

SCIENTIFIC WORK REVIEW

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RELATIONS OF SELF-EXPERIENCE AND CERTAIN SOCIAL ORIENTATIONS OF ADOLESCENTS DURING THE CRISIS

Abstract:

This paper is a sequence of extensive empirical research of value orientations of adolescents in times of crisis. Orientation of self-discovery is considered in relation to the following value orientations in the domain of social life youth: Yugoslav, Bosnian, autocratic, democratic, and orientation to privacy and modern education. The study was conducted on a sample of 252 students from the third and fourth year of high school in Mostar just before the start of the civil war in Herzegovina and 252 of the third and fourth year of high school from Trebinje immediately after the end of the war. The study is used a standardized scale of attitudes about social orientations structured in six sub-scales and subscales on the orientation of youth to self-realization. The results showed that there were significant correlations of self-discovery with all the observed social orientation of adolescents, except with the Yugoslav orientation.

Key words: *society, adolescents, attitudes, self-experience, relation, crisis.*

1. INTRODUCTION

Self-realization is the legacy of Hellenic wisdom (know yourself - HILON) and the assumption of self-realization and acceptance of yourself. This idea is still current because it refers to the detection of their own abilities, aspirations and desires. To introduce yourself, however, according to many, the most difficult task set before the man so many famous people (Montaigne, Shakespeare, Ducic...) doubted the ability of man to know himself. Ducic (1988), for example, argued that man does not know himself as well as he knows other people. Therefore, living in delusions about himself, does not know what other people think of him so he gladly creates prejudices about them. KG Jung (1984: 84) is self-knowledge brought into connection with the meaning of human existence. "There does not stand closer to the greatest secret origin of everything than in the knowledge of its own being, which constantly pretend to know. But the depths of the universe are known to us from our own

depths where we can almost immediately listen to a creative existence and the existence and not realized it.

For self-knowledge is essential to learn about several aspects of own self:

Sense of identity (I'm still the same)

Awareness of itself as a separate entity, of

Awareness of their own activities,

The real and the ideal I,

Fledged aspirations,

Observation, experiencing and thinking about themselves.

Accepting yourself is the second level in the process of self-discovery and is closely related to the perception, experience and opinion of himself, of his real and ideal too. In addition to self image that the individual creates and accepts, it is very important what kind of image of him is formed and accepted by others and how it is consistent with that picture that he formed for him. For each individual characteristic is that in addition to the real and the ideal I possess different than real; it directs the person to seek a better and more perfect than what it is. It is estimated that one person is more stable if the real and the ideal I, is more connected to each other.

In connection with the notion of I in the psychological literature is mainly encountered terms: I, myself, ego, ego involvement, identity, self-image, self-realization I-actualization and the like. K. Jaspers (1978: 118) cited four formal designation of the term I: feelings of activities (awareness of activities), awareness of singleness (I m the one at the same time), sense of identity (I'm always the same one) and self-consciousness as opposed to others and the environment. (Cokorilo, 1997: 27-30). Krec and Kracfil (1969: 212) argue that an individual has a certain self-awareness based on that he can perceive and assess his own self, "each individual perceives that he is certain 'type of person' who has certain personality traits, habits, characteristic modes of behavior; to possess certain abilities, skills, knowledge, have different beliefs, values, attitudes; that is directed to different goals and aspirations. He also perceives its relations with the environment ... All these things together make up the overall consciousness of itself (understanding of my own I, Eng. *Self-conception*). The way in which these things are assembled and organized represents the structure of self-awareness. "Most psychologists in self-concept include an image of their own bodies or a feeling of bodily self, body percept, body scheme. Body image should not be seen as a static set of visual, tactile and kinesthetic sensations, but dynamically, as active and changing the organization of physical elements through which perceptual scheme of our body is constantly under the influence of new experiences and activities" (Cokorilo R. and M. Tisma, 2006 : 315).

In contemporary psychology yourself aspect is referred to the *self-concept* (knowledge about who we are, the perception of our own thoughts, beliefs and personality traits) and self-awareness (the very act of thinking about themselves). These two aspects are adjusted in order to create a comprehensive experience of identity. Metaphorically speaking, our ego is also the book (full of exciting content collected over time, and the reader of this book (which at all times have access to any section or can add some new). Empirical studies have

confirmed three important functions of self-concept: organizational, emotional and executive (Aronson, Wilson and Akert, 2005: 142-171).

