

DOMINANT ALTRUISTIC MOTIVE

Namazova Umida Saydullaevna

Lecturer, Termez state university

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Abstract. *Altruistic orientation is a fairly common form of human activity that plays a role in interpersonal contacts, intra-group interaction, communication and joint activities of people.*

Nowadays, the topic of altruistic interaction between people is beginning to attract more and more attention. On the one hand, the reason for such attention is the global growth of aggressiveness, both personal and caused by continuous stress, in which most people have been living lately, as well as intergroup. On the other hand, this is the overpopulation of the globe, forcing us to look for alternative ways of interaction between people, peoples and countries. On the third hand, this is a massive spread among a number of ethnic groups and entire nations of chronic alcoholism, drug addiction and depression as various ways of suicidal behavior.

Keywords: *reflective experiences, reflected subjectivity, generalized techniques.*

ДОМИНИРУЮЩИЙ АЛЬТРУИСТИЧЕСКИЙ МОТИВ

Аннотация. *Альтруистическая направленность - достаточно распространенная форма человеческой деятельности, играющая роль в межличностных контактах, внутригрупповом взаимодействии, общении и совместной деятельности людей.*

В наше время тема альтруистического взаимодействия между людьми начинает привлекать все большее внимание. С одной стороны, причиной такого внимания является глобальный рост агрессивности, как личной, так и вызванной постоянным стрессом, в котором в последнее время живет большинство людей, а также межгрупповой. С другой стороны, это перенаселение земного шара, вынуждающее искать альтернативные пути взаимодействия между людьми, народами и странами. В-третьих, это массовое распространение среди ряда этносов и целых народов хронического алкоголизма, наркомании и депрессии как различных форм суицидального поведения.

Ключевые слова: *рефлексивные переживания, отраженная субъективность, обобщенные приемы.*

Also of considerable interest is the growth of selfish tendencies, which is becoming more and more evident in our time. Modern morality, conditioned by the agony of the culture of overconsumption, has put selfishness at the forefront. Egocentrism has become the norm; This opinion is currently expressed by psychoanalysts. That is why modern psychologists are trying to find out the factors that allow people to show their best qualities in behavior, care, attention and help, moral and material sacrifice.

The altruistic behavior of a person is sufficiently studied in psychological science. In psychology, approaches to altruism can be classified into three broad groups.

1. socio-psychological models of altruistic behavior considering it as a mechanism regulating mutual exchange and based on universal norms of behavior D. Myers R. Chaldini A. Gouldner

2. Deep psychological understanding of altruism as a mechanism that protects the weak ego of the subject

3. psychological interpretation of altruism, which expands the view of this phenomenon from the standpoint of the attitude and orientation of the personality that is formed in the process of human activity, and also considers it as a mechanism of cooperation V.S. Ageev G.M. Andreeva L.N. Antilogova A.G. Asmolov A. F.Bondarenko L.I.Bozhovich B.I.Dodonov Z.S.Karpenko A.N.Leontiev S.D.Maximenko N.N.Obozov K.K.Platonov A.V.

Current psychological research is devoted not so much to the genesis of altruism and its antipode, egoism, as to identifying the conditions and factors for the manifestation of altruistic behavior in society. It has been established that the significant factors in the manifestation of altruism are the willingness to take responsibility for the ongoing experience of guilt, sadness, and vice versa - happiness, elements of social similarity and a decrease in the uncertainty of the situation. In the study of A.A. Moiseeva shows that the personal basis of altruism is a tendency to empathy, sympathy and understanding. The work of E. E. Nasinovskaya shows that the bearer of altruistic motivation is able to show altruism not only in relation to any social association of which he is a member, but even to unfamiliar persons and communities in which he is not really included. In contrast to the collectivist altruistic orientation, it has a general humanistic character; it refers to deeply personal characteristics and can manifest itself in a wide variety of life situations.

At this stage of studying the problem of altruistic behavior, researchers have identified and characterized various types of altruism that are manifested in modern society.

However, despite the significant level of consecration in the psychological scientific literature, the study of altruistic motivation does not lose its relevance.

The purpose of the course work is to analyze the psychological mechanisms of altruistic motivation

Research objectives

- give a general description of altruistic behavior in psychology
- to explore the psychological features of the formation of altruistic motivation of the individual

Altruism has existed and been recognized as a moral principle since ancient times in the development of human society. This principle can be seen in the sayings of Socrates, who said that the spirituality and soulfulness of a person is manifested in his desire to serve other people. The idea of altruism, gratuitous service to another, is one of the central morals of Buddhism and Christianity. Later, the bottom concept was developed as a moral principle by English ethics of the eighteenth century. A. Shaftesbury F. Hutcheson A. Smith D. Hume as well as the ideas of the French Enlightenment JJ. Rousseau and in German ethics G. Leibniz I. Kant L. Feuerbach[15 p.78].

