

## **An Exploration of the Factors that Influence the Moral Judgements of Students**

**Ewa Wysocka <sup>1</sup>, Jolanta Pułka <sup>2</sup>**

1. University of Silesia in Katowice, Faculty of Pedagogy and Psychology, Katowice, Poland
2. Andrzej Frycz Modrzewski Krakow University, Faculty of Psychology and Humanities, Krakow, Poland

### **Abstract**

Various factors affect/ influence on quality of interpersonal relationships, which are related to a smaller or larger degree to perceiving, observation of behaviour of others, and then their valuation/judgment. People follow a specific ethical system, different for different communities and cultures. In this studies, we were looking for connections between accepting ethical codes with a number of factors that affect moral judgments of Polish students: commitment and perseverance, transgression, strong ego, openness, nonconformism, entrepreneurship, and tendency to take risk. The study group (n=548) analysis showed that the strongest differentiation (size effect: eta-squared) the Kruskal-Wallis test was conducted as a nonparametric alternative to the one-way ANOVA was for the variable: ethics of common good and the factors: openness, commitment and perseverance and tendency to take risk, ethics of autonomy and the factors: openness and commitment and perseverance. These dimensions of personality determine development of the attitude of support for codes of ethics in the area of ethics of autonomy and common good that gained acceptance in the Polish community. The results imply modifications of the process of student education and conducting further studies in this aspect. The results imply modification of the process of education of students and the recruitment / the process of selection for the studies preparing for work with others (pedagogy, psychology, social work, etc.) and conducting further studies in this aspect / area / scope.

**Keywords:** Ethical Codes, Dimensions of Personality, Higher Education

## Introduction: Theoretical Background

The most important human endeavor is the striving  
for morality in our actions. Our inner balance and  
even our very existence depend on it. Only  
morality in our actions can give beauty and dignity  
to life.

Albert Einstein

In many studies, as noticed by Wojciszke and Baryła (2000), the countless number of interpretation categories are used to interpret behaviour of the other. Whereas, in the opinion of the said authors “valuing another person is based on two independent types of content categories: moral categories: based on identification (praiseworthy or reprehensible) of the purpose / intention of the observed person; performance categories: based on recognising the degree of effectiveness achieved in the pursuit of this purpose” (Wojciszke, Baryła, 2000, p. 395). A large number of studies proves that these two categories play the most important role in perceiving others (Wojciszke, 1994).

Codes of ethics constitute the master patterns with which moral behaviour is assessed (Wojciszke, Baryła 2000). Each code has its own content domain, relatively independent of the others, built around some central value that determines positiveness vs. negativeness of typical behaviours (Oleszkowicz, Bąk, & Keplinger, 2005).

Ethics of autonomy considers the good of another to be the central value, among such virtues as: respect for good, freedom and rights of the individual, helping others, loyalty to the individual.

Ethics of common good places the good of the community as the whole in the central spot, among others against the background of respecting standards, law, truth, equality.

Ethics of dignity for which the central value is living a decent life, with virtues important to it: spirituality, honour, contempt for material values (Wojciszke, Baryła, 2000).

There are also two more types of ethics listed by Wojciszke and Baryła (2000) but not analysed in this paper by us: collectivistic ethics (for which the most important values are respect for the good, matters of the community, one's own group, maintaining integrity of the group, loyalty to the group, conformism) and ethics of productivity (which puts in the centre usability, effectiveness, diligence, thriftiness, delaying gratification, success). In our study, we wanted to explore what are the factors that influence moral judgment of students. We were looking for the factors that affect development of moral judgements in students among the characteristics /specific proprieties of the creative personality, among which, in accordance with the concept of Charzyńska and Wysocka (2015), there are: commitment and perseverance, transgression, strong ego, openness, nonconformism, entrepreneurship, tendency to take risk.

Our assumption is that the period of studies is a time and intellectual space for development of a wise man, growing into knowledge and self-knowledge, developing cognitively, but also of a man who is ethical, who behaves morally. Majority of results of studies prove that students in this development period and possibly owing to the studies significantly increase the level of moral reasoning, passing from the conventional level to the post-conventional one (Kohlberg, 1984). In comparison of students from junior years with seniors, departure from authoritarian, dogmatic moral judgements was observed in the direction of more open, flexible judgements independent of opinions of various authorities. It was found out that graduates of studies are more tolerant to persons with different views,

present smaller prejudices to race, ethnic and religious differences (in: Pascarella, Terenzini, 1991). This means development of moral judgements in the direction of ethics of autonomy and ethics of common good (Wojciszke, Baryła, 2000), thus they become more integrated with the world of their life. However, not all results are unanimous, to which we will refer later (cf. Spławska, 2008).

Through its open and hidden effects, starters have bearing on many areas of life, and these consequences are relatively durable and are carried over to the following generations (Pascarella, Terenzini 1991). For this reason, the cognitive objective of our study was the attempt to isolate personality factors or correlates that are related to ethical behaviour of students or at least to their ethical awareness. Pedagogists, teachers can then make an attempt to explain the sources of development of ethical attitudes, which will allow to create a model of behaviour that supports their development, that is modelling them, among others, through modification of curricula in the direction of their concentration on building ethical awareness and developing ethical attitudes and behaviours with the use of reinforcing factors.

