

Central Asian Journal of Education

Volume 3

Article 2

2-28-2019

Psychological factors affecting the development of altruism in humans

Nargis Botirovna Atabaeva

Tashkent State Pedagogical University, nargis_aziza@mail.ru

Follow this and additional works at: <https://uzjournals.edu.uz/cjedu>

 Part of the [Teacher Education and Professional Development Commons](#)

Recommended Citation

Atabaeva, Nargis Botirovna (2019) "Psychological factors affecting the development of altruism in humans," *Central Asian Journal of Education*: Vol. 3 , Article 2.

Available at: <https://uzjournals.edu.uz/cjedu/vol3/iss1/2>

This Article is brought to you for free and open access by 2030 Uzbekistan Research Online. It has been accepted for inclusion in Central Asian Journal of Education by an authorized editor of 2030 Uzbekistan Research Online. For more information, please contact brownman91@mail.ru.

Psychological factors affecting the development of altruism in humans

N.B. Atabaeva

Basic doctorate. Tashkent State

Pedagogical University named after Nizami

Tashkent, st. Bunyodkor, 27 Uzbekistan

E-mail: nargis_aziza@mail.ru

Annotation

Purpose: to increase the practical possibilities of personality development based on the study of psychological factors and motivation mechanisms based on altruism.

Methods: observations in scientific work, interviews, a questionnaire for the diagnosis of socio-psychological personality addictions on a scale of altruism-egoism (O,F, Potemkina); "Questionnaire of empathy" (I.M.Yusupov); "The subjective questionnaire of local control" (E.B. Ajin, S. A. Golyunkina, A. M. Etkind); "Methods for the identification of emotional intelligence" (S. Holl); Used mathematical statistics.

Results. The study revealed the influence of individual characteristics on the manifestation of altruism, such as empathy, emotional intelligence, subjective local control; features of the age factor in the development and expression of altruism are described; a psychocorrectional program aimed at strengthening personality-motivated behavior was investigated, and its effectiveness was tested.

Conclusions: the phenomenon of altruism is genetically, psychologically, socially covered by pedagogical psychological resources. Analyzing the emotional components of altruism, it was found that empathy acts as an internal motivator for altruism for both ages, while self-motivation of adolescents at the level of emotional intelligence is a source of altruistic behavior for early adolescents. There was no statistically significant relationship about the subjective control of the locus in both age groups.

Key words: personality; altruism; Expressive; emotional intelligence; subjective locus control; motivation for success; moral dilemma; traits of will; communicative features; individual psychological characteristics.

Introduction. Many of the problems that impede the development of countries around the world (an increase in the number of violations of youth rights, weakening of traditional values, the negative consequences of popular culture, domestic violence, increased crime based on modern cyber technologies, etc.) emphasize personal morality. In particular, according to

UNICEF, today 70.6%¹ of the total number of Internet users is 13-24 years old. It is at the age of 13-24 that a person's moral values become stable and absorbed by a person's value system. In the era of ontogenetic development in the hierarchy of personal values, the child spends his time in the cyber world, which inevitably leads to gaps in the spiritual world. A sharp drop in moral values in the system of personal values led to an increase in destructive behavior among young people. According to the World Health Organization, in 2018 alone, about a billion children aged 2 to 17 were victims of domestic violence². The causes of domestic violence against children are varied. One of the factors contributing to violence in pedagogical and psychological resources is that nothing can replace empathy and mutual support in the family value system.

The socio-economic changes taking place in the modern world pay great attention to the problem of moral development. In particular, the Universal Declaration of Volunteers, adopted by the United Nations in 1990, Projects implemented by the International Voluntary Association (IAVE), established by the United Nations in 2001, The work carried out within the framework of the State program "Patriotic education of citizens of the Russian Federation for 2016–2020", adopted on December 30, 2015, demonstrates the intensity of attention paid to the development of altruism among young people.

Uzbekistan also attaches great importance to the moral development of youth. One of the main tasks of the National Training Program, the Law on Education and the strategic tasks of developing and strengthening the country's independence, proposed by President Sh.M.Mirziyoyev, identified as one of the most important tasks. The upbringing of the younger generation in the spirit of universal values based on oriental education poses great challenges for society.

However, the negative impact of the flows of "mass culture", which are currently being introduced at the international level due to rapid changes in the world, using modern information and communication technologies and the enormous potential of the Internet,³ is increasing every second. As we know, such crises in our lifestyle not only prevent us from achieving our goals, but also affect people's behavior. As a result, cases of tension, speed and insecurity are replaced by interpersonal relationships, impartiality, positive qualities and social perceptions.

After all, the first president, the founder of our independence, I. A. Karimov, in his conceptually significant works "High Spirituality - An Invincible Force", deeply analyzed the moral and spiritual development of the individual and the role of the spiritually mature personality in the development of society. In our modern market economy, to educate the

¹ United Nations International Children's Emergency Fund – www.unicef.org

² World Health Organization – www.who.int

³ Karimov I.A. High spirituality is an invincible force. - T.: Spirituality 2008.p. 210

younger generation of universal values that are higher than material interests, to educate the younger generation in the face of a growing public awareness of the dangers of indifference at a time when everything is measured in money. It is important to develop a sense of self-help in society. Of course, it is important to form altruistic behavior when it comes to developing a person's "immunity against indifference."

In view of the foregoing, the study of the psychological aspects of the formation of altruism in humans is an urgent task.