Organizational functions. Self-concept acts as a very important scheme that helps in the interpretation and recall of information about themselves and about the social world. The scheme is, in fact, a cognitive structure that we create in order to organize their knowledge about the social world. One of the most important schemes that we have is just our sense of self, and the information that we see, what we think and what we remember are organized through to how we feel about ourselves.

Emotional function of self-concept helps us to determine our emotional reactions. We often think about what we are like (our current self-concept), we compare our self to what we would like to be (our ideal self-concept) and with what we think we should be (our expected term of yourself). When we feel that our current self-concept falls short of the ideal, we are depressed, and when we feel that our current concept of ourselves lagging behind expectations, we become upset.

Executive function of self-concept governs our behavior, make decisions and plan for the future. Humans are the only species that can imagine events that have not happened yet, and to engage in long-term planning and it allows them a sense of self that plans and exercise control over their actions. Metaphorically speaking, the concept of self is like a muscle, and success in self-control depends on how tired or how much exercise is strengthened. The amount of energy that this "muscle" can spend on self-control is limited so that the energy spent on one task reduces the amount of energy that we remain available for other tasks.

The key issue is how people define themselves, or what contents the self-concept that serves the realization of different functions. There are interesting cross-cultural and gender differences in self-concept. In many western cultures, they have an independent view of themselves, based on which themselves are determined in terms of their own thoughts, feelings and behaviors. In Asian cultures, however, people have interdependent view of themselves and define the notion of themselves primarily in terms of their relationships with other people. Recent studies show that women in the United States are more interdependent than men, that is. They are more defined on the basis of relations and close links with other people. There are basically four ways in which we perceive ourselves as follows: through introspection, self-perception (perception of our own behavior), social comparison (scheme of yourselves) and social interaction (self-representation and management of impressions).

The introspective learning about yourself, no matter what is unreliable, is often used in practice. Furthermore, there are two theories: 1) theory of self-awareness, and 2) theory about the causes of their own feelings and behavior. According to the theory of self-consciousness we focus their attention on yourself, evaluate and compare their current behavior with its internal standards and values. Thus, we become aware of themselves on the basis that we become objective observers assessing themselves. The theory about the causes of their own feelings and behavior (why we feel what we feel, why we behave the way we behave) usually has its stronghold in the culture of our growing up (eg. Depending on your

mood is how much we sleep through night or divorced person bad choice for a second marriage, etc.). Such a conclusion about the causes of our feelings and actions is not always correct.

Self-perception theory holds that we understand ourselves through the observation of their own behavior as would be done by someone else. This especially occurs when our inner states is unclear when it seems that there are no external causes for our behavior.

The theory of social comparison assumes that people are finding their abilities and attitudes by comparing themselves with other people. Social comparison with people who are better than we are is an important trait that can help us in determining the standard of performance. Social comparison with people who are weaker than we are in the relevant attribute can cause us to feel better in terms of our current predicament.

The theory of social interaction based on self-presentation and impression management. Self-presentation is an attempt to show what we are or what we want people to believe that we are, through their words, nonverbal communication and procedures. There are two ways of self: curry (a process in which people use flattery and praise usually to a person of higher status so that we would be liked by him or her) and self-load (creating barriers to himself in order to have an excuse ready if we reach weaker effect).

2. MATERIAL AND METHOD

This paper investigated the relation self realization with some social orientation of adolescents (Yugoslav orientation, the Bosnian navigation, autocracy, democracy, privacy and modern education) in a time of crisis. The study was conducted on a sample of 252 students from the third and fourth year of high school in Mostar just before the start and 252 students of the third and fourth year of high school from Trebinje immediately after the end of the civil war in Hercegovina. The study has the following battery of instruments: a questionnaire on attitudes of the respondents, the scale of attitudes about self-understanding and attitudes scale social value orientations. Attitudes scale orientation to self-realization is mainly related to self-knowledge and sense of their own lives, their relationships with others, and others towards them, such as: "I know who loves me"; "I know who I love"; "I know what I want" and the like. Attitudes in the scale of value orientations of social life are explained in a series of papers, a first in Cokorilo (2000 and 2003). The data were analyzed by statistical method χ^2 test and contingency coefficient (C).

3. RESULTS

Tables 1 through 6 show the results of crossing and self realization of individual value orientations of social life in adolescents. For each table were calculated predicted statistically parameters - χ^2 -test and contingency coefficient (S).

