

EMPIRICAL STUDY OF THE FORMATION OF THE MORAL QUALITIES OF LEADERS OF PUBLIC ORGANIZATIONS

ЕМПІРИЧНЕ ДОСЛІДЖЕННЯ СФОРМОВАНОСТІ МОРАЛЬНИХ ЯКОСТЕЙ КЕРІВНИКІВ ГРОМАДСЬКИХ ОРГАНІЗАЦІЙ

The article presents theoretical and empirical investigations of indicators of the formation of moral qualities of leaders of public organizations. The psychological analysis of this issue indicates the need for the integration of scientific knowledge to solve the problem of forming a moral and spiritual personality, and the improvement of the professional activity of specialists, on which depends not only the success of reform, but also the ability to make decisions in the organization of public tasks of a diverse nature, acquires a special importance. Science offers a sufficient number of approaches to the study of the formation of moral qualities of an individual, however, in the practice of administrative reform in Ukraine, namely the leaders of public organizations, the review of this problem is insufficient. The purpose of the study is to empirically identify the peculiarities of the formation of moral qualities of leaders of public organizations. 125 leaders of various public organizations acted as the empirical basis of the study. Groups were divided by gender and age. The first group included 75 women – leaders of women's public organizations. The second group consisted of 50 men – leaders of public organizations. N. Pavlyk's "Moral qualities" method was chosen for the psychodiagnostic toolkit for determining the formation of moral qualities of leaders of public organizations with the following indicators: sympathy for others, selflessness, attention, distance, conscientiousness, altruism, honesty, compliance, respect, trust in people.

It has been empirically proven that according to indicators of the formation of moral qualities of leaders of public organizations, almost all criteria of moral qualities are fully formed. The most developed criteria are altruism, followed by honesty, conscientiousness, attention, distance in communication, sympathy for others, compliance and respect. Less developed criteria are selflessness and trust in people. Unfortunately, according to the results, no criterion reached a high level of formation. It was established that the indicators of the formation of moral qualities are higher in the group of men than in women. The results obtained by the integrated indicator of the formation of moral qualities indicate that the average level prevails both in men and in the group of women.

Key words: moral qualities, leaders of public organizations, indicators of moral qualities, formation of moral qualities.

Стаття презентує теоретичні та емпіричні розвідки показників сформованості моральних якостей керівників громадських організацій. Психологічний аналіз даного

питання свідчить про потребу інтеграції наукових знань щодо розв'язання проблеми формування моральної, духовної особистості та набуває особливого значення вдосконалення професійної діяльності фахівців, від яких залежить не тільки успіх реформування, а ще й здатність до прийняття рішень в організації громадських завдань різноманітного характеру. Наука пропонує достатню кількість підходів вивчення сформованості моральних якостей особистості, однак в практиці адміністративної реформи в Україні, а саме керівників громадських організацій огляд даної проблеми є недостатнім. Мета дослідження полягає у емпіричному виявленні особливостей сформованості моральних якостей керівників громадських організацій. Емпіричною базою дослідження виступили 125 керівників різних громадських організацій. Розподіл груп було здійснено за статтю та віком. До першої групи увійшло 75 жінок – керівниць громадських організацій жінки. Другу групу становило 50 чоловіків – керівників громадських організацій. До психодіагностичного інструментарію визначення сформованості моральних якостей керівників громадських організацій було обрано методику «Моральні якості» Н. Павлик з такими показниками: симпатія до оточуючих, безкорисливість, увага, дистанція, совісність, альтруїзм, чесність, поступливість, повага, довіра людям. Емпірично доведено, що за показниками сформованості моральних якостей керівників громадських організацій майже всі критерії моральних якостей цілком сформовані. Найбільш сформованими критеріями є альтруїзм, за ним йдуть чесність, совісність, увага, дистанція у спілкуванні, симпатія до оточуючих, поступливість і повага. Менше сформованими критеріями є безкорисливість і довіра людям. На жаль, за результатами жоден критерій не досягнув високого рівня сформованості. Встановлено, що показники сформованості моральних якостей вищі у групі чоловіків, ніж у жінок. Результати отримані за інтегрованим показником сформованості моральних якостей свідчать, що як у чоловіків так і у групі жінок переважають середній рівень.

Ключові слова: моральні якості, керівники громадських організацій, показники моральних якостей, сформованість моральних якостей.