Article 3 of the Law of the Republic of Uzbekistan "On state youth policy" of September 14, 2016, paragraph 5 "Promotion of the spiritual, intellectual, physical and moral development of youth", paragraph 6, "educate young people in the spirit of patriotism, courtesy, tolerance, respect for the law, national and universal values, with a strong faith and faith in life that can withstand harmful influences and currents.", 4.5 Decree of the President of the Republic of Uzbekistan dated February 7, 2017 PF-4947 "On the Strategy for the Further Development of the Republic of Uzbekistan", expanding their public participation in the process of deepening reforms and developing civil society." Improving the implementation of state youth policy in paragraph 4.6 of Decree PF-5635 of January 17, 2019 "On the State Program for the Implementation of the Action Plan for the five priority areas of development of the Republic of Uzbekistan for 2017–2021 in the Year of Active Investment and Social Development", clause 7 of Decree No. PP-2909 of April 20, 2017 "On Measures for the Further Development of Higher Education", promotion of spiritual and educational content in higher education, promotion of the idea of independence, adherence to national human values and high spirituality and to strengthen critical thinking and ideological immunity against foreign ideas through comprehensive educational and upbringing work. ”.

Materials and methods

The questionnaire for the diagnosis of socio-psychological addictions of a person on the scale of altruism-egoism, developed by O.F. Potemkina to determine the level of altruism in humans;

To determine the relationship between altruism and the level of empathy in humans, I.M. Yusupova, "Empathic research to determine the level";

"Subjective questionnaire for local observation" by E. F. Bazhin, S. A. Golyntin, A. M. Etkind to determine the relationship between personality altruism and locus control;

To determine the relationship between altruism and emotional intelligence in humans, the "Method for detecting emotional intelligence" by S. Hall was conducted.

Based on the results of a questionnaire survey of the socio-psychological predilections of the personality on the scale of "altruism-egoism", testers were divided into experimental and

control groups. Trainings on the development of altruistic motivations were conducted according to a special psychocorrection program with masters of egoism. The results of diagnostic and control experiments were analyzed comparatively to verify the effectiveness of the psychocorrectional program.

Literary analysis. Altruism is an activity aimed at caring for others for the benefit of others [19;6].

Altruism (also called the **ethic of altruism**, **moralistic altruism**, and **ethical altruism**) is an ethical doctrine that holds that the moral value of an individual's actions depend solely on the impact on other individuals, regardless of the consequences on the individual itself. James Fieser states the altruist dictum as: "An action is morally right if the consequences of that action are more favorable than unfavorable to everyone except the agent" [11;116. 27] Auguste Comte's version of altruism calls for living for the sake of others. One who holds to either of these ethics is known as an "altruist."

The word "altruism" (French, *altruisme*, from *autrui*: "other people", derived from Latin *alter*: "other") was coined by Auguste Comte, the French founder of positivism, in order to describe the ethical doctrine he supported. He believed that individuals had a moral obligation to renounce self-interest and live for others. Comte says, in his *Catéchisme Positiviste*, [11;117] that:

"The social point of view cannot tolerate the notion of rights, for such notion rests on individualism. We are born under a load of obligations of every kind, to our predecessors, to our successors, to our contemporaries. After our birth these obligations increase or accumulate, for it is some time before we can return any service.... This ["to live for others"], the definitive formula of human morality, gives a direct sanction exclusively to our instincts of benevolence, the common source of happiness and duty. [Man must serve] Humanity, whose we are entirely."

Various philosophers define the doctrine in various ways, but all definitions generally revolve around a moral obligation to benefit others or the pronouncement of moral value in serving others rather than oneself. Philosopher C. D. Broad defines altruism as "the doctrine that each of us has a special obligation to benefit others." [26;109-110] Philosopher W. G. Maclagan defines it as "a duty to relieve the distress and promote the happiness of our fellows...Altruism is to...maintain quite simply that a man may and should discount altogether his own pleasure or happiness as such when he is deciding what course of action to pursue." [27;57]

The phenomenon of altruism was scientifically investigated by philosophers, psychologists, sociologists in the seventeenth and eighteenth centuries. However, in ancient

times, the issue of maturity and spiritual maturity was the focus of scholars and thinkers. This question did not remain aloof from the pedagogical and psychological views of orientalists. One of our earliest manuscripts, the problem of altruistic behavior, is based on Avesto: "Teaching a child to think, to speak, to do good deeds." [5;112] is explained. Here, a noble idea is undoubtedly a field of knowledge, that is, the main idea of divine teaching and moral ideals is to understand the gap between "good" and "evil," and a good word implies sincere and mutually supportive interpersonal relationships, as well as good communication with society, doing something useful to society. Because every good word gives rise to good ideas and actions and encourages people to do good. Good is a philosophical concept that embodies the motives of its altruism. In addition, good is the source of all good.

One of the great scientists of the East, Abu Nasr Farabi, in his book "A Treatise on the Residents of a Good City," says: "A good city is like a healthy body, where all its members help each other survive." [22,45-46] In the end, as the thinker said, man cannot achieve perfection alone. He must be in touch with others, help them or communicate with them. Allah points out that it is the noble city owners who do not abandon their compatriots in a difficult situation and always support each other. This means that if a well-educated city believes that altruistic behavior predominates in a good city, it will become a truly generous and virtuous city.

Abu Rayhan Beruni, another great Oriental scholar and thinker, notes that the combination of knowledge and morality is important for personal development. According to Beruni, man is the most creative and creative force on earth. Therefore, a person should possess the following qualities that benefit his homeland and country: kindness, truthfulness, generosity, kindness, compassion, friendship, etc. [7, 24].

Abu Ali ibn Sina says that by the nature of everything that exists in the world, it strives for perfection. And the pursuit of excellence is the essence of virtue.

According to the scientist, when developing a child as a mature person, it is necessary to instill a sense of care, purity, responsibility and friendship. These qualities help the child develop humanistic feelings.

