

THE DIRECTIONS OF FORMATION OF MORAL QUALITIES IN THE REQUIREMENTS OF MODERN ERA

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Abstract. The article has been investigated the dynamics and different aspects of moral qualities of student youth. This article is focused on the research of moral qualities in various investigations, and psychological mechanism of formation of moral qualities is explained. In the result of the research, it is determined that the formation of the values bears relative character, as well as it could go in the direction of positive and negative with the effect of situative factors. It became clear to us from this study, adequate self assessment of requirements create conditions to the positive strengthening of moral qualities. As well as, the attitude of students to the teaching, non-standard approach of moral qualities to the situation could play specific role in the progress of moral qualities.

Keywords: modern era, values, teaching, student, moral, personality, self-assessment, society.

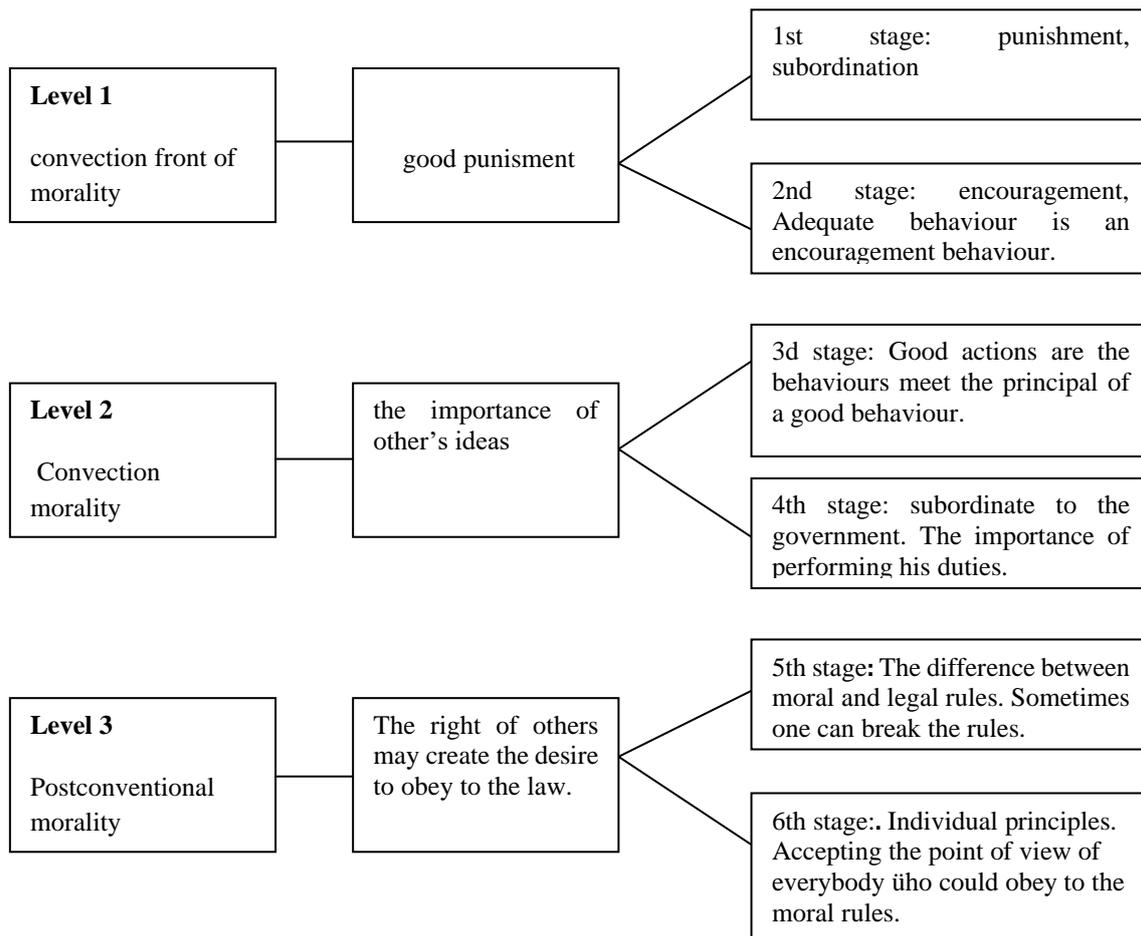
Introduction:

