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## PSYCHOLOGICAL IMPACT OF ETHNIC FACTORS ON THE FORMATION OF MORAL VALUES

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In the article the author emphasizes the problem of enlightenment of youth on the basis of moral and ethical values of our people and their education as morally healthy people. The author emphasizing the importance of this problem cites examples from the works of such well-known Azerbaijani researchers as A. Bayramov, A. Bakykhanov, Z. Geyushov, etc. It is noted that ethnic factors influence the development of national moral values among young people and create the basis for the emergence of new moral values. It is emphasized that the national-spiritual values, customs and traditions of the Azerbaijani people are based on their religious beliefs and it embodies the great national moral and human emotions. The author comes to the conclusion that by the results of research in this area ethnic factors influence the development of national moral values among young people and create the basis for the emergence of new moral values. To develop national moral values among young people, it is necessary to take into account the dynamics of mental activity, the variability of socio-economic conditions, as well as modern scientific and technological developments affecting the behavior of young people by accurately determining the motives for their behavior.

*Key words:* social behavior, identity, psychological climate, interpersonal relations, communication, moral values, moral consciousness, family relations.

Formulation of the problem. Moral values are one of the manifestations of moral relations in society. Values mean the moral character of social institutions in the dignity of a person in a moral sense. They also include the notions of moral consciousness, including moral norms, principles, ideals, good and evil, justice, happiness.

Moral values are not formed in people suddenly. A person who has gradually grown up at all stages of his life, transforms these values into his "I" through socialization. In many works of art and examples of art interesting facts are presented, as moral values change under the influence of all the sufferings of life.

Moral values and norms are applied in different regions in a certain way and are manifested in the practical activities of people in the moral sphere (primarily in the levels of theoretical thinking). With the strengthening of the integrity and unity of the world, a number of difficulties arise in reconciling these values and norms. It is known that morality develops in accordance with historical stages, where values change, develop, new moral values are formed, expressed in religious or secular forms (worship, rituals, behavioral styles, customs and traditions).

Moral values are a set of laws that determine our behavior. This set tells us what is good and what is bad. Consequently, moral values determine the correct way of life of a person. Moral values allow each individual to recognize himself as a person. Moral values are values that shape people. That is, the actions and behavior of a person is an expression of his personality and character. Personality (character) is the main feature that distinguishes people from others. In this regard, new moral values are the key factor that shapes human behavior.

Life within ethical values is one of the key factors that shape the human personality. Life in accordance with ethics is the whole life that we spend on these values. This way of life forms and develops a person's personality. In this process, mankind avoids unpleasant inconveniences, such as selfishness, and encounters a hidden self. The "I" who, both to himself and to others, "treats" with respect, and understands his responsibility to other living beings. Because morality means responsibility, respect for man and life.

Analysis of recent research and publications.

Personality development is possible only if moral values dominate and good prevails. Because the acceptance of positive qualities by a person positively influences the formation of his personality. Those that impede the development of personality are considered negative factors. To form and develop his personality, one should strive for good and avoid bad.

Z. Geyushov comments on these problems in his book "Ethical values": "The category of good is the basic and key category of ethics. No ethical problem can be solved if the content of this category is not correctly identified. The concept of good and evil is an important and general notion that without them one can not judge moral action and behavior. Good is a category that has been positively evaluated and has become a moral wealth. On the contrary, evil is the embodiment of negative moral values, actions and behaviors. In a broad sense, good expresses morality and evil is immoral. Like other ethical categories, the categories of good and evil have changed over time and have different content and class character. Nevertheless, from the moment of creation, the morality expressed actions and behavior that were evaluated and approved by separate groups of people, as a whole by society, and evil embodied actions that society condemns and considers wrong. Therefore, these concepts include a certain universal and relative stability" [6, p. 67].

Consequently, morality characterizes man's ability to live in a cohesive environment. Morality is the relationship between people. To determine whether a person is strong or intelligent, there is no need to see or compare it with other people in the community from the point of view of social interaction, because this is a distinctive personality trait. However, to see how people are kind, generous, kind, etc., it is important and it is necessary to observe them while communicating with other people.

Objectives of the article. A special emphasis on the problems of educating youth on the basis of the moral and ethical values of the Azerbaijani people. To clarify the ethnic factors influencing the development of national moral values in young people.