In addition, Ibn Sina lists a number of moral qualities in human behavior and analyzes their impact on the human psyche. For example, generosity is defined as the human power to help those in need, the power to keep humility from selfish pursuits, and friendship as a source of mutual care and cooperation [16].

The work of Yusuf Khos Khojib "Qutadgu bilig" is based on the practice of social relations, ethical relations between all types of members of society. For example, a scientist interprets the source of all good deeds with the names of good and evil and the basis of evil

deeds and ignorance. [21;25-26] According to Yusuf Jos Hajib, a person will live forever in two ways: one - good manners, and the other - a good word and deed [24;57].

Yusuf Khos Hajib believed that the purpose of man's creation was to sow the seeds of good on the earth "Knowledge of the box" Reveals the secrets of perfecting man.

If you want eternal life

Wisdom, do what you can, and your word [21;25-26]

says the thinker. For a person to reach maturity, he must first acquire good manners and deep knowledge. Yusuf Khos Hajib gives many signs of perfection, speaking of a perfect person. The most important of them is "to break the circle of one's own interests and ambitions of the individual and correspond to the interests of others", that is, to sacrifice himself to many. [24;56]

Jaloluddin Rumi also commented on human behavior and factors that influence him. He condemns such things as hatred, malice, jealousy and hatred as the most vicious people. Pride, pride and selfishness are the main criteria for these shortcomings. Selfish pride leads to various calamities and spiritual poverty. [18;270-272]

This encourages Roman people to go out of their suffering and achieve perfection. According to the scientist, if the breath or the word is pure, this is a sign of goodness and good behavior. Good deeds of people are manifested in the fact that they care about others, share their sorrows and help each other [18, 272-272]. It also encourages people to do good.

In his works, Alisher Navoi illustrated the image of a perfect person, illustrated the moral and ethical qualities that are manifested in his image, and in his works, covering the issues of education and ethics, he reveals the essence of the formation of an ideal person.

In his work, Mahbub ul-Kulub, Navoi states: "I ran across every street and passed myself on to people of all kinds, learned about the good and the bad, and learned from the good and the bad."

Indeed, when a scientist comes to interpersonal relationships, it is exploring the nature of his companion and the interlocutor and learns to distinguish between good and evil. The foundation of good behavior is behavior. Qualities such as satisfaction, patience, humility, love, loyalty, generosity, kindness, etc., are manifested in the form of good manners.

In addition, Navoi sees the generous and generosity in the image of the altruistic behavior of people. According to Navoi, generous and generosity are gratuitous help to people, facilitating their suffering. The scientist encourages people to show generosity towards each other. Characteristics such as generous, goodness, and kindness are components of generosity.

Describing these qualities, the scientist points out: "Generosity is the fruit tree of the garden of humanity, even it is the sweet fruit of the tree, the wave and a river of human land, it is the original pearl of the river even. The Goodness and cabbage are to carry the burden of the

hardship of one victim and get rid of those hardships. Cole weighs a heavy thorn and reveals it like a flower, and not to mention not respecting and denying it. Mercy is the offspring of the cabbage, the twin cousin, if somebody possesses these qualities, he or she will be honored and respected.” [14; 77-80, 109].

It is clear from the foregoing that the role of generous people in the development of human excellence and society is unparalleled. Navoi encourages people to be open-minded and says that such people "enjoy the joy of their faces and the joy of their sweet words." He also encourages people to do good deed to each other, because it is good for them [14;51-52, 125-126].

Until now, Navoi has not lost its relevance in his writings, citing life examples that explain the essence of each behavior.

Thus, the problems of altruism and altruistic behavior are revealed in the works of scientists of the East in the form of a complex of concepts of kindness, kindness, generosity and kindness. It is well known that altruistic behavior is based on the interests and interests of another person or social group. Accordingly, the positive features mentioned in the works of our scientists can be considered the eastern description of altruism.

Interest in the psychological study of human behavior, primarily in terms of the impact on it, its direction to constructive goals. The successful solution of such problems puts psychological research, first of all, in a deep study of the motivational foundations of behavior. That is why most of the research in modern psychology is carried out in this direction. In particular, the study of behaviors based on the ideas of altruism is a special area of activity.

Jonathan Seglow [25] argues that altruism is the free movement of the subject for helping others. According to V.V.Soloviev [20;152-169] altruism means “moral solidarity with other people”. According to N.V. Grishina, “altruism is a person’s need for self-care and love, sacrifice for the group and a sense of responsibility in contrast to other independent motives based on their own interests.” [15]

Altruism is a psychological phenomenon that combines empathy, kindness and kindness in a person’s pursuit of excellence and “overcoming critical situations” in interpersonal relationships, in throwing something to others. But altruism is reflected in individual human behavior. Accordingly, the following types of altruism are revealed in psychological sources:

Altruism is the result of empathy and empathy - altruistic behavior caused by love for others. Most likely, this is due to emotional attachment to relatives and loved ones.

Ethical altruism is part of a person’s internal self-censorship. Most likely, this is due to internal beliefs and conscience.

Self-sacrifice is characterized by self-denial, and there are two aspects: positive gives a person who is dear to him, and negative can also mean hatred of his personality.

Rational altruism is an attempt to find a balance that does not harm either his own interests or the interests of others. Each altruistic movement is deliberate.

Francis of Assisi, who carefully analyzed his particular views on altruism, analyzed several manifestations of altruism in his personality:

Paternity is a characteristic of all mankind and involves the care of parents about their child. This situation can also be called "parental instinct." In some cases, this instinct is also characterized by self-sacrifice.

Mutual assistance is an action taken to help someone without expecting the same help. This type of altruism is observed among close relatives, true friends and lovers. These actions are often influenced by norms and social expectations.

