

Empirical Study of Relationships with Adolescent Children in the Family

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Abstract: *This article presents the opinions of foreign scientists about egoism, and also analyzes its manifestations, manifestations and types in human behavior. As we know, the topic of adolescence occupies a special place in developmental psychology. By this period in the life of a teenager, social relationships, attitudes towards oneself, people, and society begin to form. This article also analyzes theoretical views on the manifestation of egoism in adolescence, the reasons for its influence, and fully explains its essence.*

Keywords: *Egoism, altruism, adolescence, egocentrism, egoistic personality, R. Roland.*

Philosophers, religious figures, and scientists have been dealing with the problem of egoism . Although psychology as an independent science does not have a very long history, in some branches that study personality behavior and its characteristics, one can find views, theories, and research related to egoism. Egoism is one of the main motivational and substantive characteristics of a person, and remains one of the least studied and described characteristics to date. Due to the uncertainty of ideas about the nature and essence of egoism in modern psychology, this concept has not been sufficiently developed . Egoism is often considered a negative trait of a person, and the famous philosopher Pascal wrote about this: " Egoism is hateful and people should not be indifferent to it . " Philosophers differ in their views on the study of egoism and describe it as one of the causes of many problems and difficulties that arise between people in society. Scientists have come up with various definitions of egoism when studying and defining it. In particular, V. Leibin gives the following definition of egoism: “ Egoism is a characteristic of a person who , due to his desires and aspirations , wants others to pay attention to his world . [1; 106-120 p] Another philosopher and scientist, Epictetus , also expressed his thoughts on egoism , emphasizing that a person should do everything only for himself and not act against the interests of those around him. Egoism It begins not when a person cares about his own interests, but when he separates his interests from the interests of those around him and sets them against each other.

The French writer R. Roland said that if a person wants to live by enjoying himself through egoistic traits, then the goal will also disappear. According to the scientist K. Muzdibaev, who has conducted many studies on the characteristics of the manifestation of egoism in social strata and at different ages, egoism appears only in relation to other people, that is, in cases where interpersonal relationships are beneficial for the person, but harmful to others. Based on his research, K. Muzdibaev studied a number of features characteristic of egoists. According to him, egoists:

first, they ignore duty, norms, and moral laws, arbitrarily establishing rules for their own benefit;

Secondly, they are characterized by negative traits such as aggressive forms of behavior (fighting, revenge), sexual violence, injustice, and deceit.

Thirdly, they treat other people with malice, envy, vindictiveness, and rudeness. This makes it impossible to use constructive communication strategies with such people;

Fourth, egoists use ineffective methods to overcome life's difficulties, yet they still achieve success, always think well of themselves, and feel happy.

It is clear that an egoistic person not only satisfies his own interests, but also ignores the interests of others and necessarily creates a conflict situation when satisfying his own needs at the expense of others. All concepts of egoism can be relatively divided into two large groups: biological or social. Within the framework of these approaches, it is appropriate to develop the motivational components of egoism, the effective aspects of egoistic behavior, the characteristics of upbringing leading to the development of egoism, and, accordingly, methods of its correction. R. Laut considers egoism to be a destructive state of the individual and emphasizes that the egoist follows the ideal of destruction for his own benefit. The egoist, says R. Laut, concludes that for his own personal benefit, he is ready to violate the laws of society, to achieve what he needs by force, and even to resort to trickery or open violence to avoid punishment [2; 446 p].

Egoism is usually characterized by high self-esteem and authoritarian tendencies, such as superiority. G. Kavka tries to make a clear distinction between egoism in his work, and he distinguishes two types of egoism, according to which the first is maximized egoism, in which a person always performs actions that he believes will best serve his long-term personal interests. The second is non-maximized egoism, in which the ultimate goal of any human action is to bring some benefit.[4]

J. Robinson states that egoism is "a concept that implies devotion to one's own interests without taking into account the interests of other people, and is opposed to the concept of loyalty to other people and sacrifice of one's own interests" [5; 38-39 p.].

N. Lafollette, expressing his opinion on psychological egoism, suggests that this concept may be a concept derived from the theory of hedonism. In his opinion, psychological egoism refers to the individual's desire for a high level of pleasure and avoidance of any pain.

N. Sidgwick uses the term "rational egoism", which means that a person's claims to satisfy his interests should always be connected with common sense, which is called rational egoism. The theory of rational egoism originated in the 17th century from the philosophical concepts of such great thinkers as Locke, Hobbes, Puffendorf, Grotius. According to S. Hall, the sharp manifestation of egoism, its individual form, the feeling of ownership, which accompanies the child's awareness of his own "I" and his One of the characteristics of the nature of the biogenetic flow is that it should not prevent the manifestation of egoism and deceit in the child's behavior, which, in their opinion, can negatively affect the child's development.

