

**Revista Romaneasca pentru Educatie  
Multidimensionala**

Romanian Journal for Multidimensional Education

ISSN: 2066 – 7329 (print), ISSN: 2067 – 9270  
(electronic)

Covered in: Index Copernicus, Ideas RePeC,  
EconPapers, Socionet, Ulrich Pro Quest, Cabell, SSRN,  
Appreciative Inquiry Commons, Journalseek, Scipio,  
EBSCO, CEEOL, ERIH PLUS

---

**THE ROLE OF MORAL VALUES IN  
DEVELOPMENT PERSONALITY TEENAGERS**

Cristina ȚÎMPĂU

Revista Romaneasca pentru Educatie Multidimensionala,  
2015, Volume 7, Issue 1, June, pp. 75-88

The online version of this article can be found at:

<http://revistaromaneasca.ro>

---

Published by:

Lumen Publishing House

On behalf of:

Lumen Research Center in Social and Humanistic Sciences

# The Role of Moral Values in Development Personality Teenagers

Cristina ȚÎMPĂU<sup>1</sup>

## Abstract

*Moral education should look spirit human and will start at an early age, gaining first concrete form during adolescence, when spiritual forms that make up the character begin to manifest since the young man becomes a member of society. Adolescence is the age when tastes are fixed, the character takes concrete form, and freedom of action is greater. All passions procession seeks to establish and forming character.*

*During this period the child will feel so-called "adolescent crisis", "moral crisis" or "juvenile crisis" in relation to general and specific peculiarities of behaviour, personality and psychological development from the earliest age of the young.*

*The moral values of the society we live it falls upon adolescent personality, so it is very important that they are selected well to develop the healthy behaviours adolescent.*

## Keywords:

*moral education, moral values, personality teenagers, healthy behaviours.*

---

<sup>1</sup> PhD student at Faculty of Psychology and Educational Sciences, University of Bucharest, Bucharest, Romania, cristinatimpau89@gmail.com, 0728248007.

### **Introduction**

The last and most complex stage of child development is adolescence, individuality shaping stage and early stabilization of personality that marks the end of childhood and the transition to adulthood.

Physical and psychological changes that occur during this period, changes in attitudes and behaviour is the most sensitive stage of development towards adulthood. Including individuals whose age is between 13-18 years, adolescence consists of two main sub-periods are one in the sequence of the other (Bonchiș, 1997):

1. preteen, including children from 13 / 14-16 is characterized by stabilizing biological maturity and gaining a more nuanced individuality;
2. adolescence itself (or "high teens"), including 16 children between 19/20 and characterized by grounding main character traits and professional interests satisfaction.

During this period the child will feel so-called "adolescent crisis", "moral crisis" or "juvenile crisis" in relation to general and specific development peculiarities of behaviour, personality and psychological from the earliest age of the young.

Serving as a general explanation of long oscillation between normal and pathological personality and behavioural tendencies constant deviation, the term "crisis" actually refers adolescence psychology contradictory traits of personality stages development, which manifests itself in some adolescents more pronounced than others. But this crisis is not a state of adolescence, is an expression of a transition from child psychology to adults. Vary depending on the social environment and living conditions of adolescent and tensions reflecting its adaptation to a new social status (the adult), adolescence crisis occurs most often due to a personality instability and negative identification with adolescent moral norms and values. Revolt against "taboos" and prohibitions which have been imposed in childhood, the future adult forms a normative consciousness and motivational denial and rejection oriented adult models and search and affirmation of their own cultural patterns contesting. With amendments intelligence, affection and personality, and the adoption of new social roles, is a genuine crisis period "psychosocial moratorium" during which the true moral conscience is formed and it takes place away from the parents, the revolt against prohibitions school,

training new self-image, developing idealized friends with partners of the same age, and the emergence of multiple internal and external conflicts.

### **1. The influence of family environment on the development adolescent moral value system**

Offering a climate of deep child safety in conditions which may develop harmonious, family group also gives an ideal self, soothing image at his own, an antidote to his inner anxieties. The fulfilment in good family functions is a plenary manifestation of their means adequate qualitative and socialization process without any disturbance. Only a united family and having smooth conduct of its members is able to provide an educational environment conducive to the development of normal and positive child behaviours because identification with both parents, imitating their behaviour and learning on the basis of beliefs and attitudes favourable calls urgently potential functional defined completeness and consistency, ensuring complementarity of roles and family tasks. When some family functions are damaged or missing, there are spiritual trauma that the child feels in the most acute as possible in the moral conscience.