In this form of morality and altruism, a person simply acts on the principle of "doing good" to others, which is embedded in his system of values. We often call this category of people volunteers.

Demonstrative behavior is altruistic behavior that is publicly demonstrated to confirm its social status.

Compassion is an altruistic effort that is made because of an emotional reaction to people and the intensity of reflection.

Altruism of a personality as a psychological phenomenon is associated with certain altruistic emotional experiences, attachments, and personal orientations that determine personality behavior. B. Dodonov claims that the individual first expresses altruistic emotional experiences in order to create an innate tendency to altruism. This leads to the formation of an altruistic position in the individual, and a complete understanding of the process by the individual creates an altruistic orientation in the individual [9].

In psychology, altruism is seen as social behavior, and there are three different approaches to explaining its motives: psychological (social exchange), social (social norms) and biological (evolution).

One of the theories that reveal the essence of altruism is social exchange. The essence of this theory is that in society there is mutual interest in the basis of any interpersonal relationships, according to which altruism is an exchange of psychological emotions and social values, such as love, respect, care. At the same time, the altruist expects such a reaction. This is usually the altruistic movement of "give less" - "get more."

There are 2 different perspectives in the theory of social exchange: disguised egoism and long-standing empathy. Proponents of the first glance argue that an altruistic person experiences self-esteem and self-satisfaction that satisfy his needs based on self-esteem, self-confidence, or

self-esteem. For example, Mark Snyder, Allen Omoto, and Jill Clare, who analyzed the behavioral motives of HIV caregivers, identified six main causative factors:

- Ethical factors: the desire to comply with universal values and to be attentive to others;
- Cognitive factors: desire to get to know people better or improve their skills;
- Social factors: the desire to become a member and support the group;
- Career: establishing contacts and gaining experience that will be useful for climbing the career ladder;
- Protection of personal "I": the desire to avoid guilt or to avoid personal problems;
- Improving self-esteem: strengthening self-esteem and the formation of self-esteem [8;162-167].

From the foregoing, it is clear that any altruistic behavior of a person is based on some social benefit. This is precisely disguised egoism. As B.F. notes Skinner: "We can only read the noble good deeds of people that we cannot explain. We analyze internal predisposition if the behavioral factors of an individual do not reflect external behavior. Accordingly, altruism should be distinguished in human behavior "[6;18].

Proponents of the second view believe that empiricism lies at the basis of human altruistic behavior, that is, altruistic people naturally tend to take care of others and not even realize it.

Many studies suggest prolonged altruism:

- Empathy forces the opponents in the group to help each other, and the only condition is that the person who helps the hand must be sure that his help will not be refused (Beyoncé, Dovidio).

"People who feel compassion come to help, even when no one knows about their help." They will do their best to help the oppressed. If the problem is not solved positively, they will be shocked, even if they are not guilty (Beyoncé, Vic).

- In some cases, people are persistent in their desire to help people in distress (Schoeder et al, 1988).

- If a person cares for the disadvantaged, he can fulfill his intentions and deviate from his own rules and his ideas about vanity and justice. As a result, empathy-based altruism "can endanger social norms or make us care about whom I like and who I need."

Thus, the psychological factors underlying the altruistic behavior of people make up the essence of the theory of social exchange.

Often, when we help others, this happens not because we made this decision, but because it meets our best interests, but because something motivates us to do so. It is these social norms that are social expectations.

Researchers argue that the motives for altruism can be two different norms: the norm of interdependence and the norm of social responsibility.

According to sociologist Alvin Toffler, the norm of interdependence is the most universal code, that is, the one who helps us, we are what we are. In life, it always happens that if a person refuses certain things and helps others, over time others will help him. This point of view reminds us that there must be a balance between bestowal and receipt in social relations [12].

However, in the social layers of society there are layers that do not adhere to the balance of interconnection norms. These are children, people with disabilities, senior citizens and much more. And yet there is another norm - a sense of social responsibility, which stimulates our support.

Studies have shown that people help people who are not interested in their personal lives, under the influence of a sense of social responsibility. Social responsibility is especially high in countries with a strong community culture (Scotland I Stebins, 1983).

A person may be reluctant to help others, for fear of responsibility to others or to the law. For example, it is noticed that he helps his brothers out of fear of parental care.

We believe that helping people is not only because they feel responsible, but also because they have a clear sense of duty and responsibility.

The third theory of altruism is evolution. There are two types of altruism: altruism, based on the preservation of individual breeds, and altruism, based on interconnected exchanges.

The essence of altruism of the first type is that we all must take care of being social media (David Barash, Everett Sanderson, Bernstein Wilson). Evolutionary psychologist David Barash says that “genes in different organisms encourage us to love each other” [27]. Genes force parents to help their children and take care of them.

According to some evolutionary psychologists, attention should be paid to ethnic favoritism within groups (the source of numerous past and present conflicts). “Classification is the enemy of development. There can be no talk of peace in the world if people are based on favoritism in relations with their relatives,” writes E.O. Wilson [26].

As long as the genes of egoism are present, there is a cross-link. According to Robert Trivers, when one organism helps another, it awaits an answer. The “giver” intends to become a recipient over time (Hedge, Yusif, Steblay, Krebs, Square). This view is a struggle and exchange for the preservation of their offspring and their offspring. In particular, the geneticist F. G. Dobriansky argues that altruistic experiences and behavior are “genetically programmed” in a person and that they can survive through natural selection. V.P. Efrimovson interpreted altruism as an emotional reaction that occurs through natural selection[23].

Results Analysis

The study involved 232 students of 8 and 10 classes of secondary school No. 304 of the Sergeli district of Tashkent city, No. 13 of the Bukhara region and school No. 60 of the city of Namangan.