This possibility arises in the present period of population decline in Polish colleges. The study by A. Levine and J. Cureton (in: Arnett, 2004) concludes that 81% of students in small colleges enjoy learning and positively assess the teaching staff. The subjects notice changes in themselves in the scope of various personality features in a positive direction: they have better insight into their own values and opinions, they can better cope in their world, they show higher resourcefulness and responsibility. The crowded rooms, earning jobs, preparation to classes teach them time management and hard work. Mass universities are assessed far worse, criticised by students for their low comfort of work, lack of time of professors for their matters, lack of discussion and concentration on fulfilling the material scope. In such universities, students experience frustration and alienation (Arnett, 2004).

Usually the conditions of studying in Poland that are far from best, deficiencies, and sometimes poverty, a poorly prepared system of grants and a system of crediting the studies, lack of selection of students in line with the subject matter of education, along with the necessity of preparing for exaggerated numbers of classes, conducted by academic teachers, tired with overload of duties and disappointed with pauperization of their professional role (mostly in the area of finances), which is the case in the Polish system of higher education, also theoretically is not conducive to the personal development of students. The ethos of studying is disappearing in which the personal contact of the student with the lecturer was important, as the latter was not only the “transmitter of knowledge”, but also a personal model, the paragon of professionalism and the example of a person who is “educated, because thinking”, as well as acting ethically.

Narrow-minded utilitarianism and pragmatism that not rarely constitute the basic determinant of expectation of students as regards studying, in humanistic and social studies, and often “fuzzy theoretical humanism”, proposed by academic teachers, are not conducive to developing a creative personality, coping with challenges of the world, and developing ethical attitudes towards others, with whom students will work, performing the tasks related to their professional role (Wysocka, 2003, 2005, 2006a, 2010b, Wysocka, Roter, 2004). As it follows from the Polish studies, students during their studies lose the original, positive and high ethical canons. The confirmation of this sad conclusion comes in the form of the studies by J. Spławska (2008), showing regression in the level of development of moral reasoning among students of pedagogy in one of Polish colleges. The arguments to support this thesis may also be found in deliberations of J. Trempała (1989) on the level of development of logical reasoning structures of future pedagogues. The author indicates that students of pedagogy did not achieve the advanced stages of development of logical operations in the model of Jean Piaget. The relation between the above theses is confirmed with the view of Trempała as regards cognitive and moral parallelism, referring to the necessity of occurrence of specific

forms of logical reasoning in reference to changes in development of moral reasoning (Trempała, 1989).

Indirectly, it is also confirmed by the studies related to views of students of pedagogy on upbringing and their dynamics of development during the studies: students gradually lose faith in upbringing, with the increasing educational negativism, as well as strengthening of deterministic views (biological determinism) on human nature (Bartkowicz, 2010; Bartkowicz, Maciaszczyk, 2011). This clears the way for cynicism, which threatens moral development and the recognised ethical codes.

### **Methodological Aspects of Research<sup>1</sup>**

The presented theoretical grounds became the reason to initiate the study of ethical codes and the factors that differentiated it. The hypotheses that we adopted for verification were formulated as follows:

H1: On the basis of theoretical analyses, significant differences are expected in the level of ethics of autonomy in students of pedagogy between the average values in the compared groups, varied in terms of the factors: 1. Commitment and perseverance; 2. Transgression; 3. Strong ego; 4. Openness; 5. Nonconformism; 6. Entrepreneurship; and 7. Tendency to take risk.

H2: On the basis of theoretical analyses, significant differences are expected in the level of ethics of dignity in students of pedagogy between the average values in the compared groups, varied in terms of the factors 1-7.

H3: On the basis of theoretical analyses, significant differences are expected in the level of ethics of common goods in students of pedagogy between the average values in the compared groups, varied in terms of the factors 1-7.

These hypotheses determine the space of variables that we conventionally call dependent variables:

X<sub>1</sub> (level of ethics of autonomy). Indicator: the result obtained in the Ethics Questionnaire.

X<sub>2</sub> (level of ethics of common good). Indicator: the result obtained in the Ethics Questionnaire.

X<sub>3</sub> (level of ethics of dignity). Indicator: the result obtained in the Ethics Questionnaire.

We adopted the following independent variables:

Y<sub>1</sub>–Y<sub>7</sub> - commitment and perseverance, transgression, strong ego, openness, nonconformism, entrepreneurship, tendency to take risk. Indicator: the result obtained in the Identity and Creative Thinking Questionnaire (ICTQ).

The study group included students of universities and colleges from the area of the Silesian and Małopolskie voivodeships (sample 577). They were studying pedagogy, mostly women (n=547). The study was conducted in 2015 and 2016. The sample as selected randomly.

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<sup>1</sup> Research and statistical description were prepared by L. Świeca in phd dissertation in University of Silesia in Katowice under the direction of E. Wysocka and J. Pułka.