Deviant behaviours developed from preadolescent period as a result of failure of one or more family functions or lack of responsibility of parents prerequisite training a weak moral conscience that can stimulate ulterior teenager committing acts of antisocial (Bazac, 1983).

Dealing with moral judgments on child development as an integral part of the process of cognitive development offered parenting, J. Piaget distinguishes three phases:

- a) realistic, in which moral rules are seen as a child and there's foreign itself is absolute and unchanging;
- b) self-centered, in which child support obligation to comply with the rules, but does not feel that he took part in their creation, which is why you try to change them according to his interests;
- c) phase of cooperation and mutual respect, the internalization occurs morality (moral reciprocity) and accepted as a way to regulate their own behaviour and the behaviour of others - teenage phase.

Piaget considers moral knowledge as the basis of moral action, indicating that no child cannot develop a mature morality until he went through a "moral constraint".

Like J. Piaget, L. Kohlberg believes that the child progresses from morally passing through a succession of stages of development invariant. Argues that children do not conform to these rules pleasure, but a desire to avoid punishment. Thus:

*Level 1. Level pre-moral*

1. Discipline and obedience orientation (obedience to rules to avoid punishment).
2. Hedonism instrumental naive (compliance to get rewards).

*Level 2. Conventional morality conformity rule (specific adolescence).*

3. Morality obtain good relations of good child and approval of others (compliance to avoid disapproval or rejection by others).
4. Morality compliance with the rules of conduct (compliance to avoid penalties).

*Level 3. Morality moral principles of auto accept*

5. Morality contact and democratically accepted law (compliance impartial spectator to gain the respect and agreement with the community).
6. Morality individual principles of conscience (compliance to avoid self-accusation)

This diagram reveals that moral judgment progressive types change with age, the child through the six studies for the development of morality, regardless of the content to be internalized values.

Maturity of moral judgments is directly associated with the ability to withstand external pressures (the excitement friends, family occasions) to commit immoral actions with character.

Moral education in the family cannot be reduced to a simple process of knowledge transmission didacticist, abstract rules or principles. Appears necessary to consider the whole range of moral consciousness of the child, the establishment of lasting moral values, skills and habits of other words to focus both on the cognitive component and affective, evaluative.

A negative trend common in adolescent moral education of educators is the parents to equate moral behaviour of children and the elderly and to charge a fully formed morality and self-conscious. Many

parents ignore the essential reality that you cannot place the child in the empire being moral absolute necessity and that the adult is not always moral and equitable for the educated. Morality or strict criteria of knowledge and respect unconditional moral imperatives that clicks the in adults is actually inoperative for a child who is unable to discern the consequences of violating these imperatives.

When educational forms forcing too much generality, ignoring the fact that every child, every teenager has its distinct individuality, your value system the adult trying to print deformation or conflict with beliefs, feelings and experiences thereof.

Moral education cannot only reduce their impact on this component complexity farms demanding criteria and methods that only years of experience can provide.

Parenting is a quality that requires experience, skills, patience, that is required for the performance characteristics "parent profession" and to conduct real people, it is necessary to have a positive and harmonious family environment.

## **2. Social influence group of friends during adolescence**

Establishing a series of relationships with each other, adolescents begin to discover their own identity and to develop self-awareness, realizing that share the same norms and values that concern the same problem with identical interests and social necessities, that cannot be met within the family or the school, but other reference groups who are trying to integrate.

Characterizing adolescence as "l'âge of social grace" R. Cousinet (Banciu, Danm, 1987) believes that while it is the period when the teen turns to other reference groups, which allow self-assertion and materialization of his desire to become soonest adult. Adolescence is the stage when social groups gaining in consistency, stability, uniformity, it emphasizes selective in recruiting members and appreciation and self-esteem within the group are experienced acute.

Provides adolescent groups can meet the needs of needs and its social, as well as asserting its capabilities, "the group solution" and "code of moral values" representing the vast majority of adolescents only reason to be, to act, to manifest desires and aspirations.

The group provides an ideal teenager (in all respects) teen group seeks power to identify and report to its values, affirmation seeking

opportunities (positive or negative) recovery, wants to become necessary to be between others, expected protection, wishes to be considered, appreciated, trying to understand others, to enrich their knowledge about others, motivational and intentional break into spheres of others.

