المجلة العربية للقياس والتقويم

Arab Journal Of Measurement & Evaluation (AJME)

المجلد الخامس (العدد التاسع) يناير ٢٠٢٤ م

الجزء الثانى

دورية علمية محكّمة

تصدر عن

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المشهرة برقم (٣٣٣٣) لسنة ٢٠١٥ م

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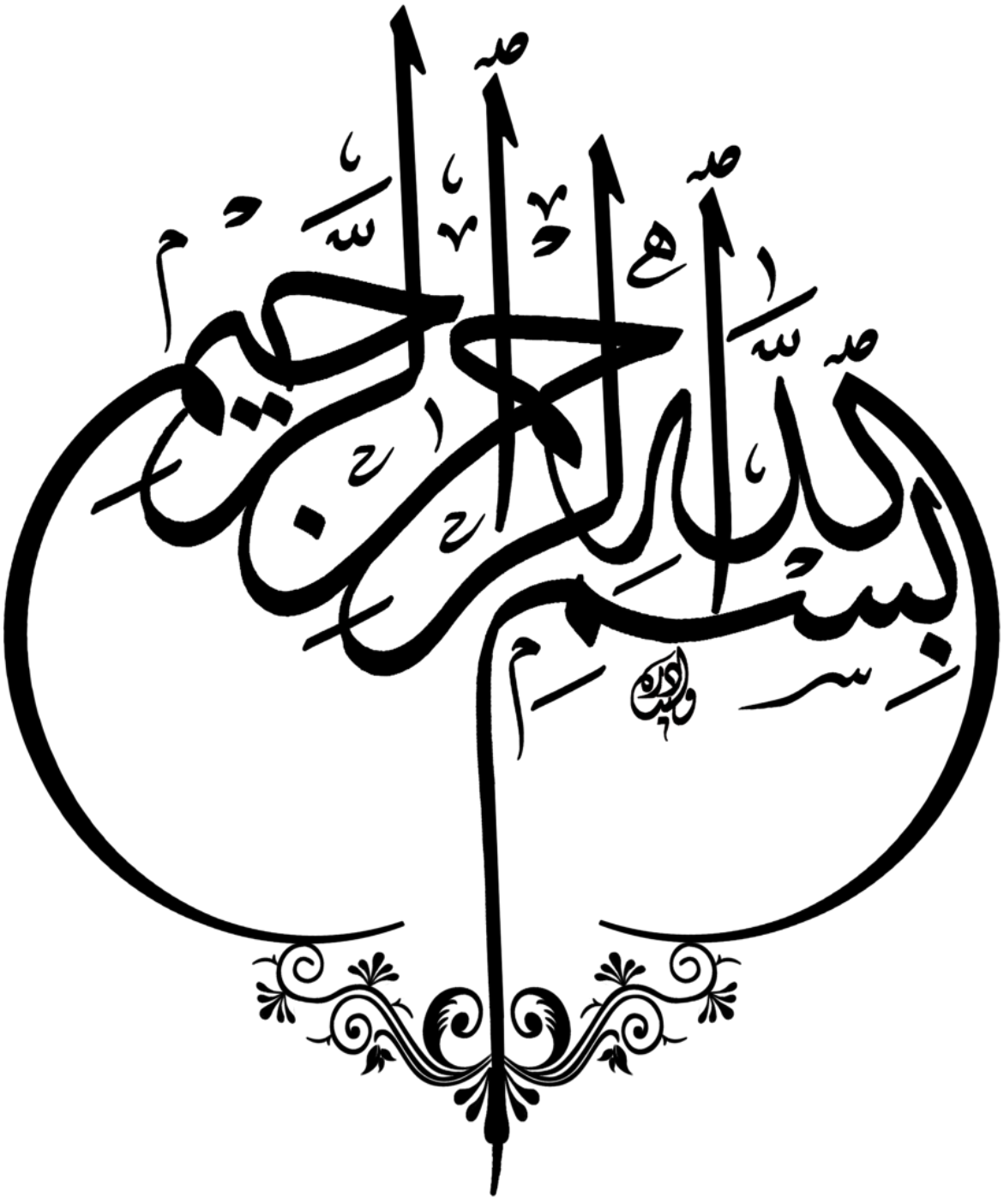
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السياسة التحريرية للمجلة العربية للقياس والتقويم

أولاً: الرؤية:

مجلة رائدة ومصنفة ضمن أشهر المجلات العربية والعالمية ذات أعلى معامل تأثير في نشر البحوث العلمية والاتجاهات الحديثة المحكمة في مجال العلوم التربوية والنفسية والاجتماعية والإنسانية.

ثانياً: الرسالة:ـ

الالتزام بتحكيم ومراجعة واعتماد ونشر البحوث الأًصيلة وأوراق العمل وملخصات الرسائل العلمية ذات الاتجاهات الحديثة وفق معايير ومواصفات مهنية دقيقة في مجال العلوم التربوية والنفسية والاجتماعية والإنسانية بصفة عامة والقياس والتقويم بصفة خاصة.

ثالثاً: الأهداف:ـ

١- نشر ثقافة القياس والتقويم في المجالات العلمية المختلفة.