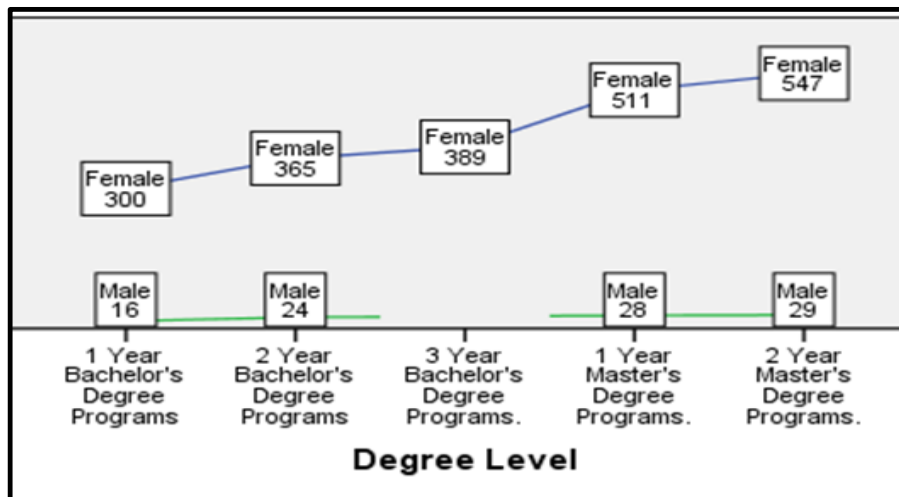


Figure 1. Characteristics of the research sample (N=577)

## Findings

### Ethics of common good/ethics of autonomy and the factor: openness

We started the analysis from the factor / correlate of openness, as a characteristics of creative personality. This factor proved to be significant into types of ethical codes: ethics of autonomy and common good. The study group (  $n=548$  ) analysis showed that the strongest differentiation (size effect: eta-squared) the Kruskal-Wallis test was conducted as a nonparametric alternative to the one way ANOVA was for the variable: ethics of common good and the factor: openness ( $H(2)=38,286$ ,  $p=0,000$ ;  $\eta_H^2=0,053$  with correlation  $r_{rho}=0,248$ ); ethics of autonomy and the factor: openness ( $H(2)=37,852$ ,  $p=0,000$ ;  $\eta_H^2=0,052$ ) with correlation  $r_{rho}=0,240$ ; Fig. 2-3).

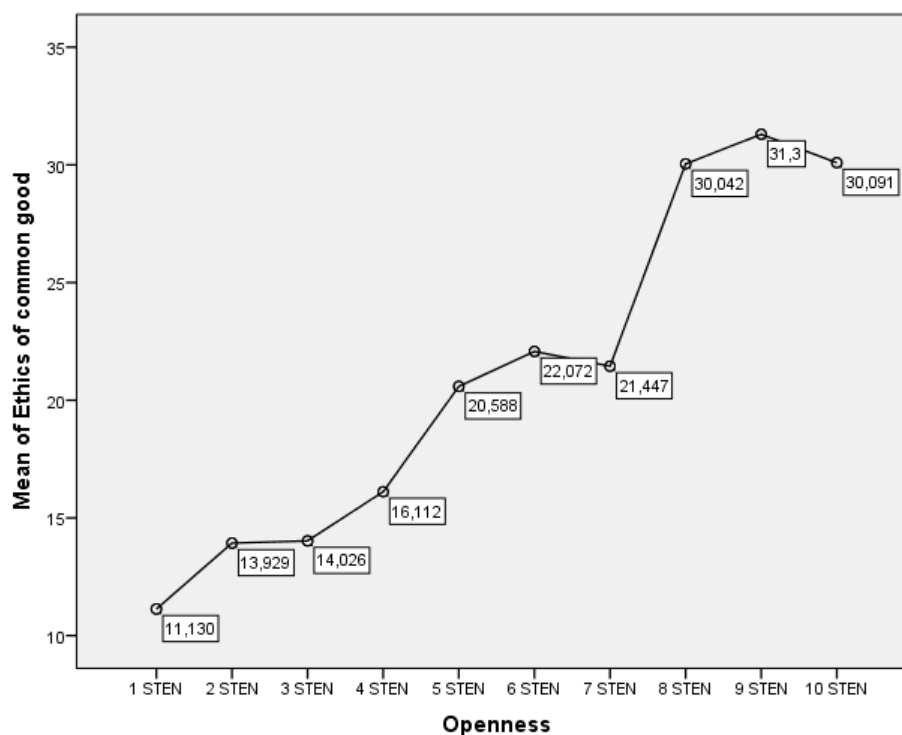


Figure 2. Ethics of common good and the factor: openness<sup>2</sup>

<sup>2</sup> There was statistically significant difference between the Ethics of common good by Openness ( $H(2)=38.286$ ,  $p= .00$ ;  $\eta_H^2= .053$ ) with a mean rang of 210.20 for 1 STEN, 232.68 for 2 STEN, 241.29 for 3