Most of these groups exert positive effects on secondary socialization of the young developing personality and certain moral values like: honesty, loyalty, friendship, responsibility. At the same time, lack of emotional relations in the family, there are conflicting relations between parents and adolescents, school and professional non-integration can lead to adolescent orientation towards certain groups that exert a negative influence on behaviour and social behaviour, especially moral (Bunescu, 1991).

The combination of adolescents tend to be oriented by an educational and socializing factors for both informal groups operating with positive (friendly meetings, birthdays, trips, sports events, visits) and to groups and organizations established intervention adult (youth organizations, houses of culture), this integration, largely negating the harmful effects of spontaneous groups.

### **3. Positive and negative characteristics of adolescent moral conduct**

By adolescence, moral life is nothing but the expression of duties and responsibilities imposed from outside. Since this period, morality imposed by adult and prohibitions embodied in behaviour is replaced by increasingly visible on moral ideal, representing moral values ago, ordered around some forms of conduct which in the eyes adolescents immeasurable price: dedication, honesty, heroism. The basis of their moral life is not right or duty, but may be the requirement. Their moral sense is one, draws everything requires a passionate effort is based on a love for good.

In this effort of self-improvement moral values are not limited to abstract principles, but are personified in human models copies teens strive to resemble. Most often, these models can be embodied by parents, and sometimes representatives more family than normal (real, imaginary). Shaping a personal moral adolescent is dependent on fundamental experiences where he has learned in the family, school, peer group who exercised the most pervasive and significant influence on the formation and evolution of moral conscience. In turn, this is a product

more or less uniform, more or consonant of ideas, knowledge, attitudes, motivations and moral beliefs internalized in adolescent personality structure as a result of the socialization process. Implications both intellectual (understanding the significance of moral norms and values) and affective (emotional awareness of the need to reflect these rules), the evolution of moral conscience allow the adolescent to adopt autonomous moral conduct expressing either agreement or disagreement between the plane intellectually and emotionally (translation from Wilson, 2003).

It is possible that adolescents properly understand the content of moral values, but do not react according to this agreement, committing a series of irregularities and violations of rules of behaviour in school, family and society. Only moral conscience unit consisting of full agreement between the intellectual and the emotional plane, enables the development of moral conduct, which stimulates an appropriate social adjustment.

Teenagers deformed due to deficiencies of character moral education in the family provides the highest percentages of offenders. Unlike deviance behaviour, which is not itself conduct criminal act committed delinquent adolescent antisocial character represents an event sanctioned by the criminal law. There are many deviant acts committed by adolescents whose penalties are not included in criminal regulations, but the unwritten moral codes, the traditions, manners and customs, which determine how the young man should behave in social situations in the family, school, group friends, society as a whole. Smoking, for example, is a "minor offense" unsanctioned of a legal norm, but draws attention to the behaviour of the young, proving that there are a number of gaps in its moral education can be traced later on his conduct. An aggressive language, violent, obscene elements can be impregnated with an indication of poor moral education, without which the child uses to enter the scope of the law (Bunescu, 1972).

These events are especially typical teenager, whose shocking and offensive conduct, however, does not fall within the scope of moral deviance.

Excessive tendency to assert the personality and so-called "crisis of originality" are some peculiarities of adolescent age that gives them character deviant behaviour involving rejection or challenging adult

authority, pushed to revolt against the system of values and patterns of life offered by adult.

One may recall and other indicators of such behaviour that violates the norm, but without coming within the law: indiscipline, dropout, petty thefts from colleagues and parents, involvement in work groups loitering and street riding, alcohol ways inadequate leisure, etc. This may be indicative for future delinquent career, but they are not necessarily criminal deviances sheer premise.

To the extent that these provisions do not violate criminal law rules, representing only deviations of behaviour to moral rules of living together, they should not qualify as crime itself.

#### **4. Development of determination**

It is not possible to form the personality of a teenager without considering the aspect which necessarily should dominate our entire spiritual life: the moral aspect.

Moral education aims, in particular, the development of determination: on the one hand strengthen the determination, on the other hand directing the determination to moral purposes. This educational activity involves the formation of a vigorous and consistent determination, and moral guidance of the determination of moral values, for the exercise and development will not mean its moral guidance.

Moral guidance is achieved in two ways:

1. immediate direct influence exerted by teachers on adolescents: through surveillance, rewards, punishments, examples;
2. indirectly by the content of education: the moral instruction (classification moral concepts, moral values, the moral ideal) and by highlighting the moral elements it holds educational content of different objects, thus moralizing education.