Statement of the main material. Ethics, which is the science of ethics, is more closely connected with the practical issues of human life in philosophy. He explains the legitimacy of man's moral relations to reality, the structure of the moral consciousness of society, the moral customs of the people, moral views, the goals of human actions, the motives of human behavior, the objective criterion of their moral assessment. Ethics is trying to answer such questions as "how should a man behave", "what moral quality should a person have?", "Which rules should guide".

Let's now characterize some moral values:

Heroism, bravery is a form of human behavior, which in a moral sense expresses courage.

Utility is an understanding of objects and events, as well as the importance of human actions in the public domain. The concept of utility in people's moral actions is characterized from the point of view of its real, obtained results.

Dignity is the concept of moral consciousness, which expresses the value of man as a moral personality. Through them, society condemns evil deeds and justifies good deeds. Consequently, moral norms act as catalysts of the latter (good). Because dignity is also understood by people, it should also be seen as a form of self-consciousness and self-control.

Optimism (in Latin means “the best”) is a review of the overall development of society in the world. It is believed that kindness will befall the evil forces, and justice will overcome injustice; people are always capable of endless progress towards social development and moral perfection.

Kindness – as one of the concepts relating to moral reasoning, expresses a generalized expression of the positive long-term qualities inherent in the individual, social group, class and society. At that time, the moral value of these qualities is determined. The opposite of good is evil. The notion of kindness shows that any person is a bearer of one or another moral quality.

Moral education in the history of the psychological and pedagogical thought of Azerbaijan is the richest part of the content of personal education. The type of personality is assessed just this. Because, moral perfection is revealed when “a person understands himself”. The main qualities included in the content of morality include kindness, compassion, generosity, thrift, honesty, justice, activity, diligence, respect, modesty, truthfulness, gullibility, kindness, keep the word, defend honor and dignity, etc.

Moral norms define and direct people's actions, help them with questions, what can be done and what is not, what actions need to be taken in a particular situation, and so on, describes the framework and standards of behavior. Ethical norms consist of a unity of moral and practical aspects. They are the core of moral consciousness. Ethical norms not only impose requirements on the rules of behavior, but also express and evaluate the attitude of the community. Ethical standards are demand and evaluation. They are called norm-requirements, rationing. There are also norm-goals that define a certain line of behavior, as well as norms-frameworks that limit or prohibit actions. Through them, society condemns evil deeds and justifies good deeds. Consequently, moral norms act as catalysts of the latter (good) [5, p. 61].

Many classical teachers, including N. Tusi, had to determine the value of moral qualities by their manifestations. N. Tusi considers the “nature and body” of a person to be contradictory, therefore it is important for him to study the propensity of “virtue and deception” in the nature of each person, taking into account the individual characteristics of each person.

Our classical teachers defined the task of moral education as the formation of moral values and the achievement of moral perfection. N. Tusi is based on scientific foundations, revealing the characteristics of virtue, which are included in moral qualities. In his opinion, “Moral cleaning”, which is the most honorable art, should cover both theoretical and practical issues of moral education and should be studied as a science that has its object and subject.

It is known that morality plays a very important role in the formation of healthy moral qualities in general, especially in the younger generation.

It should not be underestimated that moral values and qualities are highly valued in Islam. Two important conditions to be a good person are: good morals and abstaining from bad habits. True Muslims are those who have good morals and are able to avoid bad morals. In Islam, good morality is achieved through friendship and cooperation with good people, the study of science and morality. Bad morality is due to ignorance, deceit and friendship with bad people. Accordingly, the quality of good and bad morals is mentioned. Good moral qualities: 1) justice; 2) good handling of people; 3) truthfulness; 4) keep your word; 5) generosity-courage; 6) be compassionate and compassionate; 7) courage and courage; 8) repentance for sinful deeds (repentance); 9) blessing; 10) patience; 11) be brought up-good manners, good breeding. Bad moral qualities:

Pis əxlaqi keyfiyyətlərə isə: unbelief, break heart, arrogance, lie and false testimony, inability to understand your sin, gossip, jealousy, envy, insolence, conflict, extravagance, etc.

Therefore, an important task of our teachers in schools is that they should be closely acquainted with the moral values of Islam and use it in the moral and ethical education of the younger generation.

Moral value is the general outlook, purpose, moral standards and beliefs that each social group or community as a whole considers to be right and necessary to maintain their physical and spiritual existence. National and moral values, traditions create inheritance as a form of national culture, past and future. The formation of citizenship in youth is directly connected with the acquisition of national moral and moral values, national traditions and moral qualities.