٢- نشر الإنتاج العلمي للباحثين على المستوى المحلي والعربي في مجال العلوم التربوية النفسية والاجتماعية والإنسانية بصفة عامة والقياس والتقويم بصفة خاصة وفق معايير المجلة.

٣- نشر ملحقات البحوث ورسائل الماجستير والدكتوراه والمراسلات العلمية وتقارير المؤتمرات والندوات والمنتديات والأنشطة العلمية والأكاديمية والترجمات والقرارات ومراجعات الكتب المتصلة بمجال المجلة.

٤- الإعلام بالفاعليات العلمية المرتقبة في مجال المؤتمرات والندوات وعروض الكتب والمقالات العلمية.

٥- نشر الاتجاهات الحديثة في القياس والتقويم تحت باب "رؤى معاصرة".

رابعاً: الفئات المستهدفة:ـ

أعضاء هيئة التدريس والهيئة المعاونة وطلاب الماجستير والدكتوراه والدراسات العليا والمراكز البحثية ذات الصلة بالجامعات المصرية والعربية والباحثين في المجالات التربوية والنفسية والاجتماعية والإنسانية في الجامعات المصرية والعربية.

قواعد النشر

تلتزم هيئة التحرير بشروط النشر بشكل كامل؛ إذ إن البحوث التي لا تلتزم بشروط النشر لن ينظر فيها، وتعاد إلى أصحابها مباشرة حتى يتم التقيد بشروط النشر، ومن هذه الشروط ما يلي :

أولاً : الشروط الإدارية:

١. تهتم المجلة بنشر البحوث الأكاديمية الأصيلة في المجالات العلمية والتربوية والنفسية والاجتماعية والعلوم الإنسانية المكتوبة باللغة العربية، ويجوز قبول بعض البحوث باللغةالأجنبية، ولا تنشر بحوث سبق نشرها أو مقدمة للنشر في جهات أخرى.

٢. تنشر المجلة الترجمات والقراءات ومراجعات الكتب والتقارير والمتابعات العلمية حول المؤتمرات والندوات والأنشطةالأكاديمية المتصلة بمجالات المجلة.

٣. تخضع الدراسات والبحوث للتحكيم العلمي (بسرية تامة) من قبل المتخصصين وهم نخبة من أساتذة التربية وعلم النفس والعلوم الاجتماعية والإنسانية وأعضاء لجان الترقية من الأساتذة والأساتذة المساعدين في التصنيف.(اللجنة العلمية الدائمة).

٤. لا ترد الأبحاث أو الدراسات إلى أصحابها سواء نشرت أم لم تنشر.

٥. ترتيب البحوث في المجلة لا يخضع لمكانة الباحث، أو لقيمة البحث، بل تخضع لاعتبارات فنية، (وقد تكون منها أولوية وصول البحث لهيئة التحرير).

٦. يقدم الباحث ثلاث نسخ من كل بحث (الأصل + صورتين + اسطوانة إلكترونية) إلى سكرتير تحرير المجلة، ومعها رسـوم نشر التحكيم، كما يمكن إرسال الأبحاث إلكترونيا على البريد الإلكتروني للمجلة: almory54@gmail.com تليفون: 00201223418938

٧. تنشر المجلة مقالات وبحوث الأساتذة مجاناً، بحد أقصى عشرين صفحة.

٨. تنشر المجلة ملخصات رسائل الماجستير والدكتوراه التى تمنحها الكلية فى فترة إصدار المجلة على صفحة واحدة لكل رسالة.

٩. كل ما ينشر فى المجلة لا يجوز نشره بأى طريقة فى أي مكان آخر إلا بموافقة كتابية من هيئة التحرير.

١٠. يقدم للباحث تعهداً موقعاً منه، ومن جميع للباحثين المشاركين – إن وجدوا – يفيد بأن البحث لم يسبق نشره، وأنه غير مقدم للنشر في جهة أخرى حتى تنتهي إجراءات تحكيمه ، ونشره في المجلة، أو أن البحث ليس جزءاً من كتاب منشور (نموذج التعهد بنشر بحث).

ثانيًا: الشروط الفنية:

- يراعى أن يكون البحث خاليًا من الأخطاء النحوية واللغوية والإملائية والمطبعية، وأن تكون كتابة البحث والمراجع والكتب والرسائل طبقاً للقواعد العلمية المتفق عليها، وللبحوث باللغة العربية أن يكون البحث مكتوبًا بخط Simplified Arabic بحجم (١٢) Bold، وتكتب العناوين بخط بحجم (١٤) Bold ، أبعاد متن البحث ١٢×١٩ بحيث يترك مسافة بالهامش العلوي ٢.٥ سم، والسفلي ٧سم، والأيسر ٤.٥، والأيمن٤.٥.
- وترك مسافة مفردة بين السطور، كما يراعى أيضاً الضبط والدقة فى كتابة الجداول والأشكال وأن تكون واضحة ومختصرة.
- يراعى في كتابة البحوث باللغة الأجنبية أن يكون البحث مكتوبًا بخط Time New Roman بحجم (١٢) Bold، وتكتب العناوين بحجم (١٤) Bold وبهوامش حجم الواحد منها (٤.٥سم يمين ويسار الصفحة)، (٢.٥ سم أعلى وأسفل الصفحة) وترك مسافة مفردة بين السطور، كما يراعى أيضاً الضبط والدقة فى كتابة الجداول والأشكال وأن تكون واضحة ومختصرة.
- أن يلتزم الباحث بالتوثيق تبعا لـــــ نظام APA في المراجع العربية تماما كما في المراجع الاجنبية في المتن والقائمة وبخاصة الاعتماد على اسم المؤلف
- لا تزيد كلمات ملخص البحث عن (٢٥٠)مائتي كلمة، ويشترط في البحث المقدم باللغة الأجنبية أن يدرج فيه ملخص باللغة العربية.
- تدرج الجداول في النص، وترقم ترقيمًا متسلسلاً، وتكتب عناوينها فوقها، أما الملاحظات التوضيحية فتكتب تحت الجدول.
- لهيئة التحرير حق الفحص الأولي للبحث، وتقرير أهليته، أو رفضه للنشر.
- في حالة نشر البحث؛ يعطي الباحث نسخة من المجلة، وعدد (٥) مستلات من البحث، ويتحمل الباحث تكلفة الإرسال بالبريد .

جميع الأفكار الواردة في الأبحاث والدراسات والمقالات المنشورة في هذه المجلة تعبر عن رأي كاتبيها وعلى مسئوليتهم الشخصية ولا تعبر بالضرورة عن رأي مجلس إدارة الجمعية العربية للقياس والتقويم

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Moral Alertness and its relation to Positive Social Behaviors of University Students

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***Abstract*:**

The current research aims to study the correlation between moral alertness and positive social behaviors among university students, and to know the level of moral alertness and positive social behaviors they have, as well as the possibility of predicting positive social behaviors through some dimensions of moral alertness. The research sample consisted of (385) male and female students. Research tools: the moral alertness scale prepared by (AL-Khafaji , 2021), and the positive social behaviors scale (prepared by the two researchers).

the results of the search:

- The level of the sample's responses on the dimensions: awareness, motivation, behavior, and moral alertness (as a whole) is high.
- The level of the sample's responses on the dimensions: helping behavior, social responsibility, wisdom, tolerance, and positive social behaviors as a whole was high, except altruistic behavior, which was medium.
- There are statistically significant positive social relationships at level(0.01) between the sample's degrees on the moral alertness scale, and their degrees on the positive social behaviors scale.
- The total degrees of positive social behaviors can be predicted from the degrees of the dimensions of the moral alertness scale among university students.

***Keywords*:** moral alertness, positive social behaviors.

***Introduction*:**

The sophistication and civilization of society is revealed by paying attention to the moral aspect. Without morals, a society is fragile and weak, as it relies on morality to maintain its strength and continuity through moral codes. The prevalence of many unethical or negative behaviors such as exaggerated self-love or selfishness, reluctance to help others, lack of compassion, lack of tolerance, ingratitude, irresponsibility and indifference, It all reflects a moral crisis, It's possible that individuals lack knowledge of the moral aspects of different situations and are unable to make a moral decision.

One of the most important foundations of society is values and morals, which are the foundation of mental health and psychological prosperity. The right soul is familiar with virtue, loves goodness, tends to obedience, and has a tolerant spirit. An individual without creativity or value makes him lose the moral identity that shapes his soul, personality, and entity in society.

Morals in Islam are a doctrine that stems from faith in God Almighty and obedience to Him and seeking His satisfaction in all aspects of life. The most important thing that distinguishes morals in Islam is that it is obligatory and positive as a result of the fear of God Almighty, and seeking His satisfaction in this world with the hope of entering His Paradise, and fearing of disobeying Him and His punishment in this world and the afterwards (Al-Shammari, 2008, 22).

Selfishness and negativity among members of society are the result of low morality, and its improvement leads to the growth of the social moral

aspect of the personality, as it is more of a social necessity than a personal one (Toubrinat, 2018 ,210).

Hence, there must be moral awakening or alertness because any lack or imbalance in the moral aspect is largely responsible for today's problems in societies. Many of the current problems in our societies are essentially ethical problems and represent deficiencies in moral development. Therefore, individuals must possess a kind of moral vigilance that enables them to distinguish between right and wrong. (Al- a 'mouri, 2010, 14)

The individual will not introduce positive social behaviors unless he has good morals, such as help all types of people, a sense of social responsibility towards others, fulfilling social role and altruistic behavior that represents the peak of moral sophistication. Some studies refered to an a correlation between moral alertness and positive social behaviors such as (Inge et al, 2014), (Carlo, Mestre, et al, 2010), (Muhammad, 2019), (Abdul Kader, 2009).Hence, Current research focuses on determining the correlation between moral alertness and positive social behaviors.

Theoretical Frame and Literature:

Moral alertness:

Moral alertness is a modern term, which means the ability to pay full attention to the experiences that occur to an individual now and to accept them without any judgment. (Brown & Rayan, 2003,225). Moral alertness is an individual's awareness of aspects of a situation that involve a reasonable amount of moral error or harm to individuals or groups (Vansandt,2000,30).