Moral education necessarily involves psychology and clarify some aspects of the determination. In any act of conscious determination distinguish two components: representation and execution of the act - inseparable and dependent on one another.

In terms of teaching, organization and conduct educational act involves the formation representation, learning concepts, rules and moral principles and moral skills training and building performance as a result of exercising the moral acts.

In an effective organization and development of moral education is necessary to pay attention to both elements, since, on the one hand it is not true that a man who knows good and makes him that doeth evil man for ignoring the good, and on the other hand does not make. Is true even if we consider that form a moral man's will only appealing to train certain skills, but we do not understand, does not clarify the rules and moral principles.

### **5. Morality and character**

Herbart meant by morality or virtue "determination consent with moral values". Kant understood the "agreement between the determination and the moral law." The moral law is represented by Herbart in five moral values: internal freedom (autonomy, acquiescence, self-determination), perfection, goodness, justice, reward.

Herbart was the character for "consistency determination, perseverance and unity of determination they or constant homogeneity"

Man, being master of his determination he commanded himself, decides upon him, trying to master himself. In such testing is itself the object of observation. This part of his will which concerns the existence of this self-observation, we call the objective character temperament, inclinations, habits, desires, affections.

That new determination, however, which arises only in self-observation and must call the subjective character: the degree to which the adolescent is sincere or hidden and how customary to reason.

To exclude evil, besides commendable features that are found in the objective and goals of good character should be added, that subjective. This requires first that ethical element which the student will correctly distinguish better and worse, in the examples is given.

If that assessment lacks clarity, strength and integrity, goals have no safe ground in adolescent soul, in this case they are nothing more than words learned.

Conversely, if the appreciation of ethical determination is interwoven with the interests of the whole, it appears from the experience of social life and education, it produces a love for what is good, wherever they find it, influencing not only the student endeavours, but on how he appropriates what life and teachings will give later.

Energy determination, determination power is the attribute of the determination which externalizes, which manifests itself, which is objectified out through action (Grayling, 2000).

Making the link between knowledge of moral principles, mechanisms of persuasion and voluntary act, expressed in skills, is an effective way moral education, exercise in moral acts to form moral skills.

## **6. The role of attitudes in the development of moral values**

Attitudes, integrative mental structures play an important role in overcoming situations encountered in educational practice, the transition from idea to execution of representation, from ideas to action.

Attitudes are a sustainable system consist of the cognitive, affective and conative, which are grouped around the attitude object: object knowledge attitudes, moral values, moral principle, moral norm of conduct and feelings related to the object and knowledge available to action .

After D. Vrabie (1975), attitude appears as "an alloy composed of cognitive and affective mental processes, objectives and conative relatively stable, indicative value configured in the system and important role in behaviour, in action".

Not to forget the attitude reference to moral values and that they are a socialization process is clearly outlined in educative value. Although attitudes are latent mental structures, integrative, lasting relatively stable personality, which is expressed in motivated behaviour in strong trends towards action and propensities, we can say that the transition from idea to action through the shortest path through positive attitudes.

## **7. Conclusion**

In a school that promotes democracy and activism in moral education, moral conviction teen gets actively on our own, and after the idea was conquered moral reason and feeling, it is made to apply the exercise of determination. If exercises are well organized and determination fully based on rational beliefs and affective opens a path more clearly and directly to the formation of personality.

Formation of personality in terms of moral training has three stages (Dewey, 1972):

- a) self-knowledge (own individuality, with positive and negative traits);
- b) critical attitude towards their individuality through reporting of adolescent moral values learned through moral persuasion;
- c) self-information: the student will be looking to become what his own conscience dictates.

If this process of moral education based on the freely consented discipline, supported by personal conviction, based on the self-determination skills training is proper moral education that takes into account the particular student individually, by following the same principles, but if we get collective education what the thinking and teaching practice is known as the principle of self-government.

Self-management is organized into classes because the class itself requires a certain organization, perceived as a necessity. The point in classroom organization is to suggest the need for organization of educators, students leaving the initiative and free choice of mode organization. The educator must not forget that it has a duty to lead students to believe that freedom is real only when they commit acts which do not prevent manifest freedom of others.

In guiding moral principle underlying most of the measures applied in schools is that of repression whereby the removal of evil beyond encouraging good. This applies in two directions:

1. Suppression to each student manifestations that deviate from discipline and moral conduct;
2. Suppression of negative influences that the student may have the living environment; but the vast majority of teachers often talk about supporting the positive facts, to remove the negative.

The first direction is reflected by applying stringent regulations, by notice to conduct assessments, penalties determined by the legal spirit more importance than the nature of the act moral intention, subjective fact, sometimes elimination, which relieves the teacher guidance to bring the track on the "lost" actually throwing him into the whirl of life, at the discretion of all harmful influences often.

Elimination make the removed at the end of the term, a student and certainly worse than it had been removed from that, instead protect it at banished. The direct result of such processes is that "subjugates the spirit of the student without turning it and submit it without persuade him" (Antonescu, 1972).

In doing so, we can achieve a certain discipline within the meaning of the prison, but we cannot say that moral education that cultivate moral values - moral conscience and brake representing the life of an individual, but dinamogen and more dynamic factor, who escapes attention of educator.

A second direction concerns the small number of influences to which the student may be subjected. They can be controlled, but most are beyond the control of the teacher or state authorities.

What make the student if he will have to fend for himself in the face of such influences?

Therefore, the principle of repression raises two issues:

a) The constraint without conviction leading to obedience apparent hypocrisy can lead to a time in silence and order. We feel that teen - student is as we want, but repressed elements may burst into coercive acts completely undesirable even violent, severely damaging.

b) The process weakens rather than strengthen the power of the individual's resistance to the temptations from without or from his own nature, the inner instinctual tendencies are present. Discipline tends to defend the student, instead learn to fight it himself, resulting in violation of the fundamental principle of proper education in democratic spirit: the principle of self-government, of discipline through freedom, through determination, based on personal conviction: replacing the constraint of self-determination by belief (Schiopu, 1990).

Moral conviction, fundamental issue in moral education is rational, emotional and volitional.

The rational assumes full understanding of concepts, principles and rules governing moral life (by processes, facts of daily life, pieces of reading, etc.).

The affective emotional experiences are formed by charging usually altruistic feelings of others towards us, and by us experience some emotional states of others.

The adolescent must accept what we recommend us freely, but sentiment based on a report of esteem and affection that binds us as educators teenager.

It is necessary to create concrete situations in which to live moral sense.

The teenager will need to know directly the sufferings of his fellow men in order to produce his own conscience sense of mercy,

compassion, willingness to help and to express these feelings through acts of assistance, care and even some satisfaction in such situations.

Volitional conviction involves principles, moral rules learned correctly, accompanied by feelings that activates them.

Beliefs in their rational and emotional aspect should lead to the act morally, to acts of determination to form and execute the conviction that what the mind can understand and approved and heart felt and wanted.

### References

- Antonescu, G. G. (1972). *Istoria Pedagogiei. Doctrinile fundamentale ale Pedagogiei moderne*. Bucuresti: Editura Casei Școalelor.
- Banciu, D. (și colaboratorii). (1987). *Adolescenții și familia*. Bucuresti: Editura Științifică și Enciclopedică.
- Bazac, D. (1983). *Idealul de viață al adolescenților*. Bucuresti: Editura Politică.
- Bonchiș, E. (1997). *Studierea imaginii de sine în copilărie și preadolescență*. Oradea: Editura Imprimeriei de Vest.
- Bunescu, V. (1972). Atitudinile și valorile lor în educație. *Revista de Pedagogie*, 2.
- Bunescu, V. (1991). Educația morală și formarea personalității. Fundamente psihopedagogice. *Revista de Pedagogie* 6, 7-8.
- Dewey, J. (1972). *Democrație și educație*. Bucuresti: Editura Didactică și Pedagogică.
- Grayling, A. C. (2000). *Văitorul valorilor morale*. Bucuresti: Editura Științifică.
- Șchiopu, U. (1990). Morala în viața de fiecare zi. *Revista de Pedagogie*, 6.
- Vrabie, D. (1975). Caracterul și dimensiunile psiho-sociale ale atitudinii. *Revista de Pedagogie* 3.
- Wilson, J. (2003). *Discipline and Moral Education, A Survey of Public Opinion and Understanding*, N.FER-Nelson.

### **Biodata**



Țimpău Cristina, PhD student at Faculty of Psychology and Educational Sciences, University of Bucharest, degree in Pedagogy graduated from the same faculty and two masters in Educational Sciences, one in adult education, Training of Trainers and the other in the management and evaluation-Management and evaluation of organizational and educational programs.

Coordinated by professor PhD. Dan Potolea, is interested in developing programs in an integrated manner the high school cross towards developing transversal skills of students.