

THEORETICAL BASIS OF FORMATION AND FUNCTION OF MORAL VALUES OF THE PERSONALITY IN SCIENTIFIC LITERATURE

Mariya Fedorova

PhD in Pedagogic sciences, Associate Professor

Zhytomyr Ivan Franko State University

Summary. The article deals with the theoretical and methodological analysis of the concept of "moral values" in philosophy, sociology, ethics, and psychology. The author highlights main features, content and structure of moral values. The author gives his own approach to defining moral values. The article singles out specific features of formation and development of personality that determine the formation of moral values.

Keywords: values, moral values, personal values, identity, needs, moral behavior motivation, values realization.

Actuality and expediency of the investigation. In modern human sciences (philosophy, sociology, psychology, pedagogy) personal values (in particular, moral values) are the main reason that determines the behavior of the personality in the society. As the result of this, the question concerning determination of main characteristics of moral values, substantiation of peculiarities of their formation and function, marking mechanisms of their formation rises. The search of answers to these questions is necessary for ensuring realization of educational aims, as the teacher will be offered theoretical basis for securing educational process of moral values in integrated pedagogical process.

Analysis of the problem's elaboration. The problem of values is interdisciplinary and is elaborated in philosophy (M. Berdyaev, O. Drobnysky, M. Kagan, I. Kant, R. Lotze, S. Frank), ethics (R. Apresian, M. Hartman, A. Gyseinov, O. Zolotychina-Abolina), sociology (M. Weber, E. Durkheim, T. Parsons), psychology and pedagogics (I. Bech, B. Bratus, I. Vygotsky, A. Kiryakova, D. Leontiev, M. Rokych). In spite of numerous investigations of the problem of moral values functioning there are no works that highlight theoretical and methodical basis of moral values' upbringing, during different stages of the personality formation.

Formulation of aims of the article. The aim of the article is to single out the main characteristics of moral values, patterns and mechanisms of their formation, psychological and educational conditions of education on the basis of analysis of philosophical, psychological and pedagogical literature.

Exposition of the main material. In modern philosophical literature, the term "value" denotes positive or negative meaning of surrounding objects for a person, class, group or society in general. The value of the object is determined not by its qualities, but by needs and interests of the individual to appraise the sphere

of social relation, which set criteria and ways for evaluating social phenomena and objects.

The important part of our investigation is to determine the place of moral values in the general system of values. Nowadays different classifications of values exist. According to the level of concernment, there are absolute values, relative values (political, religious, moral) and antivalues (S. Anismov). According to the kind of social activity, there are values that satisfy material or nonmaterial needs of people (L. Yuldashev). According to the form of existence, there are material values and needs of consciousness comprising social and moral values (V. Bransky). According to the sphere of arousal, there are life values and culture values, including material, sociopolitical and spiritual values (O. Drobnitsky). The analysis of existing approaches of values classification draws a conclusion that moral values are derivative from social values, they satisfy nonmaterial needs of a person, so together with cognitive, religious, aesthetic values moral values are the parts of spiritual values.

Moral values are not universally accepted and they need to be fixed in correlative imperative formulations. They are universal and addressed to everyone [1, 11]. In connection to this, some expressions of moral values single out ideas, ideals, norms that comprise principles of evaluating human's behaviors and real examples of morality embodied in people and their deeds (A. Gyseinov).

The distinctive characteristic of moral values is their basement on natural human's need of unity are orientated to spiritually elevated ideal of human unity, that is expressed in solidarity and mercy love (R. Apresian), providing integrity of society and humankind. Moral values expressed through deeds and actions of person welfare presuppose the absence of self-interest motive, denial of egocentric orientation in life, expressed not only in aims, but also in means of their achievement. V. Tygarinov claims that these moral values shown in corresponding activity (moral activity) result the production of moral ideas and provide both social and individual progress [10, 36-48].

Among other characteristic features of moral values scientists also distinguish the following ones: overall significance and necessity; absence of institutional status, corporations that can act in the name of morality (A. Gyseinov); fixation in social consciousness; satisfaction of people's nonmaterial needs (O. Rodionov); connection to will that limits vital needs submitting to ethical aims (G. Ricket).

In modern philosophy the subject-object approach dominates. The nature of values lies in their relations between the subject and the object (S. Anismov, G. Vyshletzov, O. Drobnitsky, M. Kagan, O. Rodionov). O. Rodionov claims that the objective character of moral values witnesses moral inherent worth of everything that exists (every form of existence is thought to be inherent worth, blessing and good). Their subjectivity is connected with individual perception of the world, need for denial of understanding the value as the meaning of the object to the subject and acceptance of inherent worth of objects.