Initially, we conducted a methodology for diagnosing personal attitudes of altruism and selfishness in order to divide our testers into experimental and control groups. The methodology of altruism and egoism was used to diagnose personal parameters, and the results were analyzed quantitatively and qualitatively. The results of the quantitative analysis are presented in tabular form.

Scales	Adolescents (n = 155)	Early Adolescence (n = 77)
Altruistic attachments in person	56.1%	59.7%
Egoistic attachments in person	43.9%	40.3%

Table 1. Characteristics of the manifestation of altruism in the person (N = 232)

As can be seen from the above table, 56.1% of adolescents experienced altruistic attachment in 59.7% of primary adolescents. Research and analysis of pedagogical and psychological sources show that altruism is more pronounced in early adolescence than in adolescents. This is due to the fact that in early adolescence there are three important components that contribute to the development of altruism: cognitive, motivational, behavioral, interconnected and integrated into the field of self-awareness.

On the dynamics of development of altruism in adolescence and early adolescence according to I. V. Mangutova [13] While the cognitive component of altruistic motivation is determined by the understanding of social and moral norms, the formation of moral consciousness, its motivational component is determined by the social interest and social orientation of the individual.

Teenagers begin to establish new “boundaries” for them and norms related to the use of altruism in interpersonal relationships. In this context, altruism can be distinguished as a universal value and a social phenomenon. This condition manifests itself in early adolescence, in the field of self-identity as a “useful member of society” and development at the level of personal reflection.

In 43.9% of adolescents and 40.3% of adolescents, selfish dominance was found. The low level of altruism in the subjects indicates their selfishness, and these testers made up our experimental group. The manifestation of egoism among students is a conflict factor and serves as a tool for their own interests. The development of egoism at this level is the result of deficiencies in its education. Because the extreme self-esteem of the personality and the basics of

egocentrism are connected with childhood, these are internal obstacles to the manifestation of altruistic behavior in a child.

A psychological study examined a number of factors that influence the formation of altruism in humans. In our study, we examined emotional will, cognitive factors that influence the formation of individual altruism, namely empathy in a person, focus on emotions, emotional intelligence, motivation and the degree to which psychological personality traits are formed.

One of the reasons why we examined our emotional, social, and cognitive factors that influence the development of altruistic behavior is because adolescence is a period of intensive development of social and cultural needs and perceptions. According to James Jacobson, adolescence is characterized by the ability to do good deed and empathize with others more than ever.) [17]

By the time of early adolescence, the emotional background had stabilized. During this time, the need for emotional connection, intimacy and mutual understanding is idealized as a feeling of friendship and love. The basis of the feeling of friendship and love is the moral orientation of the individual and the emotional moral worldview. According to the ICC, in early adolescence, emotions predominate based on emotional closeness and a single social interest, with two motivations leading to: a) the need for mutual assistance and happiness; (b) a feeling of compassion for others. It is these motives that determine the system of values and the emotional orientation of the individual (fixing certain emotional experiences in the hierarchy of personal values).

According to B. Dodonov, in early adolescence, the general emotional orientation of a person is a motivator of altruism. [17]

Social emotions in adolescence and early adolescence, that is, the need for a sense of empathy and mutual understanding in interpersonal relationships, depend on age. The main reason for the formation of social emotions during these periods is that their feelings become subjective, especially in the case of adolescence. By the time of early adolescence, subjective traits stabilized and evoke an emotional outlook on a person. Therefore, we seek to clarify the relationship between individual empathy and altruism.

To determine whether altruism among our respondents could be associated with a low level of empathy, we conducted an empirical study of I. M. Yusupov using the method for determining the level of empathy. And by a statistical analysis of the influence of empathy levels on the formation of altruistic behavior, we obtained the following results:

Levels of Empathy	Altruistic attachments in person	
	Teenagers	Early teens

High levels of empathy	0,2*	0,50**
Medium Empathy	0,3	0,03
Low levels of empathy	-0,03	-0,01

Note:* $p \leq 0,05$; ** $p \leq 0,01$.

Table 2. Influence of empathy on personality on altruistic behavior

It was shown that the manifestation of altruistic behavior in adolescents is statistically significant with a high level of empathy ($r = 0.2$; $p \leq 0.05$). No significant correlation with moderate to low empathy was found.

This suggests that the higher the level of empathy in a teenager, the greater the likelihood that he or she will undergo altruism.

There was also a positive correlation with a high level of altruism and empathy in early adolescents ($r = 0.50$; $p \leq 0.01$). An increase in empathy in early adolescence also leads to an increase in altruism.

The significant correlation between altruism and empathy in adolescence and early adulthood can be explained by the following: we know that the basic need for adolescence is associated with the assertion of “my social status”. As a result, a teenager begins to perform various types of behavior to satisfy this need, many of which are not fully understood. In early adolescence, the formation of a system of high qualities and values makes them perceived differently. Especially in early adolescence, the superiority of feelings of friendship and love can lead to a higher level of empathy, a deeper understanding of altruistic motives.

Therefore, the origin of altruism is influenced by empathy and emotions, one of the psychological factors. In addition, empathy in people can be focused on different things: parents, friends, brothers and sisters, animals, plants and artistic images. Compassion for such things is reflected in his behavior.

Here we present a psychological analysis of the results obtained using the S. Hall method to determine the level of emotional intelligence used to achieve one of the goals of our research work. This method is aimed at determining the degree of emotional intelligence in a person, and the main purpose of using this method is to identify the links between altruism and emotional intelligence in a person.

One of the main reasons that we set this task is that emotional intelligence is the ability of other people, including a person, to understand their emotions, understand their purpose, motivation and desire, and also manage these emotions to solve practical problems in of life. It was important for us to understand the emotional state of others and correctly evaluate them when we practice altruism.