One of the representatives of psychoanalysis, Z. Freud, evaluates the phenomenon of egoism as a positive behavior and considers egoism to be the essence of human nature and the basic principle of human relations. In his interpretation, egoism is manifested not only in possession, the desire to accumulate, but also in ordinary needs such as simple food and clothing. In his fundamental work "The Interpretation of Dreams", he emphasizes that a child is born with "primary narcissism" because his libido is initially directed towards himself. "The child is completely egoistic, he feels his needs acutely, and he considers his brothers and sisters to be competitors and seeks to use them to satisfy his own needs. He also noted that altruistic tendencies also develop individually in a child[6;192-193c] According to Z. Freud, during adolescence, libido shifts from the individual to objects other than himself, and a person moves to the category of altruists at the stage of "objective relations", and at the next stage, interest in oneself is again manifested in a higher degree than before. Z. Freud's point of view is also approved by the American politician E. Hoover. He interprets egoism as a biological innate feeling that has been embedded in human nature since ancient times, thereby justifying human immoral behavior.

compared the development of a child to a struggle between two tendencies, the first being the biological egoism of the child's character, and the second being the social influences exerted intensively by adults.

From this we can see that according to J. Piaget's theory, the main path of development of a child's mental life until socialization consists of egoism and egocentrism. Thus, J. Piaget considers egoism as self-love, and evaluates it as behavior aimed first at oneself and then at loving others .

A completely opposite view of the nature and origin of egoism has been formed in world psychology since the beginning of the 20th century under the influence of the works of E. Durkheim, G. Tarde, C. Blondel . Supporters of this trend underestimate the role of heredity, and elevate the public consciousness in the development of the individual to a higher level. Thus, according to J. Piaget and his supporters, egoism is interpreted as an important sign of personality development as a structural element of the personality, developing along with its interests, love and even hatred. According to some researchers, even in a pathological state of the individual, along with the weakening of egoistic tendencies, a person may experience a loss of interest in himself and others, weakness and psychological poverty [8; 116-129]

Modern science cites the innate biological factors of a person who is not social, but an individual, who wants to preserve and assert himself. In the context of evolution, all living beings have an innate desire to adapt to the environment in order to improve their chances of survival. From a biological point of view, writes G. Rachlin, egoism manifests itself as a struggle for survival . Therefore, any egoistic decision initially seems preferable to the individual than any altruistic decision . Abroad, modern psychology is characterized by an ambiguous, ambivalent attitude towards egoism. Still other modern studies speak of the need for egoistic motivation and concern for oneself for the subject. In this regard, we quote from E. Fromm: "Modern culture is full of taboos about selfishness. We are taught that being selfish is a sin, but loving others is a virtue."

As S. Holmes noted, the study of egoism abroad has been carried out in two different directions for centuries. On the one hand, egoism has been perceived as arising from competition between people and worsening relations between them, and on the other hand, it has been accepted as a necessary "motor" of any action taken by a person.

As it turned out, egoism has long been present in academic psychology, and foreign researchers on this topic, including Z. Freud, neo-Freudians (G. Sullivan, K. Horney, E. Fromm), humanistic psychologists (A. Maslow, K. Rogers), founders of social learning theories (A. Bandura), as well as other modern directions of social psychology and psychotherapy, have emphasized the superiority of the ideology of egoism. According to Z. Freud, individual development is initially egoistic behavior, which is manifested in the actions of each person aimed at achieving personal happiness, and then altruistic actions, which are carried out in cooperation with others.

Half a century before Freud, the German philosopher A. Schopenhauer considered egoism to be the source of the "will to live." According to A. Shaftesbury , whether a person plays the role of egoist or altruist depends on the harmony of affects. In his opinion, a person is born with three types of affects:

- a natural inclination towards the benefit of society;
- egoistic inclinations that seek only personal benefit;
- so-called neutral tendencies (they are neither egoistic nor altruistic)

The opposite concept to egoism is altruism, which refers to the ability of a person to sacrifice their own interests for the interests of another person. This term was introduced by the French philosopher O. Comte as an opposite concept to egoism.

L. Feuerbach stated that the highest goal of man is to take care of himself, without which he cannot show himself as a person in society. Consequently, egoism or selfishness also expresses the essence of human nature. L. Feuerbach's doctrine is aimed at protecting the interests of the individual , that is, in favor of egoism , and he denies asceticism (a psychological defense mechanism) . "Caring for oneself does not exclude caring for another person, and egoism implies altruism, which is its starting point," he says .

According to E. Hoffmann, egoism is not a personal interest, but a state that helps a person satisfy his own needs. In his opinion, egoism can never be eliminated, because it is connected with nature itself, with human nature. Thus, philosophers have advocated a number of ideas in explaining the essence of egoism, but they have not been able to solve the problem of egoism scientifically. Egoism is often confused with closely related moral concepts - profit, pleasure, benefit.

of the study of egoism was put forward by Russian scientists LS Vygotsky, AN Leontiev, SL Rubinstein, according to which the ideas about the decisive role of the child's living conditions and upbringing in his mental development were put forward. EF Petrov was the first in the literature to systematically describe the essence of egoism, its socio-economic, political, philosophical and epistemological roots [9; 207-c] The scientist considers this concept to be the result of its emergence as a result of private property and the division of society into classes. It demonstrates the role of specific social conditions in the dominance of egoistic motives in a given society.

VN Myasishev, considering egoism from the perspective of the theory of relationships, cites the nature of education and its determining factors, including lack of affection, rudeness, hostility towards the child, lack of friends, need, illness of parents, the presence of other preferred children in the family, lack of tact, lack of compassion, excessive activity or slow mobility of the individual, the manifestation of personal self-protective tendencies. In his opinion, the emergence of an egoistic disposition in a subject is brought up as a result of the combination of some of the above conditions with partially endogenous characteristics of the individual.

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