

# FORMATION OF MORAL VALUES OF SCHOOLCHILDREN: EFFECTIVE METHODS OF DIAGNOSIS

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## INTRODUCTION

In the educational process, the problem of formation of universal moral values is one of the most relevant in pedagogical science and school practice. The formation of universal moral values of high school students in the context of socio-economic changes in Ukraine encounters significant difficulties. In today's conditions there is a threat of limited consciousness and devaluation of moral and spiritual values. Based on this, there is a need to draw the attention of the younger generation to the deficit of moral culture, creating conditions that would promote the development of universal moral values of students. Lessons of Christian ethics are an effective means of forming universal moral values of high school students in the conditions of a general educational institution.

In today's conditions, the younger generation faces a difficult and responsible task - the revival of Ukrainian statehood, language, nation, traditions. It is the duty of every citizen to understand that one can change their life for better only by changing themselves. The solution of many problems depends on the factors of social life. It is a question of choice of a profession, a way of life, self-determination, a moral standard of living.

Universal moral values such as goodwill, compassion, trust, modesty, patience, courage and mercy can become a norm of life when the younger generation realizes a moral duty to family, friends, older and younger, to school and to those who takes care of a young person there. Moral duty is to affirm all the best qualities, humanity, empathy, tolerance.

The key to the correct choice of strategies, methods and forms of moral and ethical education of students is a constant diagnosis of the levels of moral culture formation of students. During the analysis of the results of

such monitoring, the teacher not only understands the real state of the problem, but also determines its cause and outlines ways to solve it. In this article, we explore the essence and content of universal moral values and the peculiarities of their formation in the nature of students; determine the main indicators of moral culture of students; we affirm the importance of searching for effective methods of diagnosing the level of moral and ethical values formation of modern students.

## LITERARY REVIEW

The problem of formation of universal moral values is considered in different sciences: philosophy, history, sociology, law, culturology, psychology, pedagogy. Philosophers (S. Anisimov (1988), M. Berdyaev (1951) consider the problem of moral culture of the young

generation on the basis of the essential forces of a person, which performs the regulatory function of their behavior. From the point of view of the sociological approach to value orientations value orientations are interpreted as the most important regulators of social behavior I. Kon (2003). From the point of view of psychology (I. Bekh (2004), M. Boryshevsky (2010), B. Teplov (1985)) universal moral values are considered as structural elements of the internal psychological structure of personality. E. Bondarevska (2000), M. Yevtukh (2001), O. Sukhomlynska (2002) believe that universal moral values are a key mechanism of influencing the individual, their behavior and indicate ways to realize the spiritual and moral potential.

The problem of formation of spiritual and moral values, the needs of the individual were actively studied by J. Halstead (1999; 2010), T. D. Van Heest (1994), L. Kohlberg (1984), E. Griggs (2007), J. Piaget (1970). The subject of their research was the spiritual and psychological essence of the human phenomenon, the foundations of their moral existence, the ethics of relations between people. Theories of J. Piaget and L. Kohlberg, which consider the criteria and levels of moral development of children, are common.

Kohlberg's first level of moral development is the pre-conventional level. At this level, a child reasons according to the physical consequences of a behavior rather than what society deems to be right or wrong. To do good means to satisfy one's own needs. In the next level, the conventional level, loyalty and conformity to the expectations of family, group, and nation, is a value in its own right, regardless of the individual consequences. To be good means to please and help others and to do one's duty.

Finally, in the third level, the post-conventional level, a person reasons according to the moral principles that have been examined critically and have been affirmed by the whole society. This level also emphasizes human rights and justice and respect of all human beings (VAN HEEST, 1994, p. 18-19).

T. D. Van Heest analyzes methods for diagnosing the formation of universal moral values of students. He suggests using stories involving a moral dilemma: "The typical method for determining an individual's stage of moral reasoning is through the use of a story containing a dilemma" (VAN HEEST, 1994). After reading the story, students answer the questions, which belong to the six stages proposed by L. Kohlberg: Heteronomous Morality; Individualism, instrumental purpose, and exchange; Mutual interpersonal expectations, relationships, and interpersonal conformity; Social system and conscience; Social contract or utility and individual rights; Universal ethical principles (KOHLBERG, 1994). As an individual's reasoning advances through each of the six stages, the individual develops a broader, more reversible, moral perspective (WILCOX, 1988). The effectiveness and efficiency of this method is evidenced by the research of the scientist Lockwood (1975).

Paul Farber & Dini Metro-Roland (2021) conduct research on modern methods of development and diagnosis of the formation of universal moral values of students. They consider the problem of combining moral education and technology in modern conditions.