It should be noted that the formation of moral qualities is one of the indicators of psychological status of the personality and stipulates its formation. The appearance of moral qualities in youth, its formation, most of all, is depending on what level of the existence normative rules, standards in society of youth. Today the young should be formed as character who could cope with honor of the most important issues to be settled. These social, economical, national and moral changes first of all, require defining of the main point of activity areas, the way of thinking, the circle of knowledge and interest. Because the modern level of our development highlights the national consciousness, national belief, a sense of

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dignity. The increase of the interest of learning the system of moral qualities of the young comes from this necessity. Of course, youth plays important place by the their nature in the public structure of

society .Nowadays focusing on the positive the direction of the system of moral values becomes a necessary requirement in the young who are the driving force in public life of the society.



Picture1. Moral-ethic progress(according to Kohlberg)

American psychologist who researches the moral qualities notes that that it has passed 6 stages. (L.Kohlberg 1963). Kolberg thinks that the first stage

is the period of hearing and being aware of the punishment. Children directly demonstrate subordination characteristics in these stages. Here the

basics of spiritual developments begin from the imaginations about moral qualities. We think that the formation of the conceptions of badness and goodness at children are the main attributes of their moral values. As you can see Kolberg approaches to these issues from another aspect.(graphic 2)

In the second stage children understand that the moral principles are not the same moral principles for everybody.

In the third stage teenagers understand that true behaviour form promises them some of the reward. In the fourth stage Kolberg identifies the moral development with the ethic development. Surely, we couldn't agree with Kolberg's thoughts. It is necessary to make attention to some of the issues while analysing Kolberg's theory.

Besides Kolberg, the outstanding psychologist C.Piace also tried to learn this issue in his writing. Piace's theory reminds us Kolber's theory for the content and methodology. Piace thinks that 1st one is a partnership stage and the second one is transitional stage. The matter he has noted in the following is reflected as other He believes that moral development appears

on the basis of ethic judgments and go through on stages. In his opinion, teenagers with 11-12 aged make other kind of judgments about morality and spirituality on comparison of the older teenagers. (J.Piaget, 1932). This issue was described completely different in the theory of Kolberg as we mentioned earlier. He thinks that little children understand the moral rules as a law. They believe that the moral rules were made by either their parents or the God and it's impossible to change them. Teenagers value more real the moral qualities comparison with the elders. Piace's theory was devoted to the moral development reflects the other details on itself.

The conceptions relating to the moral development we noted ahead haven't been greeted unconditionally by everybody. Because there would have specific lacks in these researches. The outstanding researcher H.Gilligan who tries to clear this issue shows that the moral development theory of Kolberg really doesn't reflect the completely differential differences of sex differences. He believes that Kolberg made the classified stages from the interview with the boys and this

conception reflects two directions apparently on itself. (Gilligan, 1977) It is known that moral qualities in men is directly related to norms, rules and abstract principles. Formal justice principle acts in ideal role here. Individual doesn't go far from the situation in the difficult situations and corresponding to its theoretical relationships and the principle considering fair he attempts to find a moral solution. In his opinion these conceptions as mentioned above doesn't reflect women's outlook and their relationships for some questions in itself. He believes that the opinions about spirituality has not been made on norms and rules but interpersonal relationships and care and ethics of difficulties. Their ideal is not a formal justice but generalized life image. Therefore, the issue of spirituality in women is depend on which aspect they approach the issue and above all it has been characterized with the real-changing relationships. Especially due to this gender difference men and women fall into various stages in Kolberg scale. In case of women place in the focus of interpersonal conception, basically they fall into the third stage, but men place in the fourth and fifth stages