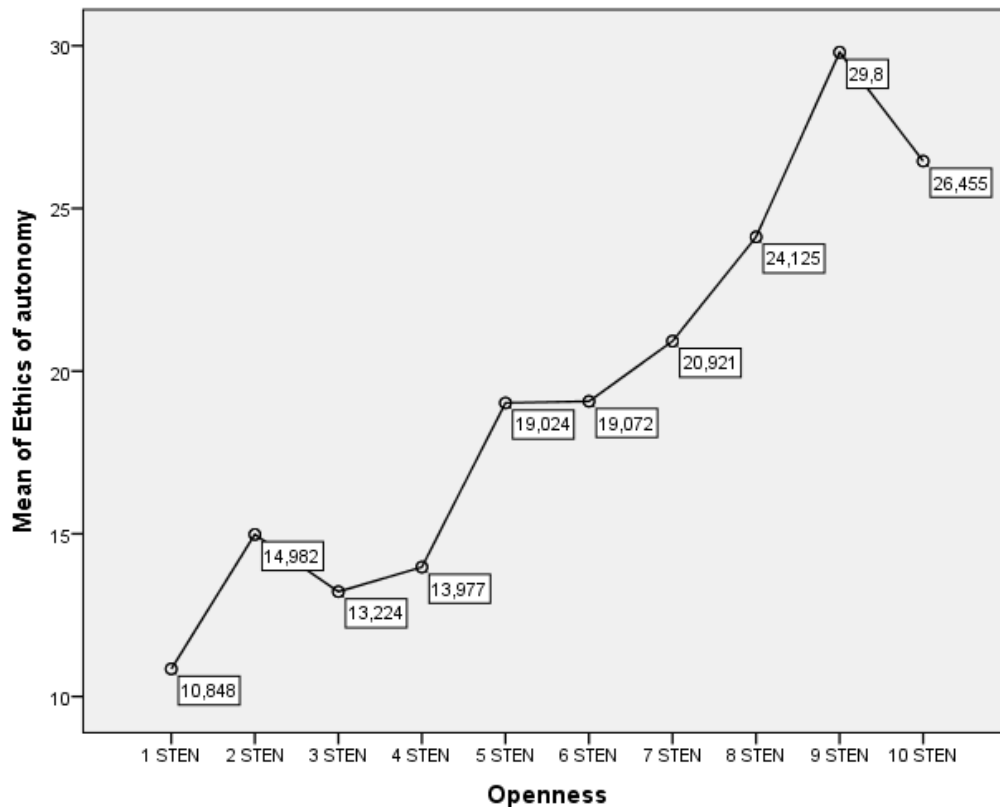


Figure 3. Ethics of autonomy and the factor: openness<sup>3</sup>

Openness is understood by Charzyńska and Wysocka (2015: 21) as an attitude related to cognitive curiosity, the tendency to explore the world without the limits of stereotypes and active searching for information about oneself and the world, which is exemplified / described by such features as: spontaneity, experimenting, adaptability and accepting ambiguities, following intuition and expressiveness. A person of high level of openness is characterised by vivid imagination, unconventionality and readiness to challenge authorities, as well as readiness to accept new ethical, social and political ideas (Siuta, 2009).

In the conducted study, we have empirically confirmed positive correlation between ethics of autonomy and common good and openness among students. The ethics of autonomy is determined by the central value of the good of the other, respecting his rights and freedoms, the tendency to help others and loyalty to others. The ethics of common good differs only in the subject matter of interest, which is the good of the whole community and observing the standards that regulate social life, irrespective of whether the individual gains or loses some personal benefits and/or those of his/her own group while initiating actions that protect the good of the community.

One may assume that openness is the basis to perceive problems of others, but located within the social context, interest in them, as well as involvement in the change that will optimise or positively modify the reality so that everybody could “live better”. In this context, it is important for the process of university-level education to pay special attention to

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STEN, 249.72 for 4 STEN, 289.64 for 5 STEN, 306.77 for 6 STEN, 287.18 for 7 STEN, 359.52 for 8 STEN, 386.20 for 9 STEN, 363.18 for 10 STEN.

<sup>3</sup> There was statistically significant difference between the Ethics of autonomy by Openness ( $H(2)=37.852$ ,  $p=.00$ ;  $\eta^2_H=.052$ ) with a mean rang of 211.00 for 1 STEN, 251.70 for 2 STEN, 233.92 for 3 STEN, 238.53 for 4 STEN, 294.05 for 5 STEN, 296.18 for 6 STEN, 312.63 for 7 STEN, 343.83 for 8 STEN, 396.85 for 9 STEN, 359.14 for 10 STEN.

developing the attitudes of openness to the problems of the world around, as well as involvement in the process of its transformations intended for the good of the community as a whole, with the consideration for the good of the individual. This is what openness to perceiving problems in the world is and aimed for, along with the related thoughtfulness connected with the awareness of the necessity of making changes and designing their models functionally conducive for everybody.

### **Ethics of common good/ethics of autonomy and the factor: commitment and perseverance**

Another analysed factor / correlate exemplifying / describing creative personality was perseverance and commitment. This factor proved to be significant also for two types of ethical codes: ethics of autonomy and common good. The study group (  $n = 548$  ) analysis showed that the strongest differentiation (size effect: eta-squared) the Kruskal-Wallis test was conducted as a nonparametric alternative to the one way ANOVA was for the variable: ethics of common good and the factor: commitment and perseverance ( $H(2)=37,810$ ,  $p=0,000$ ;  $\eta_H^2=0,052$  with correlation  $r_{rho}=0,223$ ); ethics of autonomy and the factor: commitment and perseverance ( $H(2)=31,427$ ,  $p=0,000$ ;  $\eta_H^2=0,04$ ) with correlation  $r_{rho}=0,212$ ; Fig. 4-5).

Perseverance and commitment are related to the capacity of concentration on the subject matter or a problem and “stubbornness” in searching for solutions to the problems existing and perceived by the individual (Charzyńska, Wysocka, 2015: 25). These features determine persistent pursuit of the set goals, as well as the capacity to dedicate oneself and put effort in ending opened tasks. As theoreticians of creativity indicate, a creative person features commitment and passion in execution of the adopted tasks (Renzulli, 1978; Urban, 2003, 2004) – he/she can work long over some problem, searching for solutions until found, and is not discouraged with failures (Amabile, 1983).