## METHODS AND MATERIALS

The method of theoretical analysis is used for a comprehensive consideration and thorough understanding of psychological and pedagogical, socio-cultural studies, clarifying the essence of key research concepts and studying the problem of universal moral values. Empirical methods (surveys, questionnaires) are used to identify the level of development of moral culture of high school students. Methods of mathematical statistics are used for quantitative and qualitative analysis of the results of empirical research.

### The essence and content of universal moral values and their formation in high school age

Moral education is a major factor in the comprehensive and harmonious development of the individual. The greatest asset of the individual is their moral and spiritual values. The value of a person is a high level of formation of their spiritual and moral qualities. Moral education is mastering the norms and rules of moral behavior, the formation of feelings and beliefs, development of skills and abilities of moral, adequate behavior in the process of social relations. Ethics is the basis of moral education.

Ethics is a philosophical science. Morality is the object of its study. Ethics highlights the question of how a person should act (normative ethics), the origin and essence of morality. Morality (from the Latin *moras* – custom) – is a system of norms, views, ideas and assessments that govern the moral behavior of people in society. In all spheres of public life (work, life, politics, science, family, personal, collective and international relations) morality regulates human behavior. Universal moral values are moral and spiritual possessions acquired by previous generations, regardless of race, nationality or religion. They determine the basis of behavior and life of an individual or some certain communities (BEKH, p. 17).

The content of moral education on the basis of universal and moral and spiritual values are the following personality traits: humanism, kindness, honesty, diligence, respect for parents and others, sensitivity, mercy, discipline, conscientiousness, goodwill, national dignity, modesty, justice, sense of community, intelligence, sense of patriotism, internationalism, motherhood, ecological and legal culture.

“Moral education may be defined as helping children and young people to acquire a set of beliefs and values regarding what is right and wrong. This set of beliefs guides their intentions, attitudes and behaviors towards others and their environment. Moral education also helps children develop the disposition to act in accordance with such beliefs and values. More fundamentally, it encourages children to reflect on how they should behave and what sort of people they should be. For many people, these questions are linked to religious belief, but moral education programs treat religion and morality as conceptually distinct” (HALSTEAD, 2010)

Research of scientists and specific practitioners showed that such integrative qualities, which together constitute the moral culture of the individual, distinguish dyads of such relations-qualities: in the process of relations to God and the world most opportunities are formed for the formation of qualities of spirituality and responsibility, to life and death – optimism and courage, to the Motherland and other countries – patriotism and internationalism, to the national heritage and nature (flora and fauna) – activity and thrift, to social groups (families, etc.) – collectivism and independence, to work and study – industriousness and diligence, to people and younger – humanity and altruism, to people (parents and relatives) – sensitivity and gratitude, to people (teachers and mentors) – discipline and prudence, to people (friends and peers) – adherence to principles and justice, to people (boys and girls) – loyalty and dignity, to people (to themselves and others) – modesty and honesty (KLIMASHEVSKY, 2006, p. 140).

Thus, these qualities and attitudes are basic for the formation of the moral culture of the individual. They are the core of all other qualities and relationships that are and can be related to an important integral property, which is moral culture.

Morality qualities are laid down in early childhood. The main role in their formation is played by parents. They lay the foundations of the moral virtues of the individual, their own behavior on the basis of high morality, purposeful influence on a child's personality. At preschool age the code of moral charities of a child is formed: 1) Honor and love your parents; 2) Be careful with the world around you; 3) Do not kill anything alive; 4) Treat others with respect, help them, be merciful; 5) Treat others as you would like to be treated; 6) Work diligently; 7) Don't steal; 8) Do not betray; 9) Tell only the truth. Don't lie to someone; 10) Avoid bad habits (SUKHOMLINSKY, 1976, p. 543).

Moral values are a form of spiritual life. This is one of the oldest universal methods of social regulation. Moral values have a historical meaning and universal meaning. Moral values give us an idea of the degree of humanity of society and the individual.

In the modern psychological and pedagogical literature, researches on the value orientations of student youth are relevant today. New requirements in the education of the younger generation pose the task of pedagogical science to determine the basic principles of change in today's educational process, which focuses primarily on the individual, the level of their actual and possible development of basic integral qualities. According to academician O. Sukhomlynska, an important theoretical and practical problem is the attachment of a child to those ideals, values that have universal significance, objective nature and, most importantly, a positive life-affirming orientation in the formation of child's personality. Among the important

problems of establishing a value approach in the educational process, O.Sukhomlynska singles out the concentration of axiological values around the idea of humanistic education; systematization, pedagogization and a certain hierarchy of basic values; emphasis on such universal values as person, family, work, knowledge, homeland, land, peace (2002, p. 14).

