforced by the social transformations occurring in educational systems and youth culture. Open information flows, contradictory value messages, and the weakening of direct intergenerational transmission of moral ideals create new psychological risks. Under such conditions, the educational environment must not be limited to knowledge transmission alone; it should also support the development of moral consciousness, self-regulation, critical thinking, and responsible choice. In this context, the scientific heritage of ancestors, which embodies ideals of justice, humanity, diligence, modesty, and social responsibility, may serve as a powerful value-based resource for strengthening adolescents’ moral consciousness [1; 4].

At the same time, contemporary pedagogical practice increasingly emphasizes the competence-based model of education. This means that moral development should be considered not separately from education, but in connection with the formation of communicative, reflective, civic, and professional competences. The pedagogical features of competence formation in students, as discussed by Mamanazarov U.B. and Mirsagatova N.S., show that personality growth and professional readiness are impossible without value orientation, self-discipline, and ethical culture [2; 5]. Therefore, the study of moral self-awareness should be integrated with the broader tasks of personal maturity and social adaptation.

The purpose of this article is to theoretically analyze the psychological foundations of the development of moral self-awareness in adolescence and to



reveal the role of scientific heritage, educational influence, and psychological-pedagogical support in this process.

Methodology

This study is theoretical-analytical in character. The methodological basis consists of the principles of development, systemacity, unity of consciousness and activity, sociocultural determinism of personality, and personality-centered education. The article uses methods of comparative analysis, synthesis of scientific literature, conceptual generalization, and interpretation of modern psychological and pedagogical sources.

The theoretical framework includes several interrelated approaches. First, the cognitive-developmental approach explains moral growth through age-related changes in thinking, judgment, and evaluation of moral situations. Within this perspective, adolescents gradually move from externally controlled norms toward more internalized moral reasoning. Second, the sociocultural approach emphasizes the role of communication, tradition, language, and social environment in shaping moral meanings. Third, the activity-based approach considers moral self-awareness as developing through participation in meaningful social practice, cooperation, responsibility, and reflection on one's own actions. Fourth, the competence-based approach connects moral development with the formation of educational, social, and professional competencies necessary for effective functioning in society [2; 3; 5].

The source base of the article includes the works listed by the author, especially: studies on the psychological role of scientific heritage in the formation of moral-educational consciousness of youth; pedagogical features of professional competence formation; scientific-theoretical approaches to studying moral self-awareness in adolescence; specific features of developmental programs aimed at moral self-awareness; and methods of providing psychological service in higher education [1–6]. These works were compared with publications by Uzbek, CIS, and foreign scholars from 2010–2025 addressing moral development, value orientation, adolescent identity, reflection, and educational psychology. [1]

From the methodological point of view, the article proceeds from the idea that moral self-awareness is an integrative formation including:

1. understanding of moral norms and values;
2. emotional-value attitude toward oneself and others;
3. moral reflection and self-evaluation;
4. readiness for responsible action;



5. capacity for self-regulation in ethically significant situations.

Such an understanding makes it possible to analyze moral self-awareness not only as a cognitive phenomenon, but also as a personal, emotional, and behavioral structure [3; 4].

Results

The theoretical analysis made it possible to identify several essential results.

First, moral self-awareness in adolescence is shown to be a complex dynamic system rather than a single moral trait. It includes awareness of moral categories, evaluation of one's own behavior, reflection on motives, empathy, responsibility, and orientation toward socially approved values. In adolescence, these elements become more integrated because young people begin to ask not only "What is right?" but also "Who am I?", "What kind of person do I want to be?", and "How should I act in relation to others?" [3; 4].

Second, the analysis confirms that the scientific and spiritual heritage of ancestors has a substantial psychological role in strengthening youth moral consciousness. Historical-philosophical and pedagogical traditions preserve socially approved models of dignity, justice, respect, service, and humanity. When these ideas are introduced into educational practice not as abstract slogans but as meaningful cultural narratives, they help adolescents form value-based identification and moral continuity between generations [1; 4]. Thus, heritage performs not only an informational function but also a motivational and identity-forming one. ([2])

Third, the pedagogical environment is revealed as one of the main external conditions for the development of moral self-awareness. Educational communication, teacher example, collective forms of activity, discussion of moral dilemmas, reflective tasks, and competence-oriented learning all contribute to the internalization of ethical standards. Research on professional competence formation in students shows that effective pedagogy develops responsibility, initiative, communication culture, and self-management, all of which are directly connected with moral maturity [2; 5].