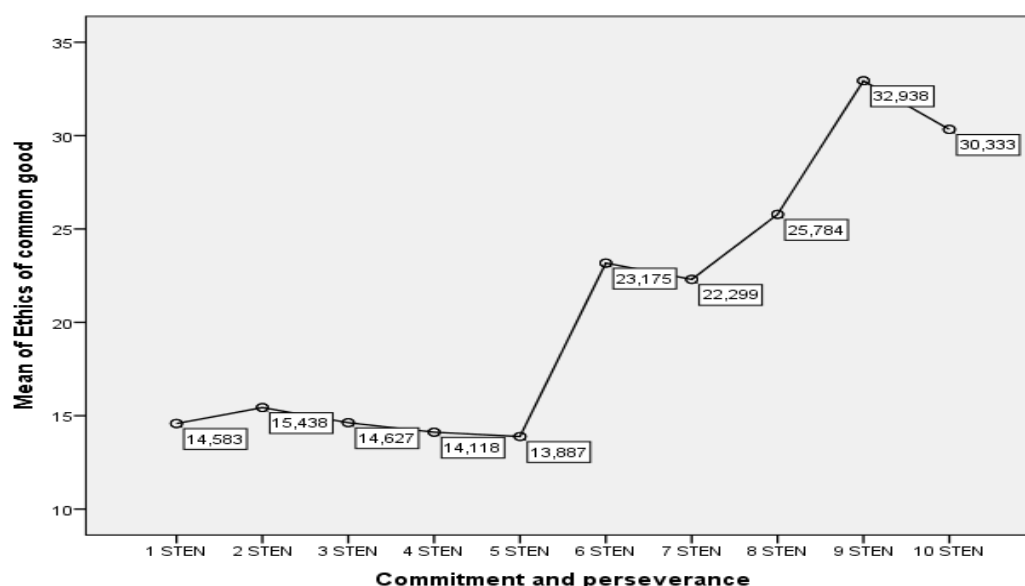


Figure 4. Ethics of common good and the factor: commitment and perseverance<sup>4</sup>

<sup>4</sup> There was statistically significant difference between the Ethics of common good by Commitment and perseverance ( $H(2)=37.810$ ,  $p=.00$ ;  $\eta_H^2=.052$ ) with a mean rang of 245.44 for 1 STEN, 249.94 for 2 STEN, 241.47 for 3 STEN, 241.57 for 4 STEN, 235.24 for 5 STEN, 309.79 for 6 STEN, 302.94 for 7 STEN, 328.64 for 8 STEN, 379.75 for 9 STEN, 374.58 for 10 STEN.

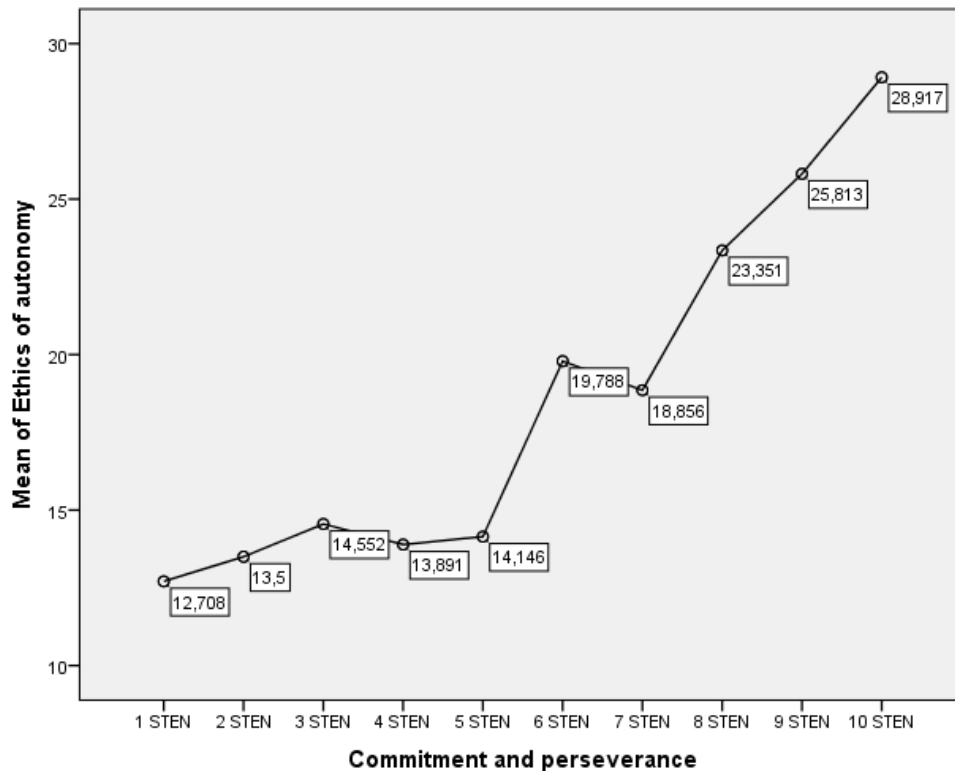


Figure 5. Ethics of autonomy and the factor: commitment and perseverance<sup>5</sup>

The achieved result indirectly proves that ethical behaviour requires commitment and perseverance in initiating actions aimed at or such that can be used for the common good, and it also requires effort to finalise them irrespective of the costs incurred in reference to such activities. In a sense, one may conclude that ethical behaviour requires moral courage, which means the capacity to undertake risk in implementing solutions to problems used for prosocial activities.