Teachers note that the process of moral development of a person is not just the improvement of certain moral qualities, but their hierarchization in the mind of a person according to the degree of social value. Increasingly important for the formation of moral education is the ability of students to adequate estimation and choice of appropriate behavior based on awareness of the relative importance of individual moral principles.

Within the framework of the value-normative approach to conscious behavior, it is possible to move from a simple statement of the importance of knowledge of norms and rules to establishing the nature and features of this connection. Let us dwell briefly on some researches on the formation of value orientations of student youth at this stage. O. Vyshnevskyi on the basis of criterion of moral and ethical self-realization of a person identifies the following values:

- (1) absolute eternal. They are universal in nature and have universal significance and unlimited scope;
- (2) national. Are significant for one people and are not always shared with other peoples;
- (3) civil are based on equality of people. Find their application in democratic societies;
- (4) family (determine moral norms, rules of family life);
- (5) values of personal life. They are important for the person themselves. Determine the features of their character, behavior, their style of private life (VYSHNEVSKY, 1999, p. 5).

A survey of student youth showed that the content and quality of educational activities today are significantly influenced by a set of interests and needs of a pragmatic nature, which are the basis of motivational sphere and formation of value orientations. Among the objective factors that determine the orientation of students, she singles out the most effective: the prestige of certain professions and industries, public policy in working with youth, guidelines for the humanization of education and society, the revival of national culture. Analyzing the experience of secondary schools, the author concludes that if in innovative systems diagnostics of pedagogical phenomena and processes is established as the first stage of the experiment, which provides initial information, in school practice it is not yet considered as a mandatory component.

This leads to the superficiality and approximation of the teacher's knowledge about the student, about the effectiveness of pedagogical influence on a particular student of the current means of teaching and education, about the educational influence of the family and other factors of external action on the individual; to the average approach to pedagogical guidelines and motivation of both students and teachers, the tendency to standardize the course of educational process, the establishment of extensive reproductive education, and as a result - the inability of school, parents to prepare the child for modern difficult living conditions, which require unconventional thinking and productive actions, the ability to take risks and find optimal solutions, the use of hidden potential opportunities, the mobilization of willpower, spirit, optimism, etc.

It should be noted that diagnosis is needed to provide feedback and correction of the educational process during the entire period of study of a student, their social and professional development. To avoid erroneous value orientations of young people, the teacher's guidance on self-knowledge and self-development of each student is required.

The dynamics of the formation of humanistic values can be determined on the following indicators: students' knowledge of humanistic values (their completeness, depth and meaning); emotional component expressed in the ability to empathize; compassion,

empathy; holistic attitude to a person and their life; motivation for humane actions (altruistic, socially oriented, selfish); the nature of humane relations of students.

According to this position, humanistic values are attitudes towards a person, which are based on respect for human life, awareness of its inviolability and recognition of value as the highest form of human activity. In the process of research the following components are singled out, which make up the structure of the process of formation of humanistic values and reflect different levels of their functioning: needs, interests, feelings, motives, evaluation, beliefs, will, values; among them - goals, ideals and qualities of personality.

Two main components in the diagnosis of moral values of the student's personality can be singled out: 1) students' judgments about the presence of practical interest in moral behavior (cognitive component of a successful attitude to morality); 2) the desire for moral behavior. Successful education of modern youth largely depends on the formation of the correct value orientations of the student's personality, especially adolescents and teenagers.

The inclusion of mathematical methods in the psychological and pedagogical diagnostics of the educational process provides significant assistance in this regard. The possibility of conducting a numerical experiment with a mathematical model allows expanding and deepening the research, strengthening the applied and practical orientation of teaching and educating.

In the works of V. Kostiv it is noted that the moral culture of a person is a property of personality, characterized by the formation of socially significant moral qualities acquired by them as a result of the mechanism of internal value-normative regulation of behavior and external moral relations manifested in person's activity and communication (METHODS OF RESEARCH OF VALUE ORIENTATIONS OF STUDENT'S YOUTH, 1997, p. 16)

Morality, as noted in the scientific literature, appeared at the beginning of society. Great importance in its emergence was played by the labor activity of people. Without certain responsibilities, without mutual assistance, a person would not be able to resist the struggle with nature. Morality acts as a mechanism of human relationships. Personality, guided by moral norms, encourages the life of society.

Society, supporting and disseminating one or another morality in its turn, forms a person in accordance with its ideal. Morality is formalized in various commandments, principles, which say how to behave. Thus, the main duty of educational institutions is to help young people to understand the way to learning the basics of Christian morality, to cognition of the eternal values of Love, Goodness, Truth, Justice, and Mercy.