which describes more abstract conception of social forming. As we see, there are a lot of right comments in research of this conception. Gilligan tries to show the orientation of moral development in women. He believes that the imaginations of women about care and claim welded from the real life situations. He had opinion and profile inquiries with women who get into difficult situations. The results of these inquiries demonstrate that the moral orientation of women in conventional and conventional frontal stage is based on the post conventional mentality model. Women like to speak about the private interests that more important for them in conventional frontal stage. Their position in the conventional level is introduced as a person who depends on the society completely and a careful mother, the feeling of motherhood. They formalised their private ideas emerging from the human relationships in the post conventional stage. (Gilligan 1983) Another researcher Uolker who made discussions with women notes that the most disturbing aspect in moral development for them is the issues of responsibility and selfishness. The emphasis relating to the first aspect is

directed to the personality of the human and the responsibility feeling in front of others in the second stage. We could see it clearly in the following example. A woman named Kler writes: The life has no meaning when the person is alone, it's just like a voice of one hand, you should love somebody, you should separate from them. In some cases, it reminds the love of human to his right hand. It is one part of yours".

If we analyze these issues broadly, we could decide that the formations directions of moral development differ in woman and men in terms of the concept. As you can see men tries to explain the spirituality concept from the irrational position and women explain it on the basis of the position between themselves and others. Due to the surveys conducted by The outstanding researcher Vernerin two clear lines of moral development draws attention. The first line manifests more to the justice and logic, the second one manifests in relation of concerns. Let's summarize what we say, we can conclude that the formation of the moral development is not defined only with ethnic, national and individual characters, but also differs in respect of

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the concept this issue differs from the ground of gender differences.

The experience shows that the upbringing of intellect has been preferred in comparing to the moral upbringing in modern condition. In result, moral corrosion emerges in society. The number of researchers who valued the role of archetypes in the progress of the moral formation wasn't a little. Z.Freud archetype explains as a universal form combines the emotional element significantly in itself. He notes that it creates the images relating to some opportunities of simple life. For Z.Freud, the archetypes penetrate to one another and differentiate. Myths, dream and culture examples and etc. Embracing the archetypic material in itself is the best expression of our knowledges about archetypes. All of them accompanies the human during the moral development. Therefore, K.Yung, S.Khill, T.Lindset, J.Kelly and other researchers emphasised the opinion of taking a certain role of archetypes in moral development. The famous scientist K.Yung thinks that newly born child is not a tabula rasa. As well he gets older, congenital inclinations determining his behaviour directions find its

position.(K.Yung 1920) He called these inclinations as archetypes. Saying about archetypes, they are understood as the extremely complicated relations that find their position directly in human consciousness, and images, desires, behavioral forms which transmitted from generation to generation. In K.Yung's opinion, archetypes show our attitude, masculinity and femininity to the animal demands, the people we communicated and to ourselves, social situation we live.

The mechanism of the moral development is formalized as self-confirmation in Masloun's writings. In his opinion the way of revealing of the potential opportunities of an individual goes through the self-realization. He notes that owning the traditional values of person depends on the paying his important demands. Later the author notes that an individual refers more to his own feelings during falling under the influence of moral values systematically. Experiencing of new, appearing of new goals helps him to find his own way. In this moment the responsibility sense from moral qualities is formulated on him. An individual formulates more responsibility in himself avoiding to play comedy for protecting his image and

getting rid of the sphere of influence. Selfrespecting feeling goes well in return of these actions. Most importantly, all of them formulates him as a human who cares of them and thinks about others as a creative personality. And this shouldn't happen without owning the moral values. So, individual achieves to self-realization –the last stage of his moral development.(A.Maslou,1970)

The main goal in the research is determining the characters in students.

Research aim

The theory of this research was grounded that the formulation of moral qualities in the student youth, their upbringing in the family and school depend on the organizing form of training-upbringing and the system of values importantly.

Research Methods.

The methodology of L.Kolberg and self-valuation test of Rozenberg has been used for measuring the moral qualities in the students' youth. The analysis of the quality and quantity has been used for checking the theory.

200 hundred students were participated in the research.

The research was performed on the students of Baku State University. The participants of the research were 50% of women and 50% men.