### **Ethics of common good and the factor: tendency to take risk**

The last of the statistically significant factors that have impact on moral judgements of students was the tendency to take risk. This factor proved to be significant only for one ethical code: ethics of common good. The study group ( $n = 548$ ) analysis showed that the strongest differentiation (size effect: eta-squared) the Kruskal-Wallis test was conducted as a nonparametric alternative to the one way ANOVA was for the variable: ethics of common good and the factor: tendency to take risk ( $H(2)=32,431$ ,  $p=0,000$ ;  $\eta_H^2=0,042$  with correlation  $r_{rho}=-0,71$ ; Fig. 6). However, this correlation is curvilinear.

<sup>5</sup>There was statistically significant difference between the Ethics of autonomy by Commitment and perseverance ( $H(2)=31.427$ ,  $p=.00$ ;  $\eta_H^2=.04$ ) with a mean rang of 234.17 for 1 STEN, 237.34 for 2 STEN, 245.16 for 3 STEN, 244.05 for 4 STEN, 244.71 for 5 STEN, 301.08 for 6 STEN, 294.86 for 7 STEN, 333.28 for 8 STEN, 354.22 for 9 STEN, 389.17 for 10 STEN.



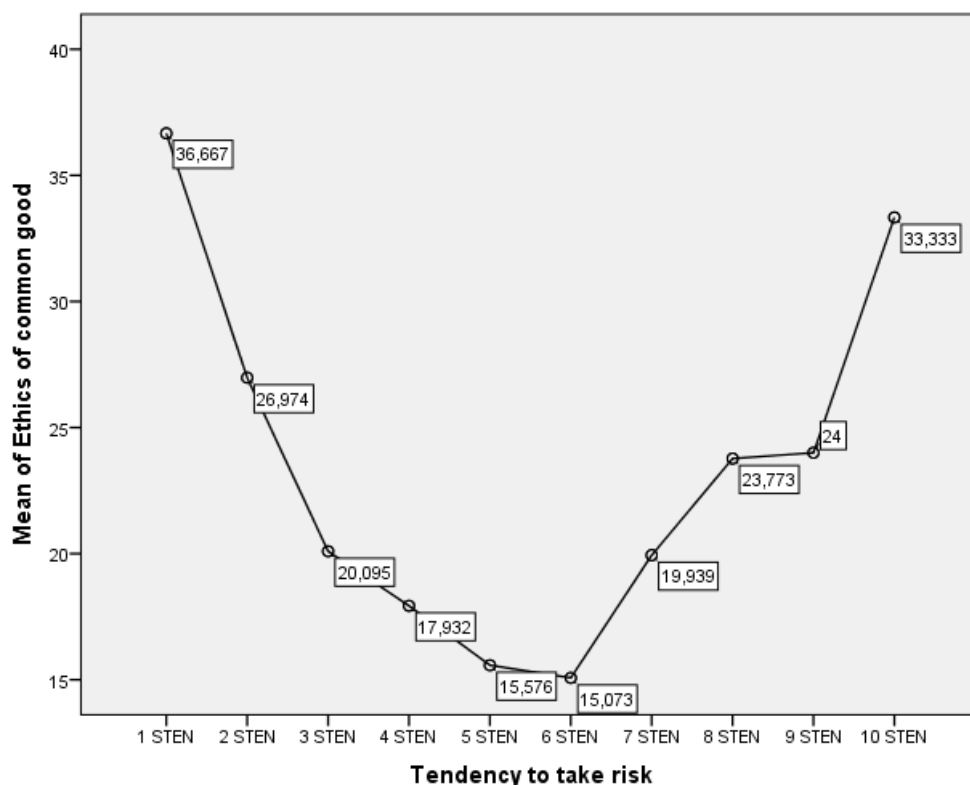


Figure 6. Ethics of common good and the factor: tendency to take risk<sup>6</sup>

The tendency to take risk is a relatively fixed trend to choose behaviours that are risky in the situations where careful action may be an alternative. The essence of risky behaviours is to expose oneself to loss, with the hope of avoiding it and achieving the result that is impossible without taking risk (Kindler 1990; cf. Charzyńska, Wysocka, 2015: 22). The essence of risking is then taking actions in the situations where significant losses may arise for the individual, with the anticipated threat and the feeling of uncertainty about the possibility of avoiding it. Risk may be taken in various situations: physical, social, moral, financial (Jackson, Hourany, Vidmar, 1972). The tendency to take risk is related to experiencing positive gratification, the so-called experiencing of the flow (Csikszentmihalyi, 1998) in the situations of taking risky actions (Studenski, 2004, 2006a, b). Risky behaviours are related to both being under conditions of uncontrolled threats and undertaking dangerous actions motivated with the intention of validating one's own skills or capacities (Tyszk, 2000).