As well as the individual's knowledge of the impact of his actions and decisions on the moral position through building possible perceptions of causes, consequences and their impact on his behavior. (Rest,1994,23)

Recently, Society is witnessing many cultural and technological changes, where ideas, beliefs, and values have changed. There are many ideas that we haven't heard about before spread as if they were a kind of civilization. As well as the spread and addiction of social media sites in various forms and types, which led to the destruction of the real life of the individual, and living within a virtual world. (Gioia, et al,2021). Through it, values that contradict religion, traditions, and customs were transmitted.

At the same time, media broadcast ideas and values such as fame and love of appearance. With the reduction of the family's role in process of social and value upbringing, the weakness of its supervisory role and preoccupation of each individual with himself and, family's lack of awareness of moral values. All of them lead to the emergence of undesirable behaviors among children such as self-love, selfishness, intolerance, lack of mercy, lack of cooperation, indifference, lack of responsibility and ignorance of meaning the aesthetic of altruism. Therefore, each individual thinks about himself and his interest in the first place.

All These changes have led to appearance of moral disorder and moral crises, especially for those who are still adhering to the values of our true religion, customs and traditions that are consistent with the values of society.

With this moral decline and the change in the concept of values and morals, we must increase attention to the moral aspect and establish the

meaning of values, and this must happen from a young age with our children so that they grow up able to protect themselves and their society by adhering to good morals.

Morals represent the set of values and standards that members of society rely on to distinguish between what is good and what is bad, between what is right and what is wrong. Therefore, it is based on the concept of right and wrong behavior, and ethics provides evidence through its standards and values on moral and immoral activities, and on what is acceptable and unacceptable (Denmbari, 2015, 218). Morals is the search for principles, their arrangement, deduction and disclosure of their importance to the moral life with an indication of the duties that man is committed to, and it is a basic pillar to confront temptations (Toubrinat, 2018, 209)

There is a strong correlation between morals, psychology, sociology, law, and economics. Psychology focuses on the individual, his behavior, and his relationships. Sociology examines the individual's relationship with society and focuses on customs, traditions, organization, and morals.

As for morals and law, laws are what determine the moral framework for individuals and groups. As for economics, the moral or economic value is defined as the desire for an entity due to the characteristics of this entity or thing that highlight this desire. When this desire is legitimate and socially acceptable, it is observed that to morality conforms a political and economic norm (Al-Tarawneh, 2012, 9-15)

Therefore, we need to develop moral thinking and behavior and disseminate moral education through moral social upbringing by training and developing children in virtues, values and norms. By developing their intellectual skills so that they can make moral decisions and moral judgments by older age, especially in the adolescent phase on which the two researchers will focus, namely, the stage of fluctuations, intellectual revolutions, and physiological and psychological changes. It is an important transitional stage of development in which adolescent's moral identity is formed. There will be no moral development or change in the behavior of the individual except by forming moral insight through moral alertness.

Moral alertness is the individual's knowledge of the impact of his actions and decisions on the moral situation by constructing perceptions of causes and consequences and their impact on his behavior.it also means the individual's awareness of aspects of the situation that may has moral error or harm to individuals and groups (Rest, 1994, 23),(VanSandt, et al, 2000, 30).

Individuals' moral alertness is necessary for both individual and society. Therefore, the individual's action must match what he says because reality indicates that many individuals can distinguish between right and wrong and know the right moral behavior, but they do not apply it. There is a large gap between what they believe and what they do (Nasr, 2012, 138).

Moral alertness has four dimensions:

1- Moral awareness:

It is the feeling of how our actions affect others, knowing the different types of behavior, and its effect.

2- **Moral reasoning**:

This dimension relies on the degree of integration between personal and professional values, which contributes in forming moral identity; this identity will improve the moral behavior.

3-Moral motivation:

It is individuals' ability to make logical decisions in moral problems.

4-Moral behavior:

Individuals' behavior and skills, those are necessary for accomplishing tasks in different life situations.

The reachers believe that the moral alertness dimensions are correlated and integrated; individual must have moral motivation that stemming from himself, this motivation doesn't submit to his desires but what the situation requires according to the values, even if it conflicts with his interest. When moral motivation is strong with a degree of awareness of the moral subject and its aspects, it will not only stand at the knowledge but must move to the stage of moral thinking. Because some people, who may have awareness but do not take a positive attitude despite knowing what is right and wrong.

Moral thinking is an important type of thinking that relates to the way in which an individual makes moral assessment and compares between things. When an individual thinks morally, he or she will conduct himself or herself to accomplish tasks in different situations.

In the following lines, we explain the most important reasons that led to weak values in adolescence and clarify the importance of moral alertness:

-The absence of the family's role:

family is one of the most important institutions conducting the process of socialization in all societies. It is the source of morality, controlling behavior as well as its role in establishing the values among children and forming their personalities. It shapes the child's personality and determines his future behaviors towards the society that may have a positive or negative impact according to the values on which they were raised. These values qualify him to deal with the outside world so that he is able to adapt to changes and face challenges (Al-Tir, 1992, 742).