V. Tygarinov defines two levels in the structure of moral values: basic level comprises material and spiritual needs of a person; interests that are determine

methods of satisfying needs and aims that include mental form of values. The higher level comprises the system of concepts and knowledge about the worth and worthlessness of some phenomena, ethical valuation, practice[7, 111]. S. Anismov and M. Kagan suggest looking at values in combination with valuable attitude and ethic valuation. Valuable attitude helps to define importance and value of the object to the subject; valuation helps to transfer results of attitude in emotional and intellectual level. It is important to denote that while valuating impulses, motives which cause the deed should be taken into account[7, 111].

The bearer of moral values is the individual; the sphere of their demonstration is relations between people. In the lecture "Golden Rule of Morality. Genesis", A. Apresian singles out the main criteria of moral action: it is an enterprising subjective action (not reactive and reproductive). The action is reflexive (not spontaneous) and announces, acts as one side, but not reciprocal; it comes from a desire (not a wish), that is conscious and connected with will; it is done towards another person but with the projection on oneself; it overcomes subjectivity of the individual and harmonizes relationships; the action is significant and relevant under different circumstances. Overall, the formation of moral values is connected with the development of nonmaterial needs of consciousness and self-consciousness of the individual and his will power.

In modern psychology, starting from O. Leontiev, moral values are characterized using concepts "sense" and "semantic formation" (O. Asmolov, I. Bech, B. Bratus, B. Zeygarnik, D. Leontiev, O. Leontiev). Moral values have their typical characteristics: active character shown in actions; determination by needs and motives of the individual; the result of the activity development of the subject and its individual attitude towards the world, people and oneself; absence of codification in the system of concepts. They do not exist in isolation, but form a system. They hardly depend on situation but the hierarchy of individual values is invariable and they are considered to be ideal (O. Asmolov, O. Basina, B. Bratus, B. Zeygarnik, D. Leontiev, O. Nasynovska). Moral values appear to be the highest level in the structure of personality and are a key fact that determines person's behavior. Models of value orientation are set up in childhood and hardly ever change in adulthood.

The main mechanism of moral values adoption is the general mechanism of adoption of social activity forms, according to which those outward processes are adopted and transformed into inward, mental processes (L. Vygotskiy, P. Galperin, O. Leontiev, G. Uruntaeva). Interiorization of moral values is held due to processes of adaptation, socialization and individualization. Mechanisms of protection, identification and internalization are mechanisms of their development (S. Yasnitskiy). O. Bodalev claimed that the main factor of interiorization of values common to personal values is the attitude to the person and his environment subjectively valuable people and communities. Mechanisms of influence are the following: contamination, infusion, belief, persuasion, when the level of criticality is lowered from the side of the subject. Along with it, it is important to take into account the psychological readiness of the subject to react to influences that comprise values [5, 164-165].

The formation of moral values presupposes influence on cognitive, emotional and active spheres of the personality. Therefore, it is appropriate to define such components in the structure of moral values as the cognitive component, the emotional component and the active component.

Personality's acquirement of emotional component is connected with the development of child's attitude to oneself and the others, formation of social motives for activity. The basis of moral values is nonmaterial needs that comprise consuming attitude to the world. Their source is the need for communication that forms during the first month of life. V. Aseev proves that during the first stage of moral motivation formation of behavior it is important to connect desirability, concernment and obligatory results taking into account opportunities of the personality, abatement of strong negative emotions to reach the aim. Therefore, higher aims must not be put on the boundaries of functional capabilities and motivational human resources, but in a definite optimum area that will block a risk zone and prevent from activating psychological barriers and mechanisms of protection such as: "the activity is not necessary", "the activity is not possible" [2, 39].

V. Dodonov proved that in the process of values formation thinking and emotions interact: thinking distinguishing values, telling apart good and evil, and emotions help to value information that comes from the outer world by comparing it to the standards fixed in the consciousness. Thinking creates concepts; while emotions create emotional summarizing. J. Prince claims that emotional foundations of moral judgments have driving rather close force. Judgments about morality without emotional support are not moral [12, 41].

The cognitive component of moral values presupposes the development of consciousness and self-consciousness of the personality, acquirement of moral concepts and norms.

The formation of moral values is connected with the development of self-consciousness. The regulative role of self-consciousness is shown not only in reflection of personal senses, but also in deciding about their acceptance or denial [6, 99]. It witnesses inner mental activity aimed at awareness of personal senses transition of significant semantic formations to values as the semantic formation of higher level.