The results of this methodology are presented in the following table:

Groups	Emotional awareness	Emotional management	Self-motivation	Empathy	Understanding the emotions of others
A group of adolescents with altruism	0,003	-0,09	0,35**	0,22*	-0,02
The first group of adolescents with a tendency to altruism	0.26**	-0,10	-0,007	0,41**	-0.06

Note: * $r \leq 0.05$; ** $r \leq 0.01$

Table 3. The influence of emotional intelligence on the formation of altruism in humans (N = 232)

The level of altruism in adolescents is motivated ($r = 0.35$; $r \leq 0.01$), empathy ($r = 0.22$; $r \leq 0.05$) and empathy in early adolescents ($r = 0.41$; $r \leq 0.01$) statistically significant correlation with emotional intelligence ($r = 0.26$; $r \leq 0.01$). There was no significant correlation with the emotional cognition of adolescents, the control of their own emotions, the understanding of the emotions of other people, and their early adolescents controlled their own emotions, motivation and understanding of the emotions of others.

Thanks to this statistical relationship, it has been further proven that empathy in adolescents and early adolescents contributes to their altruism. Moreover, our testers are prone to altruism because of their ability to take into account their emotional state and empathize with others in the decision-making process.

It turned out that the motivation factor in altruism in adolescents also has a positive correlation. This suggests that adolescents are very keen on success and a "heroic career". This can be explained by the desire to confirm your "big man" as a teenager. That is, achieving only the best in life is associated with the need to be "the best of all."

It was found that emotional intelligence in early adolescents positively correlates with altruism. According to Claude Steiner, emotional intelligence is the ability to understand your emotions, listen and empathize with others, and express emotions effectively. A high level of emotional awareness in early adolescents strengthens interpersonal relationships and, therefore, leads to rational behavior in various emotionally charged situations. The ability of early adolescents to understand and analyze the emotions of such people increases their susceptibility to altruism.

In conclusion, it should be noted that the manifestation of altruism in a person is important for his emotional components, such as empathy and emotional intelligence, especially emotional awareness and self-motivation. Betson argues that altruism is one of the social and moral qualities associated with a person's inner emotional world and manifest in his or her outward behavior. In addition, adolescence and early adolescence are believed to be characterized by their emotional sensitivity. Therefore, identifying empathy with another person and analyzing his / her emotions increases a person's tendency to altruism.

One of the tasks that we posed before us was to determine whether altruistic behavior of a person is connected with the subjective locus of control. For this, we conducted a "Subjective Questionnaire for Local Observation" by E. B. Dzhadzhin, S. A. Golykin, A. M. Etkind. The correlation between the results of adolescents and groups of adolescents with altruism was as follows:

Psychological Variables	Teens (N = 155)		Early Adolescents (N = 77)	
	Extremism	Internship	Extremism	Internship
Altruism	0,001	0,002	0,12	0,18

Note: * $r \leq 0.05$; ** $r \leq 0.01$

Table 4. The relationship between the dominant type of subjective local control and altruistic behavior (N = 232).

As shown in the table, no significant correlation was found between the levels of internment, external behavior and altruistic behavior of adolescents and early adolescents.

But it is worth noting here that there is no correlation between the relatively strong and normative levels of internment and altruism. In our opinion, one of the possibilities to explain this paradoxical situation is that: at a very high international level, a person is not only inclined to feel responsible for his actions; such a quality encourages a person to constantly evaluate the behavior of other people; As a result, a person's general attention to his behavior, his need to reconsider his own moral standards, decreases and his altruistic tendency decreases. If we associate this phenomenon with the psychological characteristics of a young age, perhaps a high need for recognition of our "sense of self and independence" in adolescence is dictated by a number of regulatory requirements and an increased desire to evaluate the behavior of others. other things come to the fore than helping others. In early adolescence, this condition can be attributed to hypermobility.

Subjective focus control is a set of personality traits that characterize a person's successful or unsuccessful attempts to connect with external or internal factors. Using this method, we determined which type of localization of willpower is the dominant motivation for altruistic

behavior among our respondents. According to the results presented in the table above, there was no significant difference in the rates of adolescents between the experimental and control groups in terms of extreme and internal types. In early adolescents, however, there were no significant differences in the indicators of the type of limbs, but there was a significant difference between the experimental and control groups according to the internal type. In addition, young dynamic features are also seen in subjective control of the locus. At the same time, domestic respondents prefer to independently seek the consequences of their actions. People who are used to looking for the cause of their actions and their consequences often try to set different standards and requirements for themselves and adhere to them. Thus, the behavior of internal organs is shown to be ordered, with the ability to predict the benefits of short-term satisfaction, which are easy to obtain for more valuable results [28]. A person with these qualities tends to feel guilty, even if he does not receive reproaches for his wrong actions.

Of course, there is an extreme tendency to hold someone accountable for their actions and their consequences. Here, in our opinion, we are faced with a psychological mechanism: a relatively stable system of principles that reflects the innate personal "I" of an individual's social behavior is not well developed → → - actions are not evaluated on the basis of social norms that are actively assimilated by a person → the individual is able to independently determine the emotional and moral attitude to their behavior and results. There is a decrease in the sense of personal responsibility for social behavior and its consequences.

It is important to note that extreme dogmatism and authoritarianism prevent them from revising their own standards of internal control, while their relatively high degree of compliance can lead to an exaggerated perception of group motivation in personal behavior.

The same applies to the relationship between extremism and altruism. Extremism is so strong that a person feels not only responsible for his actions, but also for someone who bears responsibility for him, who has a lower altruism. On the contrary, when altruism is at a normal level, that is, when a person is limited in his conclusions to only denying his personal responsibility, his need for altruism also decreases.