The term "altruism" was introduced for the first time by O. Comte, who formed the principle of "revile pour outre" - to live for others. The scientist believed that a person who has sufficiently formed such a quality as altruism, a moral principle of behavior that means the ability to carry out disinterested actions in the interests of other people, is capable of appreciating a person in another, accepting his individuality. According to O. Comte, altruism is the opposite of antonymous egoism and implies such behavior and activity of a person by which he brings other people more benefits than requires them to apply any costs. The opposition to this understanding of altruism is Charlie L. Hardy Mark van Vugt David Miller and David Kelly who, in their research, showed that altruism and altruistic behavior are not associated with direct

benefits or with combinations of various benefits, but ultimately in the long run create more benefits than was spent to perform altruistic actions.

To date, there is no generally accepted definition of altruism. In foreign psychology, the definition of this phenomenon is widespread, which is based on “the intention to create relief or improvement in the situation of another in need” and altruistic behavior is understood as such behavior in which “a person acts assuming that due to his actions an undesirable state will be eliminated from the recipient” [3 p. 35].

In the explanatory dictionary of the Russian language, edited by S. I. Ozhegov, altruism fr. altruisme from lat. alter - the other is interpreted as a moral principle prescribing compassion and mercy for other people, the readiness to act for their benefit, regardless of their own interests [16 p.47].

V.V. Abramenkova in the “Concise Psychological Dictionary” defines altruism as a system of value orientations of a person in which the central motive and criterion for moral assessment are the interests of another person or a social community [1 p.37].

A large psychological dictionary interprets altruism as a rule of moral activity, recognizing the duty of a person to put the interests of other people and the common good above personal interests. Altruistic behavior is manifested in voluntary assistance to another person, despite the risk or sacrifice with which this assistance is associated.

V. Efromson understood altruism as “the whole group of emotions that induces a person to do things that are personally unprofitable and even dangerous for him, but beneficial to other people” [23].

N.V. Grishina notes altruism - this is an independent motive that differs from other motives based on personal gain; it is based on love and selfless concern for others, the ability to make a gratuitous sacrifice for the sake of the group, the need to give and a sense of responsibility [7 194]. A.F. Lazursky wrote that altruism is based on a complex of emotional properties of a person, a feeling of sympathy or a process of “feeling” affective excitability, the strength and duration of emotions, as well as a significant development of volitional activity aimed at helping the suffering and needy, the absence of selfishness and selfishness, often reaching self-forgetfulness and self-sacrifice significant development of moral qualities - interest in inner emotional experiences.

Z. Freud considered altruistic motives as neurotic compensation for the drives subjected to repression of the opposite egoistic orientation.

His daughter A. Freud under altruistic motivation understands the urges censored and distorted by the action of a whole system of defense mechanisms. Moreover, as the initial motives of altruism, she singles out

but the possibility of satisfying forbidden instinctive desires without the pressure of the SuperEgo, namely, by projecting these desires onto the social Other

b the possibility of discharging the aggressive impulses accompanying these drives.

K. Horney and E. Fromm see in the basis of altruism a way for a person to cope with his neurotic anxiety arising from the fundamental disunity and separation of people from each other. At the same time, altruism provides social approval and is a socially safe way of behavior that, through empathy and identification, holds people together.

According to B.I. Ilyin, the motive of altruism is manifested in sympathy in meeting the needs of the helpless in an effort to patronize, console, protect, care, soothe and heal those who

need it. Altruism is manifested by one's own conviction without any pressure from outside and is based on the moral norms of society [10 p. 398].

So, in a general sense, altruism is a kind of social behavior of a person focused on selfless help to others and associated with possible losses for the person himself. Altruistic should be understood as behavior aimed at the benefit of another person or social association, not associated with any external incentives.

The altruistic orientation is of a general humane nature and is capable of manifesting itself in a wide variety of life situations without being rigidly associated with the subject's belonging to a particular community. E. E. Nasinovskaya believes that the carrier of altruistic motivation is able to show altruism not only in relation to any social association of which he is a member, but even to unfamiliar persons and communities in which he is not really included. In contrast to the collectivist, altruistic orientation is of a general humanistic nature; it refers to deeply personal characteristics and can manifest itself in a wide variety of life situations [14 p. 196]. For example, the subject may provide assistance and support to a stranger or act in the interests of a group of people of which he is not a real member. The principle of altruism plays a significant role in shaping the moral character of a person.

There are three approaches to the study of altruism. The first approach has developed in line with sociological social psychology. Its mainstay is Herbert Bloomer's concept of symbolic interactionism. According to him, society is defined as the symbolic interaction of individuals. People act on the basis of meaning, the meanings they attribute to things. The meaning of any thing arises in the process of interaction in which a person enters with another person. Meaning does not belong to things in themselves; it arises in the process of human transactions. From this point of view, altruism is based on the psychological theory of social exchange.