## RESULTS AND DISCUSSION

### Determining the level of formation of universal moral values of high school students

The following methods were used to study certain value orientations and ideals of personality: the Method Choice, the method of comparing qualities, the method Examiner, the M.Rokych's method of identifying value orientations, as well as the questionnaire The Way of Your Life. The purpose of the Method Choice was to identify the attitude of students to moral norms and relevant moral qualities (responsibility, collective orientation, self-criticism, conscientiousness, adherence to principles, sensitivity, justice).

The participants of this experiment were 250 students of lyceums № 25 and 28 of the city of Ivano-Frankivsk (Ukraine). The study with this method of students' attitude to moral norms is checked through observations, questionnaires, various types of natural experiment, etc. We asked students to fill in a table (Table 1) to see what moral values they practice in their own behavior.

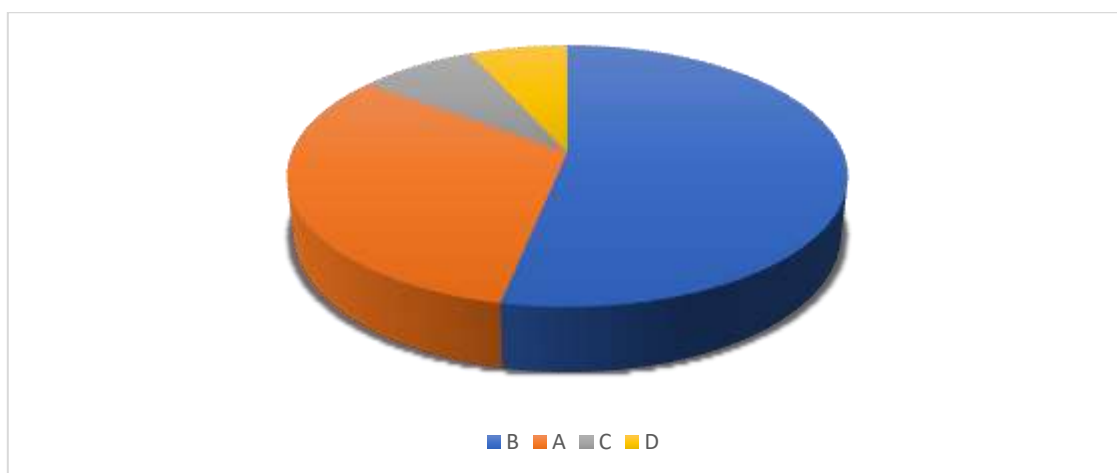
**Table 1.** Manifestations of moral values in the behavior of students

№	Moral values	Manifested often (A)	Manifested rarely (B)	Manifested quite rarely (C)	Never manifest (D)
1	Honesty				
2	Humanity				
3	Selfishness				
4	Nobility				
5	Envy				
6	Compassion				
7	Arrogance				
8	Pride				
9	Responsibility				
10	Use				
11	Betrayal				
12	Conscience				
13	Avarice				

Source: search data

As a result of processing the answers, we obtained the following data (Fig.1):

- (1) 32% of respondents used the letter "A" in their answers, which indicates an active, positive and stable attitude to the relevant moral norms;
- (2) 53,2% of respondents used the letter "B" in their answers, which shows that this attitude, although active, is not stable enough (possible compromise);
- (3) 8 % of respondents used the letter "C" in their answers, which indicates that students have a passive and not stable attitude;
- (4) 6,8 % of respondents used the letter "D" in their answers, which is the evidence of negative, unstable attitude of students to moral norms.

**Figure 1.** Diagram of students' attitudes to moral norms and relevant moral qualities

Source: search data

Thus, due to the obtained results, it is obvious that the student youth, in a higher percentage (53, 2%) expresses their attitude to moral norms and personality qualities as "although active, but not stable enough (possible compromise)". The method Examiner is based on work on the deep meanings of statements, the interpretation of which is directly related to the value orientations of the respondent. These individual characteristics later manifest themselves in moral relationships with other people.



This technique is based on working with the proposed judgments (proverbs and sayings). It is proposed to evaluate each judgment on a 5-point scale according to the degree of agreement with it.

Approximate sample instructions. If the content of the evaluated statement does not satisfy you personally, you do not agree with it, evaluate it as one or two. If you like it or it coincides with your personal opinion put a four or even a five, if you absolutely agree with it. A three cannot be used in evaluation.