Discussion

The results of the methodologies performed on the Kolberg's methodology with 17-19 aged

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students was described in three criterions. It became clear form here that the question of good learners "Theft is illegal. How do you think is it false in respect of morality?" the 52% consided it true action, 28% considered it false, but the 30% noted that it depends on the situation. The number of learners who considered it false behaviour in respect of morality was 53% about answering this question in learners of low marks.

How do you value the behavior in spirituality?

Table 1.

The situation in education. How do you value the behavior in respect of morality?						TOTAL
*Gender Cross tabulation						
17-19 aged			Depending on the situation	False	true	
	Girl	Studies well	4	9	3	16
		Studies well	5	5	7	17
		Studies excellent	3	5	9	17
	Boy	Studies badly	3	10	3	16

		Studies well	4	5	8	17
		Studies excellent	3	5	9	17

The analysis with 17-19 aged students of Kolberg methodology show that the true valuation of the action in respect of spirituality depends on the outlook, intellectual level and sphere of knowledge of students. So, 52% of girls,

and 565 of boys consider true in spirituality the abovementioned question. The certain differences between the boys and girls of studying badly.

Table 2. How do you value the action by spiritually?

The situation in education. How do you value the action in spiritually?						TOTAL	
*Gender Cross tabulation							
20-22 aged			Depending on the situation	False	true		
	Girl	Studies well	4	10	2	16	
		Studies well		7	8	17	
		Studies excellent	1	6	10	17	
	Boy	Studies badly	4	9	3	16	
		Studies well	3	6	8	17	

		Studies excellent	1	5	11	17
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The results of the research with 20-22 aged students conducted by Kolberg methodology show that justifying to some actions in spirituality as getting older demonstrates itself sharply. It becomes clear from the analysis of the research the number of girls who considered true the action in spirituality was 40%. This number in boys was higher with 44%. This shows that the valuation of moral actions and justifying them according to the age goes on the increasing line. In contrary to this, as the age gets older the valuation of the actions depending on the situation goes on decreasing line. For example, if this number at 17-19 ages is 24% and 20%, it is 14% and 16% in 20-22 ages. This shows that the character of the attitude to the training determines the direction of moral development in some cases. Because most of the excellent students prefers the spiritual actions which considered beneficial for the society mostly expressing the attitude to others. Preferring the qualities that expressing their individuality mostly of bad learner

students proves that choosing true upbringing principles and creating training motives are necessary.

The character to the training of the attitude has great importance in direction of self-confirmation of students in terms of realising the intended goal. So, in the situation of valuing separately of spiritual actions boy students had higher indexes than girls. This fact shows that as the age gets older spiritual improvement process formulates in concrete direction. If the causes of the valuation of spiritual actions were stipulated with different factors in previous age periods, the students coordinated the idea of being false of other spiritual actions with concrete causes in later age periods.

The results of the research with 20-22 aged students conducted by Kolberg methodology showed that being true or false of the action depending on the situation was valued by the 4% of excellent learners from boys, 1% of good learners and 12% of bad learners. As we

can see bad learners of boy students identified directly the aspects of their personalities of false actions. We can conclude that spiritual improvement process goes through two levels: either differentiation or the identification way. Additional conversations with the students show that there is a great role of the group the young studies. Such kind

of actions wins the first place mostly in the groups with excellent students, so those actions correspondence to the position the same group. Here we should note the great importance of standards and models. Because the rules of actions which are the true spiritually for some could be considered false spiritually for others.

Table 3. The situation in education* How do you value the action by spiritually?