Researches performed by L. Anziferova and I. Chesonokova have proved that the level of moral values formation depends on the development of mental synthesis, analyses and comparison. It allows the personality to accept moral prompts and pieces of advice, overcome moral collisions, understand the sense of moral contradictions and analyze moral problems.

O. Asmolov claims that the formation of values proceeded by solving "sense tasks" that are aimed at knowing the sense of life, importance of some values. While solving this kind of task, great work is done in such spheres: the relation of the motive to inner and outer obstacles that are to overcome; correlation of the motive with other motives for activity; valuation of the motive according to norms of behavior and ideals of the personality; correlation of the motive with real opportunities of the personality. From the moment of their realization, values do

not change and are a distinctive characteristic of motivational relations of the personality [3, 367].

L. Kolberg distinguishes different levels of personality's consciousness development that are common to different cultures. The content of the pre-conventional level is that child's behavior is stimulated by outer motives of reward and punishment. The conventional level is characterized by child's behavior according to norms fixed in a particular social group (family, nation). The post-conventional (autonomous) level is characterized by formed moral values and principles that are general and ethnic [11, 55]. I. Bech mentions that levels of personality's consciousness development suggested by L. Kolberg coincide with typologies of fear, restraint and conscience [4, 161].

The active component of moral values presupposes person's mastering ability and skills of moral behavior. T. Gayova noticed a connection between developed motivational, cognitive parts of consciousness of the personality and his behavior. Only high level of development of both parts determines stable, active moral behavior that has the following characteristic features: this activity is effective and qualitative as the person enlarges the number of his duties and realizes his moral abilities.

S. Kupzova proved that realization of personal values depends on inclusion of cognitive mechanisms in the process: realization of personal values does not depend on the level of psychometric intellect, but depends on the cognitive style of the personality, especially on a narrow range of equivalence, field dependability, and flexible cognitive control. N. Salihova supported these conclusions. Her researches proved that realization of personal values is stable, does not depend upon composition of values, and is not connected with instrumental characteristics of the personality, motivation for success or failure. Realization of personal values depends on: changes in the social developmental situation of the subject, formation of actual and potential barriers, level of responsibility formation, valuation of life and personal freedom, mechanisms of cognitive and perceptive layers of the world's image (styles of information transformation and cognitive styles)[9].

In psychology much attention is devoted to communicating and humanistic foundation as a distinctive factor for transmission of moral values (B. Ananiev, I. Bech, O. Bodalev, L. Vygotsky, S. Rubenstein and others). O. Bodalev distinguishes the following psychological circumstances for humanization pedagogical communication: the subject-subject foundation of communication, connection of interpersonal and role communication, high morality of the tutor, the usage of dialogs while communicating with the pupil influences the emotional sphere of the personality stronger than monologue. Pedagogical circumstances of communication are: blocking of the position of a consumer, supporting the position of a creator; creating situations that provoke the reveal of moral values; helping in realization of educational possibilities of studying; working and communicative activities, influencing mass-media and friends as factors that correct content and form of attitude of the personality. While communicating, a circle of people named "we" will enlarge in the expense of reduction of the category "they"; accumulation

of positive impressions from communication with other people; the usage of a collective as a method of moral education of the personality [5, 183-189].

Conclusions. The analysis of scientific literature enables to come up with our own definition of the concept "moral values". Moral values are significant conscious semantic formations that are fixed in the consciousness of the personality in "primary models", based on unconditional recognition of human's value, ideas of justice, mercy, recognition of personal responsibility for the other's welfare, they are revealed in corresponding deeds and actions and help harmonizing relationships between the personality and the society. Justice, mercy, discretion, unselfishness, kindness, courageous, dignity, honesty, loyalty and generosity are among the main moral values.

Moral values are the values of the subject, their bearer is the personality, and their sphere of realization is people's actions. Moral values are united in the concept "kindness", and are aimed at supporting the unity of the society and humankind in general and are displayed in behavior directed on another person. We have singled out components of the structure of moral values: the cognitive component, the emotional component, the activity component. The cognitive component of moral values presupposes the development of consciousness and self-consciousness of the personality, acquirement of moral concepts and norms. The emotional component is connected with the development of child's attitude to oneself and the others, formation of social motives for activity. The activity component of moral values presupposes person's mastering ability and skills of moral behavior. Interiorization of moral values is held due to processes of adaptation, socialization and individualization. The mechanisms of influence are the following: contamination, infusion, belief, persuasion. The most important way for transmission of values is communication based on the subject-subject foundation.