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Formulation of the problem. The modern system of the State National Program "Education" and administrative reform in Ukraine requires the integration of psychological knowledge to solve the problem of forming a moral and spiritual personality, and the improvement of the professional activity of specialists, on which depends

not only the success of the reform, but also the ability to accept decisions in the organization of public tasks of various nature. It is noted that modern forms of management of public organizations contribute to a rapid decrease in respect for social norms, moral qualities and values, moral guidelines are ignored, and moral principles are

destroyed. Therefore, a particularly relevant area of modern science and practice is the problem of studying the professional positions of heads of public organizations, their ability to make moral decisions. A person's ability to make moral decisions is determined by the multifaceted process of its formation, the assimilation of moral values, the development of moral qualities, the ability to navigate the principles of norms and rules of morality, the formation of moral consciousness, etc. Modern society requires not only high professionalism, but also the moral position of the subjects of managerial activity, due to the responsibility assigned to them for achieving the goals of the public organization and other people. The difficulty of solving this problem is due to the fact that the activity of the heads of public organizations in the implementation of their management decisions is carried out not only in a socio-economic context, but also in a moral one, which affects the methods of management in general.

The aim of the article is to empirically reveal the peculiarities of the formation of moral qualities of leaders of public organizations.

Presenting main material. In order to achieve the set goal, we conducted an empirical study of the peculiarities of the formation of moral qualities of heads of public organizations. The study of the ability to make moral decisions was conducted in the first quarter of 2021 among middle-aged heads of public organizations (35–55 years old) living in different regions of Ukraine. 125 people took part in the study, 75 of them women, 50 men. The “Moral qualities” method by N. Pavlyk was chosen for the psychodiagnostic toolkit for determining the formation of moral qualities of leaders of public organizations (indicators: sympathy for others, selflessness, warning, distance, conscientiousness, altruism, honesty, compliance, respect, trust in people) [6].

Let's move on to the consideration of the data we received during the diagnosis of the level of formation of moral qualities of leaders of public

organizations according to the “Moral qualities” method by N. Pavlyk. As evidenced by the obtained data, the respondents showed sufficiently diverse results in terms of the level of formation of the criteria of moral qualities. The results of the empirical study are presented in Table 1 and Fig. 1.

Studying the results of the diagnosis of the formation of moral qualities of leaders of public organizations, it can be noted that almost all criteria of moral qualities are fully formed. The most developed criteria are altruism, followed by honesty, conscientiousness, warning, distance in communication, sympathy for others, compliance and respect. Less developed criteria are selflessness and trust in people. Unfortunately, according to the results, no criterion reached a high level of formation.

According to the results of our research, “altruism” is the most developed criterion of moral quality. The academic explanatory dictionary of the Ukrainian language defines altruism as “Selfless concern for the welfare of others and willingness to sacrifice one's personal interests for others; the opposite of selfishness” [1].

Altruism is a moral principle according to which the good of other people and their interests are more important than one's own self and personal interests [2]. The term “altruism” was constructed and introduced into circulation by O. Comte, who developed the traditions of British moral philosophy of the 18th century, to fix the concept opposite to the concept of egoism. A. Comte called altruism “life for the sake of others”, thus considering a person's selfless satisfaction of other people's interests as the highest good [3].

The quantitative indicator of altruism is equal to 5.04, which is slightly higher than the average value of the nine-point scale of this technique. This shows that this criterion is not stable enough in the moral self-awareness of leaders of public organizations. With this level of formation of altruism, altruistic actions of leaders of public organizations will have hidden selfish motives.

Table 1

Results of the study of indicators of moral qualities of respondents, n=125

Indicators of moral qualities	Sympathy for others	Selflessness	Warning	Distance	Conscientiousness	Altruism	Honesty	Compliance	Respect	Trust in people
Average value	4,14	0,81	4,35	4,29	4,59	5,04	4,89	3,98	3,91	1,52

