

FORMATION OF THE MORAL NEEDS IN
LABOR ACTIVITIES

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Moral needs can be understood only through objectively formed conditions and circumstances. Moral need in labor could be described as an internal attraction to labor activity. When considering the factors of moral need's formation in labor activity as well as analyzing the implementation conditions of that need it is necessary to reveal is that need specific for human's good or it is generally historical. Demand in labor activity contains of objective social essence in itself.

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Abstract

Nowadays, the formation of a spiritual and moral need for labor among broad sections of the people is a complex and lengthy process, depending on many historical circumstances and factors. While researching the problem of the formation of a moral need for labor activity, it is necessary to take into account the objective need for labor activity that people have, regardless of whether they treat their work as a fulfillment of a need or such an attitude has not yet appeared.

Key words: *morality, need, labor, human, life, activity*

INTRODUCTION

The moral need for labor can be characterized as an internal attraction to labor activity. In genetic terms, it is defined as an activity that has become necessary for a person, turned into a habit. It is at the same time an awareness of the absolute necessity of labor.

It should be noted that the problem of moral need is, first of all, the problem of whether actions in the name of society, other people can give a person inner satisfaction “by themselves”, regardless of any other considerations and motives. Doubtless, a moral act can bring satisfaction to a person, stimulated by deeply inner motives. Many people have this motivation for moral behavior, not due to any other motives. And although the influence of moral needs on the consciousness and behavior of different people is not the same and depends on their upbringing, this does not mean that needs cannot occupy a dominant position in the psychology of a person, determine his behavior in all (or in most) situations. The need for labor activity contains an objective social essence, since labor is the main form of self-assertion of a person in society, the main form of his communication with other people and society as a whole, the most important opportunity for external public useful manifestation of his physical and spiritual, moral potentialities. A person's need for labor is at the same time a spiritual need, the objective basis of which is a person's need for moral, aesthetic, volitional, creative experiences delivered by socially useful labor.

Methodology

The strength of moral needs for labor activity is undeniably evidenced by the numerous facts of how people endure suffering, make sacrifices (including their own lives) in the name of the good of life and other people. The element of social morality internally assimilated by the individual influences him as a moral need. And, finally, certain types of moral need are formed on the basis of a simple or complex habit of moral behavior (Barulin, 1992). When considering the factors in the formation of the moral need for work and analyzing the conditions for the realization of this need, it is necessary to identify whether such a need is specific for the good of a person or whether it is general historical. In order for labor to become a moral need of a person, it must become attractive, act as a process of self-expression. "In material production, labor can acquire a similar character only in the way that 1) its advantageous significance is given, and 2) that this labor has a scientific character, that at the same time it represents universal labor, is the tension of a person not as a force trained in a certain way of nature, but as such a subject that appears in the process of production not in a purely natural, naturally formed form, but in the form of an activity that controls all forces of nature. This means that in order to transform labor activity into a moral need of a person, new conditions are needed under which labor will become motivated (Ivanov, 1997).

The need for constructive, creative activity is inherent in a person "by nature", being a product of labor, the main property and essential characteristic of a person. For the formation of man occurred precisely through labor. However, people's sufficient awareness of this objective necessity as a moral need requires certain conditions and time. The formation of a moral need in labor activity, a correct understanding of the dialectics of the relationship between production and needs, taking into account the law of the rise of the latter, which characterizes the general connection between production and them, is of great scientific and practical importance (Kim, 2019). There is a social need for moral stimulation of labor, because any society is interested in creating a new, higher, conscious labor discipline. Society's need for the moral regulation of people's attitudes towards work gives rise to a new range of moral needs of the individual. The concept of "need", denoting a special kind of psychological phenomena, was used by researchers as a synonym for a deeply internal, not imposed from the outside, motivation of a person to act, a motivation that acts as a need for him. Analyzing the structure of human needs, scientists emphasized that these needs are divided into "natural and socially created". The



latter also includes a moral need, when a person receives satisfaction both from the results of socially useful activity and from its process, realizing that this activity is aimed at the benefit of himself and other people.

At its core, the attitude to work is determined by the totality of human needs, which, as noted, are the motivating forces of his actions. In this regard, the study of the factors of formation and conditions for the implementation of the moral need in labor activity, in our opinion, is relevant and is a necessary element in the development of effective management decisions.

Note that the need for labor is, first of all, a physical need. This provision is the basis for determining the objective nature of labor activity necessary for a person.

Along with objective factors, there are also subjective factors in society that also contribute to the formation of a moral need for work. At the same time, it is not enough just to acquire a creative character by labor and create opportunities for its change. It is necessary for each individual to realize the social and personal necessity of his work, to treat it as the main means of self-affirmation. Of great importance in satisfying the moral need for labor that is emerging in people and in realizing their creative potential is the stimulation of "labor by labor", that is, by the conditions and means of labor (Wardi & Helkama, 2015).

As E.G. Kudelin notes, "the means of labor also become an object of direct need of people because, having turned into tools for realizing the creative potentials of a person, they simultaneously turn into a means of more fully satisfying the needs of people in serving prosperity and development with their labor, i.e. moral needs. In addition, they acquire the ability to provide an increasing degree of satisfaction of the aesthetic needs of the worker, associated with his desire for aesthetic enjoyment of work, for creativity according to the "laws of beauty". The gradual transformation of the conditions and means of labor into an object of immediate need for each member of society just as gradually turns these means into stimulators for the development of human creative needs, into means of increasing the degree of enjoyment of the play of physical and intellectual forces in the labor process. This is what makes it possible to use tools as a reward for labor. And the desire of people to obtain the best material conditions and means to use their strengths and abilities is becoming an



increasingly important incentive to work and to increase the effectiveness of this activity "to satisfy the need for work, reflects the degree of public recognition of the work of this worker, is equally moral remuneration; c) the remuneration of "labor with work" also includes promotion, the provision of more responsible and paid work, taking into account, of course, the ability for such work. The formation of an attitude towards labor as a moral need removes from labor not only a forced but also a forced character. In labor, a person asserts himself, solves his goals and overcomes the obstacles that arise (Lebedev, 1979).

Discussion

Thus, the formation of the moral need for labor acts as an objective necessity for social progress. As long as the development of the whole society and the individual was ensured only by labor for the sake of the means of subsistence, there was no objective need for the formation of a moral need for labor (with the possible exception of the formation of such a need at the level of custom, a certain amount of habits). However, with the achievement of material well-being, and then an abundance of consumer products, as a means of developing society and man, they begin to exhaust themselves, and under these conditions, the formation of the moral need for work acts as an objective requirement, the need for social and individual development. Then there is no need for external coercion to work. The need for the blessings of life ceases to govern a person's vital activity, its satisfaction fades into the background, and becomes only a necessary condition for the free creative activity of a person (Mamedov, 2020).

The forms of manifestation of the moral need for work are different. This desire (to get rich) or conscientiously fulfill the task received, the desire to master the best practices and progressive methods of labor, improve their knowledge and skills, actively participate in the search for internal production reserves, in production management. The interrelation of labor activity of human needs is contradictory to a certain extent. Any society cannot yet provide each individual with a job with a sufficiently high creative content of labor functions that would fully meet his ever-expanding need for a creative attitude to work; the need of workers for continuous improvement and efficient use of the means of production stimulates their initiative, the search for the most rational ways to solve specific production problems, encouraging creative search in work (Paciello, Fida, Tramontano, Cole, Cerniglia, 2013).



An important component of the formation of the moral need for labor is a constant increase in labor productivity based on the achievements of the scientific and technological revolution, which leads to a reduction in labor costs per unit of output, lightening labor, enriching its content, and greater opportunities for increasing consumer goods. It will be possible to better understand the role and significance of the two sides of material production in the nature of the need for labor and thereby avoid one-sidedness in determining the ways, forms and methods for solving the most important problems, to pay more attention and time to improving one's education, cultural and technical level, and developing creativity in labor, free comprehensive development and application of their essential forces. The above objective factors contribute to the transformation of each person's labor into an urgent need - including a moral one - for him (Antonov, 1976).

However, this does not mean that in the complex issue of the formation of the moral need for work, everything goes smoothly and there are no contradictions of individuals, the taste for the creation of material values, for intense, well-organized work can be "lost". The thirst for consumption, not supported by one's own labor, the desire to acquire "prestigious" things, the exaggeration of "the role of these things in life - all these are features of consumer psychology associated with erroneous ideas about the ways of acquiring material goods, about the relationships that arise with society, with other people, about the real place of things among other life values. As a result, people develop an attitude towards "consumption for the sake of consumption", repulsive excesses in consumption are revealed. With them, and by no means by chance, delays and distortions in moral development are associated, leading to a one-sided and one-sided, partial and fragile assimilation of the values and norms of true morality. In the minds of workers, the listed values and norms come into conflict with hedonistic aspirations. Petty-bourgeois concern for one's own welfare is inseparable from a decrease in moral responsibility, a "disgusting" attitude to official duties, opportunism, excessive enthusiasm for conditionally prestigious, ostentatious consumption, the cultivation of dependence complexes or moral "superiority", which restore individualistic survivals and lead to direct or hidden trampling standards of elementary moral decency (Hall, 216).

A consumer-oriented worker has his own "career blueprints", resorts to using his official position for selfish purposes and thereby has an inevitable demoralizing effect on other employees, treating them as competitors in the field of life or grossly utilitarian, i.e. only from the point of view in terms of the cost of those services in which they cannot refuse him. The reverse side of the consumer orientation is moral



nihilism, expressed in everyday immorality, alcoholism, parasitism, etc. A distorted worldview leads to overestimation of claims, failures, breakdowns and the irritation and dissatisfaction caused by them. There is a certain deformation of the system of life guidelines, moral values. The accumulation of consumer values, the possession of "prestigious" things becomes for individuals a peculiar, although, of course, a perverted form of self-affirmation. . It should be noted that the presence of attitudes of consumer psychology is a purely internal problem of the educational order, all the more so - "a private matter for everyone."

Speaking about the types of consumerism, true morality presupposes the formation of the ability for rational consumption and for conscious opposition to "worship of things". And this ultimately depends on what the interests and needs of the individual are. In this regard, an important part of meeting the totality of the needs of the employee is the improvement of working and living conditions.

In modern times, the most effective investments are "investments in a person", in improving his living conditions, raising the level of education, and developing his creative potential. In this regard, at the very least, the statements of some sociologists about the existence of some kind of "excessive" education among young people today look strange. Such statements do not take into account perspectives and take momentary interests as a basis, they see in a working man only a pure "function", they ignore the wealth and versatility of his personality (Sokolov, 1986).

Personal development cannot be "excessive", because the question is not only about raising the professional level of an employee, but also about the social image of a person, his morality. The rational combination of the material and spiritual needs of the worker is dictated by the very nature of real humanism. True morality is against asceticism, disregard for material needs and the needs of the masses. Requests, desires, tastes, the desire to improve one's life - all these are quite real, natural forms of manifestation of human needs. However, this process should not be spontaneous. We must not allow the reproduction of the standards that have developed in the old society, as well as false, illusory, socially detrimental needs and ways to satisfy them. Among the many tests that have fallen to the lot of today, there was one that can be figuratively called the "test of satiety". Unfortunately, not everyone passes this test for the strength of moral principles (Es, 2016).



Conclusion

Satisfaction with its content is a necessary component of the moral need of people in labor activity. Unfortunately, it is not often possible to achieve a balanced satisfaction of the entire set of needs. A realistic approach is needed to assess the possibilities at this stage of economic development and a sober assessment of the prospects "for tomorrow", which is the key to success in the complex issue of the formation of reasonable moral needs.

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