It is important to note that any creative action as an innovative action is related to taking risk, is a risky behaviour. The ethics of common good, determined with the value of the good of the community, taking into consideration at the same time the possibility of lack of achievement of the required values or even the risk of losing something significant for the individual, is directly related to taking risk as if embedded in an ethical action based on this code (Wojciszke, Baryła, 2000). The achieved result, proving that both high and low level of risking is correlated with the ethics of common good, may suggest that the subjects undertake actions to protect the community following various motives (direct protection against threat, requiring risky action – high level of risk, or avoiding action that could be a threat to the

<sup>6</sup> There was statistically significant difference between the Ethics of common good by Tendency to take risk ( $H(2)=32.431, p=.00; \eta^2=.042$ ) with a mean range of 414.13 for 1 STEN, 346.33 for 2 STEN, 286.25 for 3 STEN, 268.09 for 4 STEN, 246.64 for 5 STEN, 245.03 for 6 STEN, 291.48 for 7 STEN, 312.30 for 8 STEN, 337.20 for 9 STEN, 405.92 for 10 STEN.

common good – low level of risk). This may be also related to various strategies of action in problem situations. Referring to the basic division of strategies into active (attack – active countering of threatening factors) and passive (resignation – passive countering of threatening factors), both these strategies were found to have positive and negative subsystems (Ostrowska, 2002: 14-16). The strategy of attack is a method of solving a problem situation in which cognitive (beliefs and judgements), emotional and behavioural capacities are activated to protect important values (direct confrontation of threatening factors). Actions are intended to bring about achievement of a clearly chosen objective, decisive for quality of human existence (here: common good). On the other hand, the resignation strategy is activated in situations of threat to important values when the possibility of direct elimination of the threatening factors is low, thus the individual attempts to “protect what it can” (e.g. while he/she cannot change the system that is harmful for others, he/she at least tries to oppose it internally by maintaining his/her own values). The positive attacking strategy is related to undertaking risky actions aimed at a constructive social change, whereas the negative strategy is related to unthoughtful opposition, in consequence of which no constructive change occurs in the conditions of social life. The positive resignation strategy is related to withdrawing from the action that could, over a longer period of time, bring about negative results for fulfilment of important social values (common good). It is a specific compromise adopted in the name of protection of higher values. The negative resignation strategy is related to withdrawing from fulfilment of socially important values, resulting in their “loss”. One may believe that relating the ethics of common good with both risky actions and withdrawing from risky actions is related to positive subsystems of the attacking and resignation strategies, used for protection of the common good regarded as the basic value that requires active (where it is possible) or passive protection (where it is necessary). It is interesting to note that in the analysis of relations between strategies of solving problems and dimensions of personality (the “Big Five” model; Costa, McCrae, 1985, 1992; Zawadzki, Strelau, Szczepaniak, Śliwińska, 2010) – the attacking strategy (high risk) is positively related to openness to experiencing and diligence (with many features overlapping with commitment and perseverance), whereas the resignation strategy (low risk)– on the contrary, negatively correlates with openness and diligence (Ostrowska, 2002).

These dimensions of creative personality determine development of the attitude of support for codes of ethics in the area of ethics of autonomy and common good that gained acceptance in the Polish community.

We have not found statistical significance in the other analysed and verified personality characteristics. The detailed calculations are presented below:

N=546. There was no statistically significant difference between the Ethics of autonomy by Transgression ( $H(2)=7.931$ ,  $p=.541$ ;  $\eta^2_H=.00$ )

N=548. There was no statistically significant difference between the Ethics of common good by Transgression ( $H(2)=10.483$ ,  $p=.313$ ;  $\eta^2_H=.003$ )

N=548. There was no statistically significant difference between the Ethics of dignity by Transgression ( $H(2)=11.633$ ,  $p=.235$ ;  $\eta^2_H=.005$ )

N=548. There was not statistically significant difference between the Ethics of dignity by Strong ego ( $H(2)=14.279$ ,  $p=.0113$ ;  $\eta^2_H=.009$ )

N=546. There was no statistically significant difference between the Ethics of autonomy by Nonconformism ( $H(2)=11.000$ ,  $p=.276$ ;  $\eta^2_H=.004$ )

N=548. There was no statistically significant difference between the Ethics of common good by Nonconformism ( $H(2)=10.151$ ,  $p=.338$ ;  $\eta^2_H=.002$ )

N=548. There was no statistically significant difference between the Ethics of dignity by Nonconformism ( $H(2)=14.346$ ,  $p=.111$ ;  $\eta^2_H=.01$ )

N=546. There was no statistically significant difference between the Ethics of autonomy by Entrepreneurship ( $H(2)=10.363$ ,  $p=.322$ ;  $\eta_H^2=.002$ )

N=548. There was no statistically significant difference between the Ethics of common good by Entrepreneurship ( $H(2)=8.496$ ,  $p=.485$ ;  $\eta_H^2=.00$ )

N=548. There was no statistically significant difference between the Ethics of dignity by Entrepreneurship ( $H(2)=8.548$ ,  $p=.480$ ;  $\eta_H^2=.00$ )

N=548. There was no statistically significant difference between the Ethics of dignity by Tendency to take risk ( $H(2)=16.531$ ,  $p=.057$ ;  $\eta_H^2=.013$ ).

The analysis and interpretation of the above results exceeds the possibility of including it within the limited framework of the document. However, it is the subject matter further in-depth studies and analyses.