The second approach is sociological. The author of phenomenological sociology, Alfred Schutz, emphasized that society develops in the process of spiritual interaction between people. Therefore, social action is a meaningful behavior of a person in his spiritual interaction with other people. In line with the sociological approach, altruism is considered in line with the operation of two social norms of reciprocity and social responsibility.

A third approach to understanding altruism is offered by evolutionary psychology. Within the framework of evolutionary theory, selfless behavior is explained by innate mechanisms for the protection of the genus and the search for mutual benefit.

1.2. Psychological motives of altruistic behavior

The concept of altruistic behavior is inseparable from the internal motivation of this form of activity, because altruistic means only selfless helping actions that do not promise the subject any external rewards and incentives, in other words, altruistic behavior is non-pragmatic in nature. Outside of altruism are forms of helping behavior based on selfish calculation and actions related to considerations of costs and benefits from the good deeds performed. The scope of actual altruistic manifestations does not include acts of assistance carried out at the level of regulation of the social normative type. These include

Firstly, stereotyped manifestations of help, cultural habits, rules of etiquette, which constitute, as it were, the operational composition of a prosocial style of behavior.

Secondly, social-normative pro-social actions that are not actually altruistic include acts of assistance carried out in accordance with external social requirements - expectations and not at the level of internal personal determinants. Examples of such external fulfillment of social

norms under the supportive influence of the environment can be helping actions in response to the demonstration of a model of help following the norm of reciprocity paying for a service with a service fulfilling the norm of responsibility in accordance with the behavior expected from a person temporarily increasing the prosociality of members of a group living according to the principle of here and now.

The analysis of theoretical works and data of experimental studies of domestic and foreign psychologists on the problems of altruistic behavior confirms the reality of the existence of altruistic motives as independent mental formations. However, revealing the content of the motive of selfless help or the motive of benefiting another, some researchers interpret this motive as an internalized altruistic norm, while others interpret it as a manifestation of effective empathy or sympathy. Thus, two main approaches to understanding the motivational nature of altruistic behavior are distinguished.

1 personal-normative on the part of moral norms and moral convictions of individuals

2 emotional from the analysis of the role of altruistic emotions - empathy sympathy in the implementation of altruistic behavior. Most researchers carry out either a personal-normative or emotional approach to the analysis of motivational determinants of altruistic behavior, and most often these approaches are mutually exclusive. The most promising are attempts to synthesize both aspects of Sh. Schwartz H. Hekhausen E. Karylovsky.

One of the possible explanations for the motivation of altruism is contained in the theory of social exchange. People exchange not only material values, things, money, but also social values such as love, services, information and status. In the process of this exchange, people often use the "mini-max" strategy. That is, people try to minimize their own costs and get the maximum possible reward. Social exchange theory admits that such reasoning often predicts human behavior.

Before doing some act, a person considers how useful the results of the act will be for him, for example, to help another person or not. According to the theory of social exchange, a person hopes for his act to receive something in return for material or psychological rewards. Social psychologists have tried to track down whether helping others is really part of selfishness in disguise.

In the concept of altruism as disguised selfishness, the reward that motivates the provision of help can be external and internal. For example, if a bank donates money to charity to increase the confidence of potential depositors. This is about extrinsic rewards. Also, when a neighbor borrows matches for another neighbor, then here we are also talking about gratitude or friendship, that is, about external reward.

People give something in order to subsequently receive material or psychological dividends. Even helping a stranger, a person expects approval from him and a good memory of himself. Expressed sympathy for another person can also harbor internal self-reward - a positive self-perception of oneself. This can apply to many cases when a donor person donates a significant portion of blood or when he leaves a good tip to the waiter, etc.

During the six years of 1993-1999, social psychologists M. Snyder and A. Omoto Gil Clare studied the motivation of volunteers who help AIDS patients. They found several reasons for helping

- Ethical reasons for the desire to act in accordance with human values and to show concern for others.

- Cognitive reasons for wanting to learn more about the disease or acquire skills to support the patient.

- Social reasons to gain membership in a particular group earn approval to use the experience gained and useful contacts for further career growth.

- Increasing self-esteem enhancing self-esteem and self-confidence protect your own self from feelings of guilt or escape from personal problems.

Social exchange theory sees altruism as selfishness in disguise. If you look to get to the bottom of the true reasons for each altruistic act, then you can see the disguised personal benefits, psychological and material.

This interpretation of altruism has its weak side. Proponents of this theory constantly compare altruism and selfishness. However, selfishness is the motivation of behavior aimed at obtaining personal gain, ignoring the interests of others or acting contrary to them. Is it worth it in this case to necessarily compare the concept of altruism and egoism?

Sometimes at the heart of altruism is really disguised egoism, and often - developing deep psychological experiences, a feeling of reproach of conscience, fear of disrespect by a person for himself. These feelings are developing because they are strong deep psychological motivators for improving the social nature of a person by the impetus for the formation of his social position.

Consider the concept of altruism as a state of mind of a person. Social psychologist Daniel Batson believes that the willingness to help others may be the result of two different personality positions.

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