Experience has shown that the meanings of some statements that are not clear to children are needed to be clarified in the evaluation process. For example: Right is justice, order based on justice (the opposite is wrong). The true one is the one who speaks the truth; honest, fair. To stand for the truth is to defend justice. Fair - based on the right, objective attitude to someone or something. Honest is one who is characterized by high moral qualities. Virtue is a positive moral trait in a person's character.

Processing of results is carried out by the sum of points (separately for each group of questions): Group 1 - 1, 6, 11, 16, 21, 26, 31, 36 (God); Group 2 - 2, 7, 12, 17, 22, 27, 32, 37 (Conscience); Group 3 - 3, 8, 13, 18, 23, 28, 33, 38 (Good - Evil); Group 4 - 4, 9, 14, 19, 24, 29, 34, 39 (Right - Wrong); Group 5 - 5, 10, 15, 20, 25, 30, 35 40 (Lie).

The data we received during the survey among high school students showed the following attitude to the main value orientations in their lives. Regarding the first group of questions related to the attitude to God, the students answered by an overwhelming majority (92,8 %) in the affirmative. Regarding the second group of questions concerning conscience, students answered by an overwhelming majority (95,2 %) in the affirmative. Regarding the third group of questions, that concerned the relationship between good and evil, high school students answered by an absolute majority (100%) in the affirmative. Regarding the 4 group of questions related to the relationship between right and wrong, students also answered by an overwhelming majority (96%) in the affirmative. Finally, with regard to group 5 questions related to attitudes towards lies, the students also answered by an overwhelming majority (96 %) in the affirmative.

Thus, analyzing the data obtained, we can say that the attitude of high school students to the basic value orientations, in general, is correct and positive in terms of Christian morality. The main purpose of the CQ method is to compare qualities in order to identify the attitude of the adolescent to their close environment through the correlation of their own qualities with the qualities of well-known people. In accordance with the existing goal, the subjects are asked to perform gradually the following tasks.

Knowledge of the basic perceptual laws gives grounds to state the following. Seeing certain qualities in another person means distinguishing them among others as the most important guidelines for the subject. With them a person usually compares their own actions and deeds. The authors of the methodology propose to study the behavior that deviates from existing norms, to explore the whole group and highlight the commonalities that will be a kind of background on which deviations will be clearly visible.

In general, the whole list of qualities that are obtained in the group, their set and placement can also characterize the features of the relationship of the individual with the close social environment. Unfortunately, there are no data on the validity and reliability of the method. Therefore, we recommend considering this procedure as one of the ways to accumulate empirical material about the subject, which can be further confirmed or refuted through the use of more advanced diagnostic tools.

The system of value orientations determines the meaningful side of a person's orientation and forms the basis of their attitude to the world, to other people, to themselves, the basis of worldview and the core motivation of life activity, the basis of life concept and philosophy of life.

Thanks to this technique, students showed their attitude to their close environment through the correlation of their own qualities with the qualities of well-known people. Thus, we can say that students show universal moral qualities.

The most common today is the M. Rokych's method of identifying value orientations (1968), based on the direct ranking of the list of values. It is known that the value system of an individual reflects not only the ideology and culture of society to which they belongs (macro level), but also those values that are formed in the process of functioning of groups (at the micro level). The latter, arising as a result of joint, meaningful activities and communication, become an important regulator of intra-group relations, as well as determine the attitude of group members to various social objects and phenomena. Value orientations are largely determined by the place and role of the group in the system of social relations.

The value orientations of the individual in the hierarchy of their motivational sphere have an extremely important role, because they perform not only a motivating and guiding function, but also meaningful. The latter is the most effective and significant characteristic of the system of motivation of the individual, their orientation, life goals and aspirations. M. Rokych distinguishes two classes of values:

- terminal - the belief that the specific ultimate goal of individual existence is worth striving for;
- instrumental - the belief that a particular course of action or property of a person is predominant in any situation.

This division corresponds to the traditional division into values - goals and values - means. The respondent is offered two lists of values (18 in each) either on sheets of paper in alphabetical order or on cards. In the lists, they assign a rank number to each value, and lay out the cards in order of importance. The last form of material supply gives more reliable results. First, a set of terminal values is given, and then a set of instrumental values.

Instruction. You will now be presented with a set of 18 value cards. Your task is to arrange them in order of importance to you as the principles that guide you in your life.

Each value is written on a separate card. Carefully study the cards and, choosing the one that is the most important to you, put it in the first place. Then select the second value and put it after the first. Then do the same with the other cards. The least important value for you will remain the last and will take the 18th place. You need to work slowly, thoughtfully. If you change your mind during the work, you can correct your answers by swapping the cards. The end result should reflect your true position.