This is not the only reason, but there are many parents who have not moral values, so how do they pass them on to their children, which has led to the development of fragile generations that lack good morality and do not know what moral values mean.

- The weakness of the moral culture in our society and the absence of the role of reformers and thinkers:

This crisis is evident in the exclusion of the educated group. The cultures of nations became acquired from others (Al-Adl, 2023, 255).

- **The intellectual emptiness of adolescents**:

Intellectual emptiness is responsible for the absence of customs and traditions, the weakness of religious motivation, the lack of respect for laws, and the lack of adherence to moral values that constitute the foundations upon which thinking is built, the basis upon which action is based, and the basis from which behavior proceeds. If any imbalance occurs, it negatively affects individuals and then society as a whole. We see this clearly among the youth group now. They live in difficult circumstances in which they suffer from many difficulties and forms of psychological disorder, and appear of many phenomena that play a major role in influencing their intellectual orientations. Which makes them accept these trends in the absence of critical thinking and the ability to evaluate. (Ghaloum, 2014)

- **The technological and communication revolution**:

Although there are many positive aspects of technology, its negative aspect greatly affects teenagers, as many of its bad moral aspects are promoted as a symbol of strength and uniqueness, and that the one who possesses them is the winner, such as violence, cruelty, decadence, bullying, and pornography of all kinds..

- **Widespread of unemployment, high prices and lack of employment opportunities**:

This made many adolescents and even children accept to publish daily clips of their lives in a vulgar manner on Tik Tok and Instagram and make unethical videos with a view to profitability and celebrity, but compete for it fiercely. Ahmed Abdullah Zayed in his study confirmed that the change in the moral system of Egyptian society is due to economic problems by (80.5%) .

(Zayed, et al, 2009)

- Moral identity crisis in adolescence:

Harter explained the evolution of moral identity based on interrelated subjective concepts, but it varies through the stages of development from the beginning to the end of adolescence (Lapsley, 2015). Moral identity is a union between self-systems and moral systems, and what distinguishes people with morals from others is the degree to which they experience consistency between their moral sense and their personal goals. This consistency can be for personal or moral goals. Serves as a powerful source of motivation and moral commitment (Colby, Damon, & Do Care, 1992).

Positive Social Behaviors:

They result from dynamic interactions between tendencies and desires, tendencies and incentives with the physical potential of the individual (Zahran, 2003, 9) Carlo has been divided into six types, which are general social behaviors, anonymous, painful, emotional, compatible, and altruistic

1- General positive social behaviors:

They can be identified as helpful behaviors that are intended to benefit others and that occur in the presence of others (i.e. help occurs better when the individual feels the other observer).

2- Positive anonymous social behaviors:

the tendency to help others without knowing them (helping others without their knowledge)

3- Painful positive social behaviors:

They refer to helping others in emergency and crisis situations (helping in crisis or in extreme real need).

4-Emothional positive social behaviors:

behaviors that aim to benefit others and are expressed in emotional situations.

5-Compatible positive social behaviors:

This expresses helping others when requested.

6- Altruistic positive social behaviors:

help without expecting reward or personal benefit. (Carlo, et al , 2003)

(Al-Masawy ,2023) indicated that positive relations with others are one of the most important dimensions of positive psychology, building good relationships with others is very important for mental health. It depends on the ability of the individual to communicate and helps build a sense of

belonging and enhances self-esteem. It provides a new opportunity to exchange and develop positive experiences, which helps self-esteem and increases self-confidence, which improves psychological well-being and helps get rid of repressed negative feelings, which enhances the ability to give, resulting in a sense of satisfaction , and this needs to develop communication skills to face the challenges of life together (https; //altibbi.com.2022).

(Nemr, 2022) indicated that the ability of an individual to communicate honestly with others, sympathy ,and supporting them when going through difficulties and problems greatly maintains good relations and raises the level of psychological well-being of individuals . In the study of (Ismail, et al, 2023) indicate that immoral behaviors are those behaviors and actions carried out by the individual .They are contrary to the rules, laws and customs which are incompatible with the teachings of the revealed religions. Which cause a benefit to the individual and others, whether in the family, school or the Egyptian street in general. Immoral behaviors can be divided into secret immoral behaviors where the individual practices them in secret , and public immoral behaviors issued by the individual in front of others without fear of them (Al-Qutaifi , 2023) .

The two researchers believe that positive social behaviors are primarily moral behaviors stemming from good souls characterized by love, giving, and sympathy with others and resulting from the interaction between tendencies, desires, and incentives with the material potential of the individual. This is crystallized in acceptable behavior consistent with prevailing customs and laws and reflects the social and moral development of the individual.

According to researchers' vision and some previous studies, some of the positive social behaviors of adolescents were selected from university students, which are:

helpful behavior, altruistic behavior, social responsibility, wisdom, tolerance.We will address each behavior by clarifying in the following lines.

-**Help behavior**:

It means providing assistance to everyone, whether material or moral, regardless of gender, religion, or age. In order for an individual to reach that state or status, he must have reached a high degree of reconciliation with self and others, as well as psychological balance. Helpful behavior includes both:

-Invite to Do Good.