Table 1 shows crossed variables: self realization and Yugoslav orientation. There were no statistically significant differences at the level of .05.

Table 1. Orientation of self-discovery and Yugoslav orientation

ORIENTATION TO PRIVACY		YUGOSLAV ORIENTATION			Σ
		String	Medium	High	
String	ϕ	47	76	43	166
	%	28,30	45,80	25,90	100
Medium	ϕ	76	103	43	222
	%	34,20	46,40	19,40	100
High	ϕ	29	50	37	116
	%	25,00	43,10	31,90	100
Σ		152	229	123	504

$\chi^2 = 7,74$; $C = 0,12$; $df = 4$; $p = 0,10$, the difference was statistically significant at .05.

Table 2 shows the results of crossing the variables of self-discovery and Bosnian orientation. Found statistically significant differences among these variables at the level of .01.

Table 2. Orientation of self-discovery and Bosnian navigation

ORIENTATION SELF-DISCOVERY		BOSNIAN ORIENTATION			Σ
		String	Medium	High	
String	ϕ	36	86	44	166
	%	21,7	51,8	26,25	100
Medium	ϕ	84	80	58	222
	%	37,80	36,00	26,10	100
High	ϕ	25	54	37	116
	%	21,60	46,60	31,90	100
Σ		145	220	139	504

$\chi^2 = 18,06$; $C = 0,18$; $df = 4$; $p = 0,00$, the difference was statistically significant at .01.

By inspection of Table 3, we conclude that the observed variables (self realization and autocratic orientation) there are significant differences at the level of .01.

Table 3. Orientation of self-discovery and autocratic orientation

ORIENTATION SELF-DISCOVERY		AUTOCRATIC ORIENTATION			Σ
		String	Medium	High	
String	ϕ	74	77	15	166
	%	44,60	46,40	9,00	100
Medium	ϕ	55	99	68	222
	%	24,80	44,60	30,60	100
High	ϕ	30	42	44	116
	%	25,90	36,20	37,90	100
Σ		159	218	127	504

$\chi^2 = 42,42$; $C = 0,27$; $df = 4$; $p = 0,00$, the difference was statistically significant at .01.

Among self realization and democratic orientation, as can be seen in Table 4, were found also statistically significant correlations at the level of .01.

Table 4. Orientation of self-discovery and democratic orientation

ORIENTATION SELF-DISCOVERY		DEMOCRATIC ORIENTATION			Σ
		String	Medium	High	
String	φ	48	86	32	166
	%	28,90	51,80	19,30	100
Medium	φ	63	94	65	222
	%	28,40	42,30	29,30	100
High	φ	26	42	48	116
	%	22,40	36,20	41,40	100
Σ		137	222	145	504

$\chi^2 = 16,93$; $C = 0,18$; $df = 4$; $p = 0,00$, the difference was statistically significant at .01.

Table 5 shows the results of crossing the variables of self orientation and orientation to privacy. Here are the differences found at the level of .05.

Table 5. Orientation of self-discovery and navigation of privacy

ORIENTATION SELF-DISCOVERY		ORIENTATION TO PRIVACY			Σ
		String	Medium	High	
String	φ	50	74	42	166
	%	30,10	44,60	25,30	100
Medium	φ	82	86	54	222
	%	36,90	38,70	24,30	100
High	φ	30	39	47	116
	%	25,90	33,60	40,50	100
Σ		162	199	143	504

$\chi^2 = 13,21$; $C = 0,15$; $df = 4$; $p = 0,01$ the difference was statistically significant at .05.

Table 6 shows the relationship between self realization and orientation on modern education. Significant differences were found among these variables at the level of .01.

Table 6. Orientation of self-discovery and the Orient. in modern education

ORIENTATION SELF-DISCOVERY		GUIDANCE ON CONTEMPORARY EDUCATION			Σ
		String	Medium	High	
String	φ	59	79	28	166
	%	35,50	47,60	16,90	100
Medium	φ	60	104	58	222
	%	27,00	46,80	26,20	100
High	φ	33	42	41	116
	%	28,40	36,20	35,30	100
Σ		152	225	127	504

$\chi^2 = 14,23$; $C = 0,16$; $df = 4$; $p = 0,00$, the difference was statistically significant at .01.

Table 7 shows the results of the calculated difference transparent self realization and all the study of social value orientations. It is not difficult to conclude that the orientation of self-discovery significantly correlated with all the value orientations of social life except with the Yugoslav orientation.