Consequently, when the subjective local control of an individual overcomes certain regulatory boundaries in his development, the relationship between two psychological structures may not change unevenly and may go into other vectors.

In general, the results of the study provide the basis for the following conclusions: Stable personality traits characterizing orientation in social behavior reflect his tendency to altruism, but do not have a significant correlation as the dominant determinant of psychological factors.

In psychology, there are many areas of psychocorrection that are aimed at correcting individual behavior and the development of moral behavior. The directions of classical and

modern psychocorrection make up the methodological basis of psychocorrectional programs aimed at correcting or developing personal behavioral motivations. We also created our own program of psychocorrection based on the ideas of behavioral, humanistic and socio-cognitive orientation.

The aim of the developed psychocorrectional program is the formation of altruistic behavior by influencing objective and subjective factors that affect the formation of altruistic behavior in adolescence and early adolescence.

We have created our work on the development of altruistic motivations in personal behavior based on the following model:

Socio-cognitive component:

a) Aspects of cognitive processes - justice, critical thinking, reflection, cognitive and reflective empathy, social perception.

b) aspects related to social values - mutual respect, friendship, cooperation, humanism, determination.

Emotional component:

a) Emotions, which are determined by the attitude of the individual - self-esteem, self-esteem, control of concentration, responsibility.

b) emotions determined by the attitude of a person to others - tolerance, empathy, kindness, goodwill, care.

Motivation component:

a) Social motives - patience, endurance, courage, belonging, moral responsibility, effectiveness in interpersonal relationships.

b) Self-promotion, self-education is the motivation for success.

In the framework of the psychocorrection program developed on the basis of the aforementioned model, attention was paid to the development of the socio-cognitive, emotional and motivational components of altruistic motivations in humans. Accordingly, the psychocorrectional program should perform the following tasks:

1.A person developing a socio-cognitive component: the relationship between the phenomenon of altruism and their behavior; understanding of what factors hinder or hinder the manifestation of altruism; be able to analyze the relationship between personal behavior and emotional reactions; Know the place of altruism in the "I"; be able to systematize personal motives, relationships and ethics; understanding of the relationship between the interpersonal structure of an individual and his "genetic manifestation of altruism - a personal situation" in its genetic basis.

2. Understanding the emotional value of one's own actions when exposed through emotional components; achieving emotional support; desire for sincerity in relationships with others; the formation of feelings of care, kindness, friendship; understanding of emotions in self-control, introspection, verbal and non-verbal communication; be able to understand, analyze and express in words the emotions of yourself and others.

3. Impact on behavioral motivation: to see stereotypes of inappropriate personality behavior; mastering socially acceptable behavioral skills; overcoming motives of selfish behavior; development of forms of behavior based on cooperation, mutual assistance, responsibility and independence; it is necessary to develop skills for the implementation of behavioral motives based on ethical principles.

The psychocorrectional program is implemented in four stages:

At the first stage, the socio-cognitive components of altruistic behavior are formed.

At the second stage, the emotional components of altruistic behavior develop.

In the third stage, the motivational components of altruistic behavior will be improved.

The fourth stage develops personal resources.

After the psycho-correctional work, diagnostic work was carried out, and the following results were achieved.

Testers	Psychological variables	Detective experience	Control experiment	t is an indicator of statistical difference
Experimental group 1	Adolescents on altruism	3.8	4.9	-5.77**
	Empathy	4.0	6.1	-2.65**
	Emotional Knowledge	5.2	7	-2.12**
	Manage your emotions	4.1	4.6	-0.82
	Self-motivation	3.2	3.94	-2.3**
	Understanding the emotions of others	3.3	4.4	-5.77**
	Extreme locus control	14.2	13.9	0.10
	Internal locus control	16.6	14.2	3.55*
Experimental group 2	Altruism of early youth	4.6	6.3	-7.17**
	Empathy	4.18	5.7	-2.23**
	Emotional ability	6.2	6.66	-1.78*
	Manage your emotions	3.14	5.83	-2.46**
	Self-motivation	5.12	6	-1.11
	Understanding the emotions of others	4.12	6.21	-1.94*
	External locus control	15.8	14.7	0.07
	Internal locus control	15.2	15	0.05

Note: * $p \leq 0.1$; ** $p \leq 0.05$.

Table 5. Statistical differences between indicators and the results of the control experiment (according to student criteria)

Significant statistical differences in the indicators of altruism ($r = 55.77$ **; $p \leq 0.05$) were revealed when we conducted psychodynamic studies after experimental testing to determine the effectiveness of the psychocorrection program in our experimental group 1. Emotional cognition ($r = 22, 12$ **; $p \leq 0.05$), perceived as social and cognitive components of altruistic motivation, understanding of the emotions of others ($r = 55.77$ **; $p \leq 0.05$); Criteria analyzed as an emotional component revealed a significant statistical difference between empathy ($r = -2.65$ **; $p \leq 0.05$) and control of the internal locus ($r = 3.55$ *; $p \leq 0.1$).

According to the results of Experiment 2, the altruistic tendency of early adolescents in a research experiment was 4.6 points. Based on the results of control experiments conducted

according to the formative program, the arithmetic average of their estimates increased until 6.3 points. Significant statistical differences ($r = 77.17^{**}$; $p \leq 0.05$) were found between the results of the experimental and control experiments in experiment 2.

Emotional cognition ($r = 1.1.78^*$; $p \leq 0.1$), perceived as social and cognitive components of altruistic motivation, understanding of the emotions of others ($r = 1.1.94^*$; $p \leq 0.1$); Criteria analyzed as an emotional component revealed a statistically significant difference between empathy ($r = 22.23^{**}$; $p \leq 0.05$) and control of emotions ($r = 2.2.46^{**}$; $p \leq 0.05$).