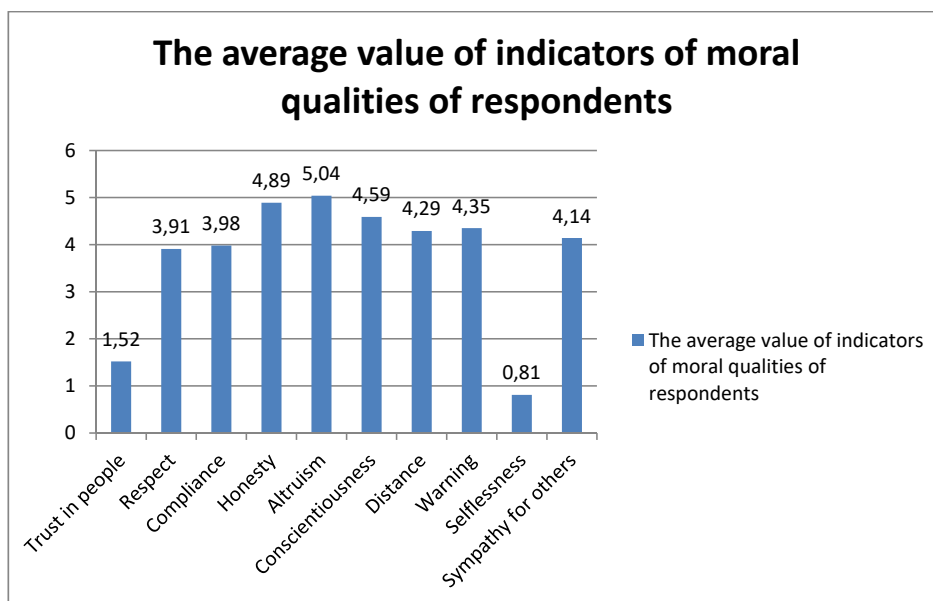


Fig. 1. Results of a study of indicators of moral qualities of heads of public organizations

“Honesty” is the second most developed indicator based on the result of research data processing. According to the academic dictionary of the Ukrainian language, the concept of honesty is defined as “one of the basic human virtues, a moral quality that includes truthfulness, principledness, faithfulness to accepted obligations, subjective conviction in the rightness of the case, sincerity to others and to oneself regarding those motives by which a person is guided. Honesty is one of the most important requirements of morality. Honesty is related to conscience, based on compliance with public norms and is the basis of trust between people. The requirement of honesty stems from the need for mutual coordination of actions in joint activities and from the needs of people’s common life” [7].

Honesty is a character trait according to which a person always tells the truth and tries not to deceive under any circumstances. An honest person avoids lies and understatement. Honesty is the ability to always admit one’s wrongness, never to make excuses, to be sincere in any situation. An honest person has a conscience that never sleeps, which strictly controls all his deeds and actions. An honest person always fulfills his promise, will help in a difficult moment. You can trust him like yourself. He always speaks on purpose and would rather remain silent than flatter and deceive [4].

The indicator “honesty” gained a quantitative value of 4.89, which also slightly exceeds the average value of the nine-point scale of this technique and is only 0.15 points less than the value of altruism. Honesty, like altruism, is formed only at the level of satisfaction, which indicates its instability in moral self-awareness and episodic presence in the ability to make moral decisions by leaders of public organizations. With such

an average level of honesty, unfortunately, it is difficult to count on real honest intentions and actions of leaders of public organizations.

Conscientiousness is the quality of a person to show a sense of moral responsibility to others, a person’s ability to act according to conscience. Such a person freely makes his moral decisions, regardless of the public or popular opinion of other people, he is aware of the responsibility for his actions.

Among the dictionary definitions of the word conscientious, its description is found as “a positive spiritual and moral quality of an individual, which manifests itself as a high sensitivity to the moral side of one’s actions, as self-criticism, as presenting oneself with the highest moral requirements. Conscientiousness prompts to test feelings of guilt, responsibility for what has been done. A conscientious person is ashamed of misdeeds, he never shifts the blame to another, he is able to apologize. Conscientiousness is based on such qualities of spirituality formed in a person as conscience, guilt, fear of doing evil, love for one’s neighbor. This is a very valuable Christian quality” [8]. Honesty is a synonym of the word conscientiousness, which is noted as a result of the research that follows the formation of the criterion of honesty, followed by the criterion of conscientiousness.

V. Yagupov points out that conscientiousness is a personality trait, a moral feeling that prevents a person from bad deeds. This feature prompts a person to evaluate his own motives, actions and their consequences in the process of interpersonal communication, and not the motives of the interlocutor. In contrast to the feeling of guilt that comes after a person commits a bad deed, conscience is activated before making a decision and the deed itself, deters from

imprudent assessments and decisions, for which one will later be ashamed [5].

Conscientious people do not have a consumerist attitude towards people, they are inclined to altruistic actions. However, they often put self-care on the back burner. It is important to note that an excessive display of conscientiousness can inhibit entrepreneurship and dexterity, the ability to find a common language with people.

Conscientiousness, as a criterion of moral quality, has a quantitative value of 4.59, which almost occupies the average value according to the nine-point scale of this methodology. This value is 0.45 points less than the value of altruism and 0.3 less than the value of honesty. This result indicates the unstable, episodic manifestation of this criterion in making moral decisions by heads of public organizations, which reduces their ability to make moral decisions. With such an average level of integrity, unfortunately, most leaders of public organizations cannot always make conscientious decisions.