The advantage of the method is the versatility, convenience and economy of carrying out the survey and processing of results, in the flexibility - the ability to vary both the stimulus material (lists of values) and instructions. Its significant disadvantage is the influence of social desirability, the possibility of insincerity. Therefore, a special role in this case is played by the motivation of diagnosis, the voluntary nature of testing and the presence of contact between the psychologist and the subject. The methodology is not recommended for selection or examination.

Significant shortcomings include the so-called facade effect, i.e. the desire to meet some social guidelines, requirements, expectations, which can lead to insincerity of the subjects or an attempt to beautify themselves. The latter, precisely, does not allow using the technique as a reliable diagnostic tool for various selections and examinations. However, the error that will occur can be established and leveled if the technique is used in a battery with other diagnostic tools.

It is also believed that to avoid the above shortcomings of the method and to penetrate deeper into the value system of the subject is possible if change the object of research. To do this, after the main series of studies, subjects are invited to participate in several more.

Analyzing the hierarchy of values, it is necessary to pay attention to their grouping by respondents into meaningful blocks on different bases. For example, there are concrete and abstract values, values of professional self-realization and personal life, and so on. Instrumental values can be grouped into ethical values, communication values, business values; individualistic and conformist values, altruistic values; values of self-affirmation and values of perception of others, etc. This is not all the possibilities of subjective structuring of



the system of value orientations. The examination is the best done individually, but a group examination is also possible.

So, analyzing the answers of high school students, we see that they clearly have a certain sequence of terminal values: 1) health (physical and mental); 2) active life; 3) life wisdom; 4) the presence of good and loyal friends; 5) love (spiritual and physical intimacy with your loved one); 6) interesting work; 7) happy family life; 8) self-confidence (inner harmony, avoidance of long-term contradictions, doubts about one's own abilities); 9) cognition (opportunity to deepen their education, worldview, general culture, intellectual development); 10) material security of life (absence of material difficulties); 11) happiness of others (welfare, development and improvement of other people, the whole nation, humanity as a whole); 12) freedom (independence, independence in judgments and actions); 13) the beauty of nature and art (experience of beauty in nature and art); 14) public recognition (respect from others, co-workers, friends); 15) development (work on oneself, constant physical and spiritual improvement); 16) creativity (possibility of creative activity); 17) productive life (maximum use of their capabilities and abilities); 18) entertainment (absence of responsibilities, pleasant pastime).

As for instrumental values, students' responses formed the following sequence: 1) Education (good manners); 2) Courage in defending one's thoughts and views; 3) Responsibility (sense of duty, ability to keep the word); 4) Self-control (restraint, self-discipline); 5) Obligation (discipline); 6) Neatness (cleanliness), the ability to keep things in order, order in affairs; 7) (truthfulness, openness); 8) Cheerfulness (sense of humor); 9) Tolerance (to the views and opinions of others, the ability to forgive their mistakes); 10) Independence (ability to act independently, decisively); 11) The breadth of views (the ability to understand the views of others, respect for their tastes, customs, habits); 12) Sensuality (sensitivity, caring); 13) Firm will (the ability to achieve one's own, the ability to overcome difficulties); 14) Education (breadth of knowledge, high general culture); 15) Rationalism (the ability to think deeply and logically correctly); 16) High demands (high demands to life and high requests); 17) Efficiency in business (diligence, productivity at work); 18) Intolerance of shortcomings in oneself and others.

Thus, the "Method of identifying value orientations" refers to personal. However, the results of data processing of the whole group can contribute to important generalizations that will be related to the peculiarities of functioning of the group. In particular, this will apply to the so-called reform groups. This technique has a number of undeniable advantages. So we would like to note its simplicity and versatility, flexibility in the selection of stimulus material (if necessary, the proposed values can be replaced by others).

In the work on the interpretation of research results one should try to reveal not only individual patterns, but also group ones, if they occur. It is believed that when no pattern is found, the reason may be the lack of the subject's established system of values, or insincerity of their answers.

One of the survey methods we used for our research is the Lifestyle Questionnaire. This questionnaire aims to identify the lifestyle of a particular respondent. This questionnaire is anonymous, which assumes the sincerity and truthfulness of the answers. It has a religious and moral character, which actually allows determining the degree of religiosity and spirituality of the respondent, i.e. his attitude to God and their way of (religious) life. This questionnaire provides an opportunity to get answers to questions of a socio-religious nature concerning the Church, society (others) and moral human qualities.

