

FREEDOM AND SELF-SUFFICIENCY OF THE INDIVIDUAL IN THE FORMATION OF POSITIVE MORAL AUTONOMY**Mazur S.***postgraduate student,**Bohdan Khmelnytsky Melitopol State Pedagogical University
Zaporizhzhia, Ukraine***Abstract**

Strategic directions and basic provisions of education development are increasingly relying on the process of fostering moral consciousness, moral autonomy, and identity. The results of the study indicate the importance of self-knowledge, directing one's own efforts towards the development of qualities that will correspond to one's own ideas about ideals, life priorities, and meaningful life values.

Keywords: freedom, self-sufficiency of the individual, moral autonomy, moral identity.

The construct of moral identity is used to measure the extent to which moral values such as justice, fairness, compassion, honesty and caring are considered important to self-identity [4; 5; 6]. Hardy defines moral identity as the degree to which moral values are central to one's sense of self. In the context of youth political purpose and political engagement, moral identity is closely related to political identity, which can be understood as concern with social, political and governmental issues, as well as political participation (6). Political identity is determined by whether political activity is an important way of identifying oneself [1].

Adolescence and adulthood are marked by the development of moral identity and political participation. Foreign scholars have found that having a moral identity in late adolescence is a crucial factor in predicting a sustainable political goal, which is to engage in political activity. The results indicate that the development of moral identity significantly affects the formation of political goals in the transitional period of adulthood, and the role of NGOs in this regard cannot be overestimated.

Unfortunately, Ukraine does not conduct any such empirical studies. The issue of developing the value of moral autonomy in adolescents within the context of NGO is only considered theoretically, with a more philosophical approach than practical and pedagogical approaches.

From the philosophical point of view, our study is interested in the views of J.-P. Sartre's philosophy of freedom, based on the idea that man is nothing or freedom, and his life is a possibility, is particularly relevant. Freedom is not something that must be done, but rather a decision made by oneself. What a person chooses to be is a choice they make freely. The definition of goals and objectives is enough to give freedom to a person, regardless of their aspirations being manifested and realized. Freedom involves not only choosing one's own abilities, but also one's attitude towards a particular situation. Even someone who is a slave can decide how they feel about their situation. According to J.-P. Sartre, a person is "doomed to be free". The categorical imperative is to use your freedom and be who you are. Freedom as a value of meaning and life implies internal freedom of choice and a person's great responsibility for his or her choice, for his or her own life, for all of humanity.

The idea of freedom is a unifying concept for all peoples at all times, as stated by K. Jaspers, an existentialist philosopher. In his concept of world order, he gives a philosophical justification for this phenomenon. "The will to create a world order based on law does not have as its immediate goal freedom as such, but only political freedom, which opens up space in human existence for all the possibilities of true freedom" [3]. This, in his opinion, characterises: 1) overcoming external influences, overcoming one's own permissiveness; 2) gaining the meaning of life, realisation of rights, since the condition of freedom is maximum breadth, which is why the content of freedom in life is full of polarities and contradictions; 3) freedom is not a cause of itself, true freedom is aware of its limits, the freedom of an individual is connected with the freedom of all others; 4) freedom gives rise to alternatives; 5) freedom is characterised by movement and dialectic: "Such freedom arises only with the change of the individual. It cannot be created by institutions forcibly introduced into a community of people who have not changed; it is related to the nature of communication between people who are ready to change. Planning freedom is not possible, but those who work together to properly plan specific tasks can gain freedom [2].

It is this freedom that is a prerequisite for the formation of moral autonomy, and this aspect should be particularly emphasised by educators and social workers when creating and supporting the functioning of NGOs for teenagers.

The absence of fear or dependency on anyone or anything, envy, and the ability to overcome life's barriers is what determines self-sufficiency as the basis for autonomy. Self-sufficiency is not possible for individuals who avoid solving their own problems, are indecisive, or afraid. Self-sufficiency necessitates self-development and self-work. Those who work on themselves often experiment, make mistakes, and discover their own identity and meaning in life. Self-sufficiency is affected by all of these actions. Developing this quality, <unk>, can be achieved by ceasing to demand from others and taking responsibility for what is taking place. Self-sufficiency implies self-development, which we define as the process of a person's purposeful influence on himself or herself in order to develop or polish physical and moral qualities, essential forces, spiritual

sphere, activate abilities, inclinations and form the necessary skills for life, as well as self-realisation of new knowledge, skills and abilities [7]. Given the above, it can be argued that the basic principles of effective education of moral consciousness and moral autonomy of adolescents in the context of public organisations should be as follows:

- humanistic principle, which consists in recognising a person as the highest value, understanding the child, treating him or her kindly, trusting, accepting the child as he or she is, changing his or her behaviour through positive means;
- the individual principle affirms the uniqueness and originality of the inner world of each child, determines his/her self-concept, interests, needs in life;
- the principle of continuity characterises the process of education as continuous throughout a person's life;
- the principle of integrity consolidates the efforts of all educational entities into one system;
- the principle of continuity, which ensures the transfer from generation to generation of the experience of assimilating humanistic values that are the basis for the education and development of children's personalities;
- the principle of cultural relevance, according to which the education of the moral consciousness of a growing personality is carried out in accordance with the cultural conditions of society;
- the principle of natural correspondence, i.e. education of moral consciousness of older adolescents, taking into account their individual characteristics, temperament, qualities, inclinations, abilities, age, natural conditions, social environment, folk traditions, etc.;
- the principle of pedagogical competence, which consists in the appropriate use of pedagogical forms, methods, selection of content, pedagogical tact;
- the principle of stimulation is determined by the belief in the strengths and abilities of the child, his/her ability to achieve high results, and the motivation to self-organisation, self-education and self-improvement.

The creation of stable, historical formations that are objective is necessary for the formation and development of the children's movement. The creation of positive moral autonomy in the younger generation is greatly influenced by an institutional structure, reality, and active subject.

Conclusions. Thus, as a subject of the process of education of moral consciousness, an individual activates self-knowledge and directs his/her efforts towards himself/herself in order to develop those qualities that correspond to his/her own ideas about ideals, life priorities, goals, meaningful life values and requirements for himself/herself.

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