Paying attention once again to the histogram of indicators of moral qualities of heads of public organizations (see Fig. 1), it can be seen that five criteria of moral qualities, such as attention, distance in communication, sympathy for others, respect and compliance have a quantitative value in limits are greater than or equal to 3.91 and less, or equal to 4.35 ($\geq 3.91 \leq 4.35$). The data of the results indicate their weak and unstable manifestation in making moral decisions, which negatively affects the ability to make moral decisions of the leaders of public organizations. With such a result, you should not expect decisions from them that will include factors of attention, respect and sympathy for people, or compliance.

The criteria "trust in people" and "selflessness" scored the lowest values – 1.52 and 0.81, respectively. This is a very bad result, and causes some indignation, because public organizations serve the people as a fiduciary to those whom they serve; selflessness in motives and actions should be formed and preferably at a high level. Such low indicators of these last two criteria indicate that they were formed only at the initial stage or that they were formed at a higher level than they are at the moment, but gradually declined.

The contradiction is that the best-formed criterion is altruism, and the least-formed is selflessness, while altruism is closely related to selflessness, which can be explained by the fact that it is actually difficult to be altruistic without conscious self-benefit. Today, altruism is quite a fashionable topic, gives a good reputation, but it is difficult to meet true altruism. Leaders of public organizations often, helping others, also help themselves.

When analyzing the average value of the level of formation of moral qualities of all respondents according to all criteria in this experiment, it was

found that the heads of public organizations have an average level of formation of moral qualities with a numerical value of 4.17. This value is unsatisfactory for this category of human society. Leaders of public organizations are leaders and an example for other people in society, and this requires them to have a high level of moral qualities.

A low result of the analysis of the formation of moral qualities of leaders of public organizations according to the "Moral qualities" method by N. Pavlyk compared to an average and high result of the analysis of the development of respect for social norms and ethical requirements of heads of public organizations according to the "Scale of Conscientiousness" method according to V. Melnikov, L. Yampilskyi in the study of the ability to make moral decisions by the leaders of public organizations confirms the previously made proposal that it is easier to find correct and maintain social norms and standards under the socially accepted opinion than when being isolated from everyone. It can be noted that this result indicates that the state system does not sufficiently work with the heads of public organizations, does not require high standards when approving people for leadership positions in public organizations. We consider it necessary for managers to participate in psychological measures of personal growth and pass tests for professional development.

Conclusions. Thus, the empirical study of indicators of moral qualities among leaders of public organizations demonstrated that leaders of public organizations with a high level of ability to make moral decisions are characterized by the formation of moral consciousness, moral qualities (trust in people, respect, compliance, honesty, altruism, conscientiousness, distance, warning, selflessness, sympathy for others), as well as respect for social norms and ethical requirements. Leaders of public organizations at this level of moral development can easily distinguish moral from immoral, can explain moral principles that are the reasons for human actions, justify their own life decisions and worldview beliefs. They are characterized by an awareness of the importance of their moral self-regulation in society, a persistent motivation for moral self-improvement. Leaders with a high level of moral decision-making ability have strong moral convictions. They have a strong sense of duty, respect and adhere to moral standards. They are always accurate and neat in their work, they love order in everything, they are distinguished by responsibility and conscientiousness.

Leaders of public organizations with an average level of ability to make moral decisions have an episodic desire to acquire knowledge about spirituality, values, moral development, want to learn to consciously regulate their emotions, to constructively and positively adjust their lives.

They strive for personal and professional self-improvement, are aware of responsibility for their actions, are critical of their shortcomings, make efforts for self-discovery, self-development, have a desire to do good, benefit their neighbors, the country, and the world.

Leaders of public organizations with a low level of formation of the ability to make moral decisions lack the ability to regulate their thoughts, emotions, and actions in difficult and extreme situations. They are slowly mobilized to overcome difficulties, they have a weak connection between motives and means of achieving goals, there is no critical attitude towards their own actions, but they show cognitive interests and a desire to understand themselves and gain knowledge about spirituality, values, and moral development.

The result of the study shows that it is necessary to work purposefully to make the leaders of public organizations in Ukraine more self-sacrificing, less manipulative and more patriotic. The state must use all means of influencing people through different social groups to identify and honor people with a high level of moral consciousness who have the appropriate criteria applied in the Machiavellian test. Thus, it is possible to change the qualities of civil society, because such a feature will become part of the culture of the Ukrainian people.

The prospects for further scientific research, we believe, by making a repeated cut over time, it is possible to reveal the dynamics of the value development of the individual; determine the effectiveness of special courses, trainings, conferences on moral and spiritual topics; acceptance of participation in charity programs, consultations and other methods aimed at forming moral values among heads of public organizations

in Ukraine. It is advisable to enter the results of the research into a special development card, which allows you to use them in the counseling process in the future.

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