Fourth, developmental and corrective programs aimed at moral self-awareness are theoretically justified and practically promising. According to Mamanazarov's work on the specific features of such programs, effective influence should include systematicity, age sensitivity, reflexive exercises, value-oriented dialogue, and the activation of adolescents' personal position. Programs become more effective when they combine national-cultural content with



contemporary psychological methods such as self-analysis, group discussion, situational modeling, and guided reflection [3].

Fifth, the results indicate the importance of psychological service in educational institutions. Psychological support is necessary not only for solving behavioral or emotional problems, but also for fostering self-understanding, constructive communication, stress resistance, and responsible decision-making. The study on psychological services for leading staff in higher education indirectly supports the broader idea that institutional psychological support improves the moral-psychological climate and promotes more conscious interpersonal relations [6].

Analyze

The obtained theoretical results allow a deeper interpretation of the phenomenon under consideration. Moral self-awareness in adolescence should be analyzed at the intersection of several developmental lines.

The first line is self-consciousness development. Adolescence is characterized by heightened self-attention, comparison with others, sensitivity to social evaluation, and search for identity. At this stage, the young person's moral world becomes personalized: norms are not simply accepted from adults but are tested against experience, peer relations, and one's own aspirations. Therefore, moral self-awareness grows through contradictions, doubts, comparison, and reflection. In this sense, reflection acts as a central psychological mechanism, transforming external moral expectations into internal convictions [3; 4].

The second line is value-semantic development. Moral self-awareness does not emerge in a value vacuum. It depends on which ideals dominate the adolescent's life space: egoistic success, social prestige, family loyalty, service to society, justice, or humanism. If educational work draws on national heritage and culturally meaningful moral examples, it can strengthen positive identification and protect adolescents from value disorientation. This is why the psychological role of ancestral scientific heritage is especially important in contemporary youth education [1; 4].

The third line is socialization through activity and communication. Moral self-awareness develops when adolescents participate in interaction requiring responsibility, empathy, cooperation, and choice. Collective learning, volunteering, dialogue, and problem-based discussion create conditions in which ethical categories become lived experience. From this perspective, competence-based education is valuable because it unites knowledge, value, and action. Professional competence, especially in future teachers and specialists, should



include not only skills but also moral responsibility for one's decisions and influence on others [2; 5].

The fourth line is psychological support and programmatic influence. Spontaneous moral development is possible, but not sufficient under conditions of informational overload and normative ambiguity. Adolescents need guided reflection, emotionally safe dialogue, and opportunities to analyze moral dilemmas. Therefore, developmental programs should not be purely disciplinary. Their task is to awaken inner meaning, strengthen self-respect, develop empathy, and help the adolescent link moral choice to personal identity. This analytical conclusion corresponds to modern tendencies in adolescent psychology and educational intervention [3; 6].

Discussion

The discussion of the problem shows that the development of moral self-awareness in adolescence remains a multidimensional and interdisciplinary issue. It cannot be reduced to moral preaching, isolated cognitive training, or formal educational requirements. Rather, it requires the integration of psychology, pedagogy, cultural studies, and social philosophy.

From the standpoint of Uzbek educational priorities, the appeal to national-scientific heritage has special significance. Moral education becomes more effective when adolescents see that ideals of humanity, justice, duty, and intellectual dignity are rooted in their own cultural tradition. This makes moral norms subjectively meaningful and psychologically close. At the same time, such work should avoid formalism. Heritage must be translated into modern educational language through examples, dialogue, reflection, and life situations. Only then can it become an active factor in the development of moral-educational consciousness [1; 4].

The discussion also confirms that moral self-awareness is closely connected with educational quality. Where pedagogical communication is authoritarian, emotionally poor, or purely reproductive, adolescents have fewer opportunities for moral reflection and responsible autonomy. Conversely, when the educational process includes trust, dialogue, reflexive tasks, collaborative activity, and psychological support, moral growth becomes more probable. This is consistent with current work on competence formation and psychological services in educational settings [2; 5; 6].

A further important point is that moral self-awareness should be treated as a developmental resource for future professional identity. For students and adolescents, the growth of responsibility, self-control, respect for others, and



reflective thinking creates the basis for later professional ethics and civic maturity. Thus, the development of moral self-awareness is not a narrow psychological task but a strategic educational objective.

Conclusion

The theoretical review allows the conclusion that the effective development of moral self-awareness in adolescence depends on four interrelated conditions:

1. reliance on national and universal moral values;
2. organization of pedagogically meaningful reflective activity;
3. integration of moral education with competence development;
4. systematic psychological support in educational institutions.

These positions may serve as a conceptual basis for future empirical research and for designing educational-developmental programs aimed at the moral maturation of youth.

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