The Azerbaijani people find their progress on the basis of their national, moral and moral values, enriching it by realizing their traditions in the world. The basic way of life of traditions is determined by new generations in modern philosophical historical conditions. If blindness to traditions creates stagnation in public life, this can lead to the violation of the heritage in the historical and cultural context, the loss of moral and moral values.

It would be a mistake to view our national values as a set of social rules. In connection with the renewal of public life, certain changes and additions take place in national and spiritual values. Therefore, the problem of preserving traditions, national and moral values, as well as national culture and religious moral values that are the basis of national existence in the context of the globalization process is urgent.

The implementation of any action can lead to mutual interaction between people. Such interactions can be a moral relationship. Thus, moral relations are associated with a certain activity in the social community. Help, advice, help, etc. from this rank. If interpersonal or social relations have a positive or negative moral quality, then this can manifest as a moral relationship.

Historical observations show that no nation not only reduces its progressive moral and ethical values, but also enriches it by accepting and valuing valuable things in a past culture. The survival and protection of national, moral and ethical values is not only an obstacle to the formation of a universal culture, but a universal culture is formed on the basis of the achievements of national cultures.

The people of Azerbaijan preserved their rich national and moral heritage and traditions in the most difficult periods of history and passed them from generation to generation. The national-spiritual values, customs and traditions of our people are based on the religious beliefs of our people, and it embodies the great national moral and human emotions. The Azerbaijani people, who came to the sacred inner faith and spiritual purity, always remained true to these values, not turning away from the rich values of Islam, which serves the triumph of morality at the most stunning stages of history.

The education of young people who have been educated in higher educational institutions on the basis of the moral and ethical values of our people and the education of schoolchildren as morally healthy people are very important issues. Our young people, studying modern world science, understand the correctness of social life, their behaviors, thanks to science and education, they improve and develop morally.

Moral behavior plays an important role in the formation of a moral climate and the formation of moral values in society. Moral behavior is narrower than moral activity. Moral behavior is a set of moral actions associated with the consciousness and will of man. That is, action is a single element of behavior [5, p. 64].

Conclusions. The problems of preserving and enriching moral values and their transfer to future generations have always been at the center of attention of the cultural world, including Azerbaijani society. Because national and ethical and ethical values played an important role in the cultural development of peoples and the formation of their national consciousness. The language, religion and traditions that shape the national and spiritual values of each nation are factors that have a decisive influence on the formation of its spiritual world. Protection of the nation's moral values of the nation, the development of new moral values and the development of culture in any country serve to ensure the national unity of citizens.

Studies show that ethnic factors influence the development of national moral values in young people and create the basis for the emergence of new moral values. To develop national moral values among young people, it is necessary to take into account the dynamics of mental activity, the variability of socio-economic conditions, as well as modern scientific and technological developments affecting the behavior of young people by accurately determining the motives for their behavior. At the same time, taking into account the variability of the modern world, it is very important to study this process dynamically and to carefully evaluate its practical significance.

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### ПСИХОЛОГІЧНА ДІЯ ЕТНІЧНИХ ФАКТОРІВ НА ФОРМУВАННЯ МОРАЛЬНИХ ЦІННОСТЕЙ

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У статті автор підкреслює проблему освіти молоді на основі морально-етичних цінностей нашого народу і її виховання як морально здорових людей. Автор, підкреслюючи важливість цієї проблеми, наводить приклади з праць таких відомих азербайджанських дослідників, як А. Байрамова, А. Бакиханова, З. Геюшова й ін. Наголошується, що етнічні чинники впливають на розвиток національних моральних цінностей у молодих людей і створюють основу для появи нових моральних цінностей. Підкреслюється, що національно-духовні цінності, звичаї і традиції азербайджанського народу засновані на його релігійних переконаннях і він уособлює великі національні моральні й людські емоції. Автор доходить висновку, що за результатами дослідження в цій галузі етнічні чинники впливають на розвиток національних моральних цінностей у молодих людей і створюють основу для появи нових моральних цінностей. Щоб розвивати національні моральні цінності в молоді, необхідно враховувати динаміку розумової діяльності, мінливість соціально-економічних умов, а також сучасні науково-технічні досягнення, що впливають на поведінку молоді, шляхом точного визначення мотивів її поведінки.

*Ключові слова:* соціальна поведінка, ідентичність, психологічний клімат, міжособистісні взаємини, комунікація, моральні цінності, моральна свідомість, сімейні взаємини.