-Self-reconciliation.

-Make others happy.

-Advise.

-Helping people.

Helping is a broad word that describes actions with different motives (Bierhoff, 2002). It provides well-being to people through either financial or material assistance, usually without compensation (Bendapudi, et al, 1996).

Helping may be formal or in formal. Formal assistance through charities can include the donation of money, time, blood or organs (Sargeant, & Woodliffe, 2007), and informal assistance ranges from person to person,

such as saving someone's life, or directing a lost person (Simpson & Beckes, 2010). The proportion of people who report participating in aid activities varies across different countries, for example in Portugal, less than 40% of the population participates in informal assistance at least once, while in Denmark 88% of the population is involved in informal assistance (Plangorial & Huppert, 2010).The standard degree of assistance behaviour varies from one community to another and is an explanation of the differences within society in people's emotional benefits from assistance. The social standard of any nation appears from the relationship between informal assistance and self-happiness. The stronger the social standard of informal assistance in a nation, the more positive correlation between informal assistance and self-happiness (Cristina, et al, 2014).

Criteria that contribute to the diffusion of help:

1- Reciprocity:

This criterion means that we return the help that others provide us, either because they have provided us with help before, or because we expect help from them in the future (Abdel- Rahman, 2014, 36)

The belief in reciprocity stemmed from the Personal Norm of Reciprocity (PNR), which is people differ in their preferences for exchanging positive and negative actions, and their beliefs and expectations regarding the reciprocal behaviors of others (Perugini, et al, 2003). Also, belief in reciprocity shows individual differences in motivation. (Hung, et al, 2011)

2- Social compliance standard:

This means that external reward, which appears in the form of social approval and appreciation, is important for obtaining emotional reward from helping behavior. Acting in accordance with social standards is a way to obtain social approval from others, maintaining a positive self-concept, and thus achieving a high level of inner happiness (Batson & Powell, 2003).

According to the negative comfort hypothesis:

People are more likely to help when they are upset that positive social behavior improves mood (Cialdini, et al., 1973).

According to the impure altruism model:

I through this model helping others is a source of satisfaction, so people make charitable donations because they benefit from it, and they don't need any external reward (Anderona, et al, 1990).

The cost model:

It means rewarding individual characteristics for helping in high-cost helping situations, and assumes that the most courageous and confident people are the ones who will help, because acts of chairty are not considered high-cost, but rather refusal to help can have more or less serious consequences (Battson & Powell ,2003).

Helping needy is related to the positive mood, as happy people volunteer for charitable organizations more than unhappy people (Thoits, & Hewitt, 2001), so we must consider the emotional well-being of volunteers before asking them to donate (Dorota, et al, 2019).

Second: altruistic behavior

This dimension includes donating to others despite severe need, and represents a peak of self-transcendence.

It includes:

- Donating despite needing.
- Helping others, even if it affects my comfort and happiness.
- Sacrificing to make others happy.
- Giving up financial rights to make those in need happier
- self-sacrifice.

Several terms are used in the literature to describe altruistic practices, such as helping behavior, altruistic activities, and generativity, where Erikson's (1963) concept of generativity refers to a person's concern for the well-being of future generations and the world in general (Schwarts, et al, 2009).

(Othman, 1994) defines altruism as a structure composed of both empathy and moral sensitivity. Empathy has two aspects; the first aspect is the feeling aspect of altruism. It means sensing what the other needs, lacks, or longs for The second is the assessment aspect that means estimating these needs. Hence, the altruism transcends sympathy where it doesn't stand at the point of sympathy, but exceeds it to estimate the other's need, and then rises on it.(Abdel- Rahman, 2004, 301)

Altruistic attitudes refer to caring or compassion directed toward others, occurring for the well-being of them, and it leads to strong human

correlation (Kahana, et al, 2011). Altruistic behaviors define by putting the needs of others before one's own needs. (Takahiro & Takashi, 2016) The altruistic personality is considered a positive personality. Therefore, altruism can be an effective way to improve life satisfaction in adolescents. This was proven when applied to a sample of (428) adolescents, and scales of emotion, altruism and life satisfaction were used, and the most important main results were: Adolescents with higher levels of altruism have more positive and less negative emotions and higher life satisfaction. Emotions mediated the relationship between altruistic personality traits and life satisfaction. Predicting stability of life satisfaction through positive emotions, and that helping others will benefit you as well. These results have great practical and theoretical importance for improving the quality of life of adolescents, enriching their personalities, and enhancing their positive psychological experience, "one for all and all for one" (Lu, Jiang, et al, 2020).

Altruistic behaviors contribute to achieve subjective well-being, such as life evaluating and life satisfaction, and mental health. Those who are altruistic are happier and healthier (Lawton, et al, 2002), (George, 2010), (Schwartz, et al , 2009), (Post, 2007) .

Although many studies indicated the impact of altruistic behavior on the giver, some studies have also confirmed the importance of altruism in the recipient, as (Takahiro and Takashi) presented a study that finds out the different effects of altruistic behaviors on the subjective well-being of the recipient. These tools were used: a survey using self-report on subjective well-being and daily altruism towards family, friends, and strangers. And the socio-economic self-status was measured as an intermediate variable.