## Discussion

The university is a complex environment and simultaneously a social reality that performs double functions. The students gain in it both intellectual and cognitive competencies and social (life) experiences, thus the activities of the university far exceed (or should exceed) *strict* didactic activities. This assumption is in modern times too optimistic in the context of the continuing transformation of the Polish (although not only) university in a dynamically changing social, economic and cultural reality that is the consequence of civilisation changes (Rembierz, 2015). The debates over the transformations of the modern university indicate their various determinants (Kwiek, 2015; Melosik, 2009; Sztompka, Matuszek, 2015; Szadkowski, 2015; Wysocka, 2016). However, one should conclude that two main subjects are always the participants and the creators of this reality: the teacher and the students, whereas effectiveness of the effect of the university determines the quality of the relation between them to a larger degree than the contents of the teaching process (Meighan, 1993, Pułka, 2015). In particular, when we speak about developing ethical and creative attitudes. The awareness of the necessity of ethical behaviour in itself is not sufficient, although it is certainly the necessary and basic condition. It is also necessary to have such features which are conducive for the action and its effectiveness: these are no doubt traits of a creative personality, preliminarily: readiness and capacity to take risky actions (undertaking ethical action, intended for the good of the whole community) and mostly: commitment and perseverance (finalising the action with the achievement of the intended goal).

An ethical action, especially based on the codes of ethics of autonomy and common good, always has the relation nature, thus it may be learnt only in the relations in which the principle of shared responsibility for the partners of the relation or for the community of functioning is observed, the principle of cooperation in solving problems of others and of the community is followed, and the individual is made sensitive to perceiving problems of others and of his/her own community.

The thesis of the relation nature of the didactic process in the college is sometimes challenged, not only by teachers, but also by students. Both subjects of the educational situation seem to be “forced” to act pragmatically, although for various reasons. In general, however, the university in modern times accepts the statues of the service institution, which determines both actions of the academic teacher and expectations of the students. Students have become entangled in the social reality in which pragmatic preparation is required from them, whereas academic teachers feel obliged to fulfil these expectations and perform pragmatic tasks (this being additionally determined by the population decrease and the excess number of colleges the student may take to have his/her expectations fulfilled).

Creative academic teachers become “knowledge craftsmen” because, on one hand, they meticulously and instrumentally collect their own achievements in order to meet the mercantile and economic requirements (strict standardisation and instrumentalisation of the

scientific progress), whereas, on the other hand, they strive to face the requirements and expectations of the students, determined in their demands with the requirements of the labour market (the service nature of didactic activities). These requirements rarely, in particular in the community of “lack and privation” (which still applies to the Polish population), include personal features and ethical behaviour, and more frequently refer to performance, methodological and technological characteristics. Although expectations are formulated that are related to creativity and creative action, rarely are they simultaneously connected to ethics in activities, and more frequently with its efficiency. In a young generation (Wysocka, 2010a, b; 2013), authoritarian attitudes begin to dominate that clear the way for Machiavellian behaviour (contradicting ethics), as the tendency is dominant to rationalise manipulation practices, promote egocentrism and egotism and justify actions that harm others (Wysocka, 2010a, b; 2013). Tendencies of this type are certainly not conducive to the development of ethical attitudes in the young generation, even though the relation between moral (ethical) thinking and actions was proven long ago (Kohlberg, 1984). Heteronomic reasoning and autonomic reasoning as two main types of moral (ethical) reasoning appear to be related to the traits of a creative personality due to their basic features. Autonomic reasoning, related to stronger prescriptivity (recommending a specific way of behaviour resulting from personal reflection over it, which assumes the form of the obligation regulated with the conscience and the awareness of moral necessity), may be connected with openness to problems and phenomena in the world, the skill to overcome them, which is determined by courage to take risky (creative) actions and perseverance and commitment in reference to the actions that are used to produce transformations in the world that serve the common good (the ethics of autonomy and the ethics of common good).

## Results

As we have stated, people in various cultures and communities follow specific ethical codes in moral judgments, although some of them are common for different cultures. Based on the results of the studies conducted by Wojciszke and Baryła (2000), almost 100% of behaviour of moral nature may be explained referring to three codes of ethics: ethics of autonomy, ethics of common good and ethics of dignity. We have indicated in the study with the KOMT [The Identity and Creative Thinking Questionnaire (ICTQ) / by Charzyńska and Wysocka, 2015] that the factors that are strongest in differentiation of variables and are statistically significant are: commitment and perseverance, openness, as well as tendency to take risk.

The interesting and logical triad of the factors that determine awareness and ethical behaviour was observed, resulting from the analyses, which is related to two basic codes: the ethics of autonomy and of the common good. However, the initial observation should be that observing these codes appears to be characteristic and necessary for the education of students and at the same time for social activities, undertaken within the professional roles potentially executed in the future (work “with” and “for the benefit of” others). Openness, in the context of ethical behaviour, is the basic condition here, as it is related to perceiving problems and awareness of the necessity of solving them. Commitment and perseverance determine the capacity to achieve specific goals, whose overcoming serves the common good. Taking risk of ethical actions that serve others and the community as a whole, thus related to changing the world or protecting the adopted standards, requires courage in undertaking difficult issues and fulfilling actions that are also difficult, because they require effort, as well as are related to the possibility of not achieving the expected gratification or even losing (renouncing of) something that is important for the individual.

Finally, the observed triad of results: openness, determining perception of problems and arising of awareness related to the necessary of their solving, commitment and perseverance in pursuing the objective of overcoming them and the courage to tackle difficult issues and actions, that is taking risk in achieving goals, seem to be the model of the determinants of ethical behaviour, logically interconnected. Therefore, they can constitute the basis for reflections over academic education, its directions and goals, in particular in the area of social sciences, within which students are being prepared to work with others.

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