Table 7. *Self-realization and value orientation of social life*

VODZ	SELF-RELIZATION			
	df	χ^2	C	p
YUGOSLAV ORIENTATION	4	7,74	0,12	.10
BOSNIAN ORIENTATION	4	18,06	0,18	.00
AUTOCRACY	4	42,42	0,27	.00
DEMOCRACY	4	16,93	0,18	.00
PRIVACY	4	13,21	0,15	.01
MODERN EDUCATION	4	14,23	0,16	.00

4. DISCUSSION AND CONCLUSION

This research shows the statistically significant differences between self realization and almost all of the observed social orientation of adolescents in times of crisis. The only exception is the Yugoslav orientation.

When it comes to connectivity between Bosnian orientation and self-realization, the tendency is as follows: in the category of high-Bosnian orientation is significantly greater number of high (31.9%) compared to low (26.5%) oriented to self-knowledge, while in the category of low Bosnian orientation negligibly more low (21.7%) compared to high (21.7%) oriented to self-realization.

Therefore, it is possible to conclude that the higher the Bosnian orientation determines the orientation of the greater self-knowledge, and conversely, the lower Bosnian orientation determines the orientation of the lower self-knowledge.

When self-discovery and autocracy obtained the expected results in the category of highly oriented, self-realization is significantly more high (37.9%) compared to low (25.9%) oriented autocracy, while in the category of low-oriented self-realization significantly more low (44.6%) compared to high (9.0%) autocratic oriented.

It is reasonable, therefore, to conclude that a high orientation to self-knowledge also means high orientation of the autocracy and low self-realization orientation to orientation at low autocracy.

Self-realization, as well as religious and esthetic orientation (Cokorilo, 2004 and 2005), belongs to the domain of higher human needs (implying nobility and beauty), so it is understandable that those who have such an orientation more oriented towards autocracy.

Interestingly, a similar trend is also apparent when democratic orientation and self-realization. It is possible posterior explained by the fact that today's democrats in fact disguised autocrat of former totalitarian regime. Or, that democracy is strong enough to

produce a political elite which than demonstrate the power and authority (violence) not only against political opponents, but also against citizens.

The results show that highly oriented self-knowledge is highly significant (41.4%) compared to the low (22.4%) democratic oriented. In contrast, in the category of low-oriented self-knowledge is significantly more low (28.9%) compared to high (19.3%) democratically oriented. The conclusion is in line with our heuristic assumptions that those who are oriented to self-knowledge at the same time understand and appreciate more humanistic achievements of civilization which, of course, belongs to democracy.

The relationship between self-realization and orientation to privacy is expected. In the category of high orientation on self-knowledge is significantly greater number of high (40.5%) compared to low (25.9%) oriented to privacy. At low orientation to self-knowledge is significantly greater number of low (30.1%) compared to high (25.3%) oriented to privacy.

So, those who are highly oriented to self-knowledge at the same time are highly oriented on privacy, and conversely, those who have low self-realization-oriented they are low-oriented on privacy too.

A similar association is between self-realization and orientation on modern education. Among respondents highly oriented to self-realization is significantly more high (35.3%) compared to low (28.4%) oriented to modern education. In contrast, the low-oriented self-knowledge is significantly more low (35.5%) compared to high (16.9%) oriented on modern education.

The tendency is legitimate: highly oriented to self-knowledge are highly oriented to modern education; Low-oriented on self-knowledge are low oriented to modern education.

Table 7 shows the results of synthetic contingency tables from 1 to 6. It is not difficult to see that the orientation of self-discovery significantly correlate with all the observed value orientations of social life, with the exception of the Yugoslav orientation. The lack of correlation between self-realization and the social orientation can be explained, among other things, the indifference of most people towards the Yugoslav orientation arising from the fact that the public is that time constantly challenged, ignored and disparaged, and even rejected as an unwelcome idea.

If we compare the results obtained in this work with our results (Cokorilo, 2006) in which they confirmed significant social and experiential correlates of self-discovery in a time of social crisis (social origin, education of father, mother's education, material conditions, nationality, religion, time) we can than with more confidence conclude that the orientation of self adolescents in times of crisis significantly associated with numerous social orientations and social-experiential factors.

And other authors found a correlation between certain values and self-awareness in adolescence (Havelka, 1988), as well as the self-concept (external locus of control and self-esteem) and some value orientations Joksimovic and Janjetovic,

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