The results indicated that altruism towards strangers was positive, but those that were towards family members didn't achieve the same result, and these results indicate a lifestyle based on the direct and indirect purposes of mutual relations and this increases the prosperity. (Takahiro & Takashi, 2016)

Altruistic attitudes are an important component that doesn't depend on personal, financial, or social resources that may decline in old age (Kahana, et al, 2003). With the lack of social roles at the advanced years, opportunities to participate in social activities that support society provide both life satisfaction and subjective well-being (Morrow, 2010)

Furthermore, Erikson (1968) emphasized that attitudes such as empathy and good intentions toward others is an expression of upbringing that enhances meaning and subjective well-being in late life (Kahana, et al,2013).

The most important stage in which altruistic behavior is widespread is old age. (Schwartz, et al, 2009) confirmed that there aren't many studies which investigate altruism among adolescence, and that's because adolescents aren't cognitively mature enough like adults, and they have different ways to adapt and they actually benefit from receiving support.

Third: Social responsibility:

Responsibility means that an individual knows his actions, his ability to bear the consequences of such acts, the ability to commit himself first, and the ability to fulfil this obligation through his own efforts and free will. The responsibility is based on freedom and no insane person can afford it, and

falls for any individual hasn't a will (Al-Samari & Al-Jewahiri, 2018). Social responsibility expresses an individual's awareness of his social role in his environment, the ability to bear the consequences this role, and his ability to influence those around him (Al-Shafi'i, , 2019, 3).

Social responsibility consists of three elements: caring, understanding and participation (Al-Sakarna, 2018).it is a set of behaviors which indicating an individual's interest in his society and his feeling of happiness and satisfaction because of this interest. The matter that motivates him to participate in the issues of this society, and this participation indicates an understanding of these problems, and he is motivated to do this as a result of his values, customs, methods of social care, and his personal characteristics. (Abdel Razek, 2018) . Social responsibility is a vital requirement to prepare youth to bear their roles and do them perfectly, and to participate in building society. The value of the individual in his society is measured by the extent to which he assumes responsibility towards himself and others, so that the responsible person has a great deal of mental health (Sharit, 2003, 96) .

A sense of responsibility is one of the most important features of a normal personality, as a normal person feels responsible for others. He always tends to help others and provide a helping hand to them, and this leads to the advancement of society (Najati, 2002, 291).

In case of incompatibility in the ethics of social responsibility is called moral impairment of social responsibility, it's most important aspects in individual are: complacency, indifference, and isolation. As for the group, it

is represented by doupt, dissociation, and escape from responsibility (Qasim, 2008, 34).

Moral decline is related with escaping from responsibility and not understanding it correctly. This is because each individual has his own role that he must carry out his duties and obligates himself to perform. These roles lead the movement society towards progress. The greater the responsibility of the individual, the greater the burdens, and in return the feeling of happiness increases (Al-Shafi', 2019, 2).

Social responsibility is developed by establishing the social moral aspect in individuals. And it is part of the general education of personality, because the development of social responsibility is a social need as much as it is an individual need, because society, with its various institutions and devices, needs the socially responsible individual (Akpan & archibong, 2012).

Fourth: Wisdom:

Wisdom is one of the forms of ideal human behavior, it includes insight, knowledge of oneself and the world, and making right judgments in difficult life issues (Baltes & Stauddinger, 2000, 36). While Webster believes that it includes experience, emotional regulation, a sense of humor, openness, meditation, and thinking. (Webester, 2003, 10)

Wisdom thinking is the highest level of human development, it is essential in understanding the complex problems of life, and in finding innovative and effective solutions. It is a general mental ability that grows through practice, and contributes to help individual to behave according to conscience, positively. (Moral,, 2002)

The wise person is characterized by knowledge and a deep understanding of people's conditions and lives. And how to act within their ambiguity and complexity. (Sternberg, 1998)

(Ayoub, Ibrahim, 2013) concluded in his study to determine the levels of development of the dimensions of wise thinking among university students. This development level is medium. Moreover, all wise thinking's dimensions except self-management have developed by age, and that the cultural environment has varying effects on developing wisdom.

Fifth Tolerance:

Tolerance is an intellectual and practical attitude based on acceptance of intellectual and practical attitudes issued by others, whether they agree or disagree to their positions (Abdul-Wahab, 2005, 67)**.** It is accepting others, respecting their beliefs, and knowing their rights, despite the diversity of intellectual, political, religious, customary, social, and other differences (Al-Najjar & Abu Ghali, 2017, 432).

There are two types of tolerance, the first is cognitive tolerance, and the second is emotional tolerance. Cognitive tolerance occurs when an individual decides to tolerate, reflected in decreasing negative behaviors or

increasing positive behaviors towards the abuser. Emotional tolerance refers to decrease negative emotions by replacing them with positive emotions. The final step in emotional tolerance is to reach a neutral relationship with the abuser. (Pargament & Ser, 2015).

Tolerance constitutes the minimum quality of human relations, by avoiding violence, forcing, and coercion. Without tolerance, social and global peace will not be achieved (Al-Razi, 2000, 312).In Adolescence stage many psychological and emotional changes occur. In this stage self-centering appears especially in thoughts. Therefore, tolerance isn't an easy thing for adolescents when their thoughts and feelings conflict with others. Ammar emphasized that youth couldn't accept tolerance easily. Youth is a vital stage filled with many changes and contradictions .as well as there are many political, economic, social, and intellectual changes, all this lead to violence, aggression, and social chaos. (Ammar, 2018, 4-5)

The relationship between Moral alertness and Positive social behaviors from previous studies:

The study of (Muhammad, 2019) to examined the correlation between moral thinking, the big five personality traits and the social responsibility among university students. It also aimed to investigate the level of moral thinking, the five dominant major personality traits, and the level of social responsibility according to variables of gender, academic level, and academic specialization. The sample of study consisted of (767) students and the study tools are moral thinking scale, social responsibility scale and a big five personality factors. The results showed that the level of moral thinking came

to a moderate degree, the level of social responsibility came at a high level, and there were significant differences in the level of moral thinking in favor of females.

(Toubrinat, 2018) study aims to know the moral education and its role in developing the social responsibility of the individual and society, and the problems resulting from its absence in the educational and societal environment. The study discussed and analyzed the subject of moral education and social responsibility, as both of them has an effective and important role to play in the success of the educational process and building the character of both the individual and society. By emphasizing the importance of investing in the individual by developing him intellectually and establishing values in him as a means of confronting cultural invasion and modern technology in a sophisticated, practical and scientific manner without isolation from the world.

(Denembri, 2015) emphasized the role of moral responsibility in human resources management, and in that field became necessary for various institutions to bear their moral and humanitarian responsibilities towards their employees, towards society and the environment in which they arise. Therefore, it is no longer the responsibility of management to focus on economic and legal concerns. Rather, it became necessary for it to face the challenges through development process and to bear moral responsibilities as an important and modern strategic requirement in managing human resources and achieving the goals of institutions.

The study of (Inge, et al., 2014) aimed to study the relationship between moral factors and positive social behavior as well as anti-social behaviors. The study sample consisted of (670) Students aged between (12) and (20) years, the results of the study found that positive relationships between teacher and student reduce negative social behaviors in and out of school, and that teacher is one of the most important social factors of positive adolescent behavior in general.

The study of (Carlo & Samper, 2010) aimed to learn about the correlative relationship between empathy, positive moral thinking, positive social behaviors, and aggression in a sample of (489) adolescents, and the average age of (12). The results concluded that social perception and emotions exist and that positive social behaviors are predictable.

As well as, the study of (Abdel Qader, 2009) studied moral thinking and its relationship to social responsibility. This study aimed to reveal the level of both moral thinking and social responsibility among university students. The study sample consisted of (600) male and female students and the tools of this study were moral thinking scale for adults and a questionnaire of social responsibility. The, the study used descriptive correlational approach. The results showed that moral thinking level among the students of the Islamic University of Gaza falls in the fourth stage of Kohlberg's six stages of moral thinking, which corresponds to the stage of strict commitment to the law and social order. This stage indicates an average level of moral thinking and they have a high level of social responsibility.

The correlation between moral alertness and positive social behaviors was illustrated by the previous presentation. The individual's awareness of the moral value and highlighting it, especially if it is lacking as a result of being away from religion, the spread of chaos, the weak role of the family in the upbringing process or basically, they don't know those values. With the availability of a strong motivation for an individual to be better than he is and not to submit to his whims, But rather to behave as requires in the moral situation ,and his knowledge of the ways of moral thinking.

The influential factors associated with it, such as contradictions in moral behavior or the struggle with social pressures, as well as the change in the concept of social value from time to time, all of this would push him to moral behavior that would make him carry out moral action. Positive social behaviors are moral behavior, they are stemming from good souls, that don't wait reward from anyone but they seek to satisfy god and to achieve subjective well-being, Such as help behavior, altruism, and a sense of social responsibility, as the individual's feeling of responsibility is the essence of moral behavior.

Research Problem:

The research problem appears by answering these questions

- What is the level of moral alertness among Zagazig University students?
- What is the level of positive social behaviors among Zagazig University students?

- Is there a statistically significant correlation between the degrees of moral alertness and the degrees of positive social behaviors (dimensions and total degree) among students at Zagazig University?
- Can the total degrees of positive social behaviors be predicted from the degrees of the dimensions of the moral alertness scale among students at Zagazig University?

Methodology:

The researchers used descriptive method in the study. The research sample included (385) male and female students from Zagazig University, and the sample was randomly selected. the sample included all the divisions from the first to fourth year of the students of the Faculty of Education , and it divided into: (285) female students, and (100) male students

Research tools:

The current research has depended on a moral alertness scale prepared by (Al Khafaji, 2021) and it used by the two researchers due to its modernity and suited to the objectives and requirements of the research. It was built according to the theory of (Rest, 1986) with its clear and comprehensive areas to describe moral alertness and interpret it accurately. The scale has high validity and