Thus, on the basis of theoretical generalization of works of researchers of moral values, the studied practical experience of formation of universal moral values, the basic indicators of moral culture of students of 10<sup>th</sup> - 11<sup>th</sup> forms are defined: 1) Students' knowledge of universal moral values, their essence and content; 2) Personal attitude of students to moral values, their manifestations in behavior, actions, experiences; 3) Moral qualities: humanism, kindness, honesty, diligence, sensitivity, mercy, discipline, conscientiousness, goodwill, modesty, justice, respect for parents and people in general.

Taking into account these indicators, we can outline three main criteria (cognitive, motivational-emotional, practical-activity), which allowed to divide all students into three

groups, depending on the level of development of their indicators of moral culture (high, medium and low).

The first group - students with a high level of moral culture - includes children who have a high level of knowledge about moral culture, consciously relate to their assignments, are aware of moral norms (cognitive component); show joy and positive emotions in relationships with others, give up personal affairs for the sake of doing good deeds towards others (motivational and emotional component); show sincerity in relationships with each other, the desire to share, care for others, ready to come to the rescue, are able to notice the difficulties and difficult situations in the lives of others (practical-activity component).

The second group included students, whom we refer to the medium level. They have insufficient knowledge of moral values and are not always aware of their moral responsibilities; their positive emotional experiences in the process of communication are selective, along with compassion they may show indifference, do a service only in a certain situation or at the request of others, do not show their own initiative.

The third group includes students who had a low level of formation of moral values. They have almost no knowledge of moral norms; noticeable indifference to others; irresponsible attitude to the assigned tasks; slightly elevated or even aggressive tone in conversations with other students.

The data obtained from the observation of moral culture of high school students are presented in table 2.

Table 2. Division of high school students by levels of formation of universal moral values

Level	Number of high school students	%
High	80	32
Medium	154	61,6
Low	16	6,4

Source: search data

As the analysis of the table shows us, 32 % of high school students have a high level of formation of universal moral values, which indicates an active, positive and stable attitude to the relevant moral norms;

61,6% of students showed a medium level of formation of universal moral values, which indicates an active but not stable attitude to universal moral values; A small number of students - 6,4 % showed a low level of formation of universal moral values, which is evidence of a negative, unstable attitude of students to moral norms.

The use of this questionnaire in our research and the results obtained showed that the general religious and moral condition of high school students is relatively positive.

Thus, the analysis and generalization of the results of the formation of universal moral values of students in 10<sup>th</sup> -11<sup>th</sup> forms showed the predominance of the middle level of formation of universal moral values, which encourages reasoning and development of pedagogical ways to optimize this process.

## CONCLUSIONS

In the process of analysis of psychological and pedagogical researches, we have clarified and established the relationship between the content of the concepts of values, moral values, and universal moral values. Moral values are a form of spiritual life. This is one of the oldest universal methods of social regulation. Moral values have a historical meaning and universal meaning. Moral values give us an idea of the degree of humanity of society and an individual.

The analysis of the scientific literature shows that universal moral values are moral and spiritual possessions acquired by previous generations, regardless of racial, national or religious affiliation. They determine the basis of behavior and life of an individual or some certain communities. The content of moral education on the basis of universal and moral and spiritual values are the following personality traits: humanism, kindness, honesty, diligence, respect for parents and others, sensitivity, mercy, discipline, conscientiousness, goodwill,

national dignity, modesty, justice, sense of community, intelligence, sense of patriotism, internationalism, motherhood, ecological and legal culture.

The above qualities and attitudes are basic for the formation of moral culture of an individual. They are the core of all other qualities and relationships that are and can be related to an important integral property, which is moral culture.

On the basis of theoretical generalization of works of researchers of moral values, the studied practical experience of formation of universal moral values, the basic indicators of moral culture of students of 10<sup>th</sup> -11<sup>th</sup> forms are defined: pupils' knowledge about universal moral values, their essence and maintenance; students' personal attitude to moral values, their manifestations in behavior, actions, experiences; moral qualities: humanism, kindness, honesty, diligence, sensitivity, mercy, discipline, conscientiousness, goodwill, modesty, justice, respect for parents and people in general. Taking into account these indicators, three main criteria are outlined (cognitive, motivational-emotional, practical-activity), which allowed to divide all students into three groups, depending on the level of development of their moral culture indicators (high, medium and low).

The first group - a high level of students' moral culture - includes children who have a high level of knowledge about moral culture, consciously relate to their assignments, are aware of moral norms (cognitive component); show joy and positive emotions in relationships with others, give up personal affairs for the sake of doing good deeds towards others (motivational and emotional component); show sincerity in relationships with each other, the desire to share, care for others, ready to come to the rescue, are able to notice the difficulties and difficult situations in the lives of others (practical-activity component).