Based on the above indicators, a specially designed psychocorrection program gave some results, because in both experimental groups we can see a significant change in altruism and its components.

Conclusion

The following conclusions can be drawn from the analysis of pedagogical and psychological resources and research:

1. The phenomenon of altruism. The works of oriental scholars explain the attendant qualities of generosity, generosity, generosity, generosity and generosity. In the works of orientalist, the role of society, education and upbringing in the formation and development of altruistic behavior is based on socio-pedagogical and psychological analysis.

2. Almost all modern studies on the problem of altruism and altruistic behavior are aimed at emphasizing the importance of situational and personality factors, as well as emphasizing the importance of a genetic, psychological and social approach to the development of altruism.

3. The manifestation of altruism in humans has young dynamic features. Factors affecting the manifestation of altruism in adolescents and early adolescents are also partially differentiated. In particular, empathy acts as an internal motivator for altruism for both age groups, while self-excitation of adolescents at the level of emotional intelligence is a source of altruistic behavior, and emotional awareness for early adolescents acts as altruism. There was no statistically significant relationship about subjective control of the locus in both age groups.

4. It is important to influence the socio-cognitive, emotional and motivational field of a person in the formation of altruism. Significant statistical differences between the indicators were identified when analyzing the test results from the test participants, which indicates the effectiveness of the psychocorrection program.

References

1. The Law of the Republic of Uzbekistan "On State Youth Policy" ZRU-406 / <http://lex.uz>

2. The Decree of the President of the Republic of Uzbekistan dated February 7, 2017 N UP-4947 "On the strategy of further development of the Republic of Uzbekistan" // Collection of legislation of the Republic of Uzbekistan. - 6 (766), 2017.— B. 25-150 / <http://lex.uz>
3. The Decree of the President of the Republic of Uzbekistan dated January 17, 2019, PF-5635 "On the State Program on Implementation of the Strategy of Action for the five Priorities of Development of the Republic of Uzbekistan in 2017-2021 in the Year of Active Investment and Social Development" / <http://lex.uz>
4. Resolution of the Government of the Republic of Uzbekistan dated April 20, 2017 No PP-2909 "On Measures for Further Development of Higher Education" / <http://lex.uz>
5. Avesto Josh Book. Translation by Askar Mahkam. - Tashkent: East, 2001.- 112 p
6. Andreeva G.M. Social Psychology. - M.: Aspect Press. 2002, -18s.
7. Beruni A.R. Ancient relics. Selected works. - T .: Science. 1968, 24 b.
8. Bityanova M.R. Social Psychology. 2e издание дополненное и переработанное. -M .: Peter. 2008, pp.162-167
9. Dodonov B.I. Emotsii as tsennost M.: Poitizdat, 1977. - 272s
10. Karimov I.A. High spirituality is an invincible force. - T .: Spirituality 2008. p. 210
11. Cont O. Review of Positive Review, gl.XIV. - V knige: Rodonachalniki positivism, vypusk 4-5. - Spb., 1912, p. 116-117
12. Mayers D. Social Psychology - SPb: Peter. 2002, -639s.
13. Mangutova I.V. (Psycho-pedagogical methods of development of the altruism u detey starshego подросткового возраста / autorfer diss dissertation 13.00.01.
14. Navoi A. "Mahbub ul-kulub" Works 15 volumes. - T .: Publishing of Literature and Art. 1966, Volume 13. - 92-95 p.
15. Psychology Uchbnik / Pod edits AA Krylova M .; 2001 194 p
16. Rakhimov S. Abu Ali Ibn Sina is about education and training. - T .: Teacher 1967
17. Rean A.A. Psychology cheloveka from Christmas do smerti. - Spb .: Prime - EUROZNAK, 2002. - 656 pp
18. Roman J. Moral Masnavi. Volume 1 is the second book. T: The New Generation. 2007, B. 94-95; 270–272.
19. Contemporary Psychological Dictionary / edited by BG Mashcheryakova,VP Zinchenko - Spb: Prime - Euroznak, AST, 2007. - 496 p.
20. Solovyov V.V. Оправление добра // VV Solovyov Hair v 2 tt T.1 M.: Mysl 1988 S 152-169
21. Tohliev B. The book by Yusufos Khos Hajib "Kutadgu Bilq." - T .: Uzbekistan, 1991, pp.25-26

22. The Farabi Fazil is a city of people. Selected works. - T.: Public Heritage Publishing House named after A. Kadiri, 1993. p. 45-46.

23. Efromson V.P. Rhodesia altruism (ethics with positional evolutionary genetics cheloveka / Novyi: Journal - 1971. No. 10 - S 194

24. Kayum Karimov, Yusuf Hos Hajib Qutadgu. Tashkent, Science Publishing House, T., 1971, 57 pages

1. Jonathan Seglow (Ed.) The Ethic of altruism. ROUTLEDGE CHAPMAN & HALL. London FRANK CASS 2004

2. Self and Others: A Defense of Altruism Philosophical Quarterly 4 (1954): pp 109–110

3. Steinberg, David . "Altruism in medicine: its definition, nature, and dilemmas". Cambridge Quarterly of Healthcare Ethics. 2010 19 (2): 249–57.

4. Ricard, Matthieu, *Altruism: The Power of Compassion to Change Yourself and the World*, New York: Little, Brown & Co., 2015.

5. Cheney, D. R. (Editor), Broad's critical essays in moral philosophy (pp. 283–301). London: Allen & Unwin. 2012

6. Official websites:

United Nations International Children's Emergency Fund – www.unicef.org

World Health Organization – www.who.int