How do you value the action in spiritually?						TOTAL
			Depending on the situation	False	true	
The situation in education	Girl	Studies badly	26	46	24	96
		Studies well	24	28	50	102
Total		Studies excellent	13	26	63	102
	Boy		63	100	137	300

Table 4. The index of Kolberg methodology in students

The situation in education. How do you value the action in spiritually?	TOTAL
*Gender Cross tabulation	

Age	Gender		Depending on the situation	False	true		
17-19 ages	Girl	Studies badly	4	9	3	16	
		Studies well	5	5	7	17	
		Studies excellent	3	5	9	17	
	Total		12	19	19	50	
	Boy	Studies badly	3	10	3	16	
		Studies well	4	5	8	17	
		Studies excellent	3	5	8	17	
	Total		10	20	20	50	
	total	The situation in education	Studies badly	7	19	6	32
			Studies well	9	10	15	34
Studies excellent			6	10	18	34	
total			22	39	39	100	
The situation in education		Studies badly	4	10	2	16	
		Studies well	2	7	8	17	
		Studies excellent	1	6	10	17	

20-22ages	Boy	total		7	23	20	50
		The situation in education	Studies badly	4	9	5	16
			Studies well	3	6	8	17
			Studies excellant	1	5	11	17
		Total		8	20	22	50
Total	The situation in education	Studies badly	8	19	5	32	
		Studies well	5	13	16	34	
		Studies excellent	2	11	21	34	
		Total	15	43	42	100	
	Girl	The situation in the education	Studies badly	6	4	6	16
Studies well			5	3	9	17	
Studies excellent			3	2	12	17	
Total		14	9	27	50		
23-25 ages		Boy	The situation in education	Studies badly	5	4	7
	Studies well			5	2	10	17
	Studies excellent			2	3	12	17
	Total		12	9	29	50	

Total	The situation in education	Studies badly	11	8	13	32
		Studies well	10	5	19	34
		Studies excellent	5	5	24	34
	Total		26	18	56	100

In young students with 18-25 aged, the self valuation test of Rosenberg was carried out in the purpose of determining the issues of depending on the main factors of spiritual development and making out the certain correlation between them. If we explain the received results, truly defining the moral qualities and specifying their boundaries in the age periods and groups appropriate to the standard of self valuation is adequate.

One issue especially reflected here that the development dynamics of self valuation in girls goes on the increasing line and the valuation of moral qualities goes on the decreasing line as the age increases. Contrary in boys the development dynamics of self valuation in girls goes on the decreasing line and the valuation of moral qualities goes on the increasing line as the age increases. As well, the certain relations

between the ability to determine truly the moral qualities of good and bad learner students and their self-valuation were found out.

Conclusions

We could come to this conclusion from the general analysis that what level of students' imaginations about themselves and their attitude to the same imaginations take great role in the formation of the moral qualities. It means that acting from the demands of the social situation and the imaginations about their personality the students values the actions separately being true or false in spiritually.

In our opinion the above mentioned shouldn't be overlooked, and give opportunities to adequate attitude to themselves in training and upbringing process. Generalizing the results received from the Kolberg's method, we could

conclude that the development of moral qualities in young students shows itself in three directions. These are the followings: 1. Dynamic level 2. Situative level 3. Regular level. In the first level, the valuation of the spiritual actions doesn't differentiate in the ground of gender differences, the change for age, especially the attitude to the training. This level shows itself continuously in young students. In most cases the youngs from this age the disportion between considering true and false of different moral actions is very little.. The comment inquiries later conducted showed that the cause of this is related to not understanding adequately in necessary level of moral qualities in the same age period. But in addition to that we should note one issue that this shows itself not only in 17-19 aged students but also in other age periods. But this level shows itself a little at 20-22, 23-25 ages.. And this is related to going towards to stabilization of attitude to the moral qualities.

The second level is situative level. This level shows itself distinctly at 20-22 aged students. And it should be explained with the age characteristics of young students. Non-formalizing of

selectivity of attitude to the separate incidents, as well as the non-understanding of the last purpose doesn't allow the creation of regular attitude to these qualities in absolute sense of them.

The third level is regular level and the attitude to moral qualities in this level doesn't change though the various presentations. Namely keeping at different places during the assignment with various questionnaires, inquiries of the same qualities shows that the imaginations about the moral qualities of young students with 23-25 ages is unchangeable and the imaginations of what is good or bad had strengthened. It's already impossible the distortion of some elements that strengthened in earlier age periods.

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