The second group included students, whom we refer to the middle level. They have insufficient knowledge of moral values and are not always aware of their moral responsibilities; positive emotional experiences in the process of communication are selective, along with compassion can show indifference, do a service only in a certain situation or at the request of others, do not show their own initiative.

The third group includes students who had a low level of formation of moral values. They have almost no knowledge of moral norms; noticeable indifference to others; irresponsible attitude to the assigned tasks; slightly elevated or even aggressive tone in conversations with other students.

The used methods and their analysis, namely the questionnaire survey of high school students: the Lifestyle Questionnaire, which relates to the student's lifestyle; method of identifying value orientations (M. Rokych), which belongs to the personal, because it is based on the direct ranking of the list of values; method Choice to identify the attitude of students to moral norms and the relevant moral qualities (responsibility, collective orientation, self-criticism, conscience, adherence to principles, sensitivity, justice); method of Comparing qualities to identify the attitude of a high school student to their close environment through the correlation of their own qualities with the qualities of well-known people; method Examiner is aimed at identifying deep semantic expressions, the analysis of which is directly related to the value orientations of the subject.

As a result of the research, a significant percentage of high school students showed a high level - 32%. This indicates an active, positive and stable attitude to the relevant moral norms. 61,6 % of students showed a middle level of formation of universal moral values, which indicates an active but not stable attitude to universal moral values. A small number of students - 6, 4 % showed a low level of formation of universal moral values, which is the evidence of negative, unstable attitude of students to moral norms.

The results of the used methods showed that applying the data of research with high school students, it is important to give impetus to rethink their own values, impetus to justify and develop pedagogical conditions that would help optimize the process of formation of universal moral values.

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### Formation of moral values of schoolchildren: effective methods of diagnosis

Formação de valores morais nos alunos: métodos eficazes do diagnóstico

Formación de valores morales de los estudiantes: métodos efectivos de diagnóstico

#### Resumo

O artigo analisa a essência e o conteúdo dos valores morais nas crianças em idade escolar. A sua classificação é dada com base nas apreciações e resultados das pesquisas de J. Halstead, T. D. Van Heest, L. Kohlberg, E. Griggs e J. Piaget, que afirmam que no processo de formação dos valores morais é importante diagnosticar o nível de cultura moral dos alunos durante todo o processo de ensino, tendo em conta a dinâmica. São determinados e analisados os indicadores e critérios de alto, médio e baixo nível de cultura moral dos alunos. É sugerida uma revisão de métodos mais eficazes para o diagnóstico de formação dos valores morais dos estudantes (exemplo: "Escolha", "Examinador", uma metodologia de revelação das orientações dos altos valores morais, de M. Rokach). São demonstrados os resultados do uso de alguns métodos e determinado o nível de cultura moral dos alunos de ensino secundário nas escolas ucranianas.

**Palavras-chave:** Valores morais. Métodos de diagnóstico. Cultura moral. Critérios e indicadores.

#### Abstract

The article analyzes the essence and content of moral values of schoolchildren. In addition, their classification is given. Based on the judgments and research results of J. Halstead, T. D. Van Heest, L. Kohlberg, E. Griggs, J. Piaget, it is stated that in the process of forming value orientations it is important to diagnose the level of moral culture of students throughout learning, taking into account the dynamics. Indicators and criteria of high, medium and low level of moral culture of students are defined and analyzed. The review of effective methods of formation diagnostics of students' moral values (the "Choice", "Examiner", a technique of revealing the value orientations of M. Rokach) is offered. The results of using some methods and determining the level of moral culture of high school students in Ukrainian schools are demonstrated.

**Keywords:** Moral values. Diagnostic methods. Moral culture. Criteria and indicators.

#### Resumen

El artículo analiza la esencia y el contenido de los valores morales de los escolares. Se da su clasificación. Basado en los juicios y resultados de investigación de J. Halstead, T. D. Van Heest, L. Kohlberg, E. Griggs, J. Piaget, afirman que en el proceso de formación de orientaciones es importante diagnosticar el nivel de cultura moral de estudiantes a lo largo del aprendizaje, teniendo en cuenta la dinámica. Estudian y analizan indicadores y criterios de alto, medio y bajo nivel de cultura moral de los estudiantes. Se propone una revisión de los métodos eficaces de la diagnosis de la formación de los valores morales de los estudiantes ("la Elección", "el Examinador", la técnica de la revelación de las orientaciones de valor de M. Rokach). Hay resultados que demuestran algunos métodos y determinan el nivel de cultura moral de los estudiantes de secundaria de las escuelas ucranianas.

**Palabras-clave:** Valores morales. Métodos de diagnóstico. Cultura moral. Valores morales.



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