References

1. Apresian R.G. Ponyatie obshchestvennoy morali (opyt kontseptualizatsii) / R.G. Apresyan // Voprosy filosofii. – 2006. – № 5. – S.3-17.
2. Aseev V.G. Osobennosti strukturnogo stroeniya slovoysistemy lichnosti / V.G. Aseeva // Smyslzhizni i akme: 10 let poiska: v 2-kh tt. / Pod red. A.A. Bodaleva, G.A. Vaizer, N.A. Karpovoy, V.E. Chudnovskogo. M.: Izd-vo «Smysl», 2004. 4.1. S. 36-42.
3. Asmolov A.G. Psikhologiya lichnosti: kulturno-istoricheskoe ponimanie razvitiya cheloveka / A.G. Asmolov. – M.: Smysl. 2007. – 528 s.
4. Beh I. D. Vihovannya osobistosti: psichodruk / I. D. Beh. - K. : Libid, 2008. - 848 c.
5. Bodalev A.A. Psikhologiya obshchestvennosti / A.A. Bodalev. – M.: Izdatelstvo "Institut prakticheskoy psikhologii", Voronezh: NPO "MODEK", 1996. – 256 s.
6. Budinayte G. L., Kornilova T. V. Lichnostnyye sennosti i lichnostnyye predpochteniya sub'yekta / G. L. Budinayte // Vopr. psikhologii. – 1993. – № 5. – s.99 – 105.

7. Kagan M.S. *Filosofskaiateoriiatsennosti*/ M.S. Kagan. – SPb.: TOO TK Petropolis», 1997. – 205 s.
8. Rodionov O.A. *Moralnyetsennosti :istoriyasuschnosti* /O.A.Rodionov // NauchnyevedomostiBelgorodskogogosudarstvennogouniversiteta. Seria: Filosofii. Sotsiologii. Pravo. – 2009 – T.8. – Vyp. 3. – S.42-49.
9. Salihova N.R. *Tsennostno-smyslovaia regulyatsii azhiznedeiatel'nostisub'ekta: avtoreferatdis. dokt. psikholog. nauk.* / N.R. Salikhova. - Kazan, 2011. - 45 s.
10. Tugarinov V.P. *Teoriiatsennostei v marksizme* / V.P.Tugarinov . – L.: Izd-vo Leningradskogo universiteta, 1968. – 121s.
11. Lawrence Kohlberg, Richard H. Hersh. *Moral Development: A Review of the Theory/Theory into practice*, Vol. 16, No. 2, *Moral Development*. (Apr. 1997), pp. 52-59.
12. Prinz Jesse. *The emotional basis of moral judgments* / *Philosophical Explorations*, Vol. 9, No. 1, March 2006. P. 29-43.

References

1. Apresyan R.G. (2006). The notion of social morality (Conceptualizing Experience): *Philosophy questions*, 5, 3-17.
2. Aseev, V.G. (2004). Peculiarities of the structural structure of the semantic structure of the personality. The meaning of life and acme: 10 years of search: in 2 vols. Moscow: Publishing House "Smysl". V.1.
3. Asmolov, A.G. (2007). *Psychology of the Personality: Cultural and historical understanding of the human development*. Moscow: "Smysl".
4. Bech, I. D. (2008). *Upbringing of the personality: textbook*. Kiev: Lybid.
5. Bodalev, A.A. (1996). *Psychology of communication*. Moscow: Institute of Practical Psychology, Voronezh NPO "MODEK".
6. Budinayte, G.L., Kornilova, T.V. (1993). Moral values and personal preferences of the subject: *Questions of psychology*, 5, 99 - 105.
7. Kagan, M.S. (1997). *Philosophical theory of values*. Saint Petersburg: TOO TK "Petropolis".
8. Rodionov, O.A. (2009). *Moral values: history of the essence: Scientific statements Belgorod State University. Series: Philosophy. Sociology. Law*, 8 (3), 42-49.
9. Salikhova, N.R. (2011). *Value-semantic regulation of vital activity of the subject: abstract of dissertation. PhD in Psychological Sciences*. Kazan, 45 p.
10. Tugarinov, V.P. (1968). *Value Theory of Marxism*. Leningrad: Publishing House of Leningrad University.
11. Kohlberg, L., Hersh, R.H. (1997). *Moral Development: A Review of the Theory: Theory into practice*, 16 (2), 52-59.
12. Prinz Jesse (2006). *The emotional basis of moral judgments: Philosophical Explorations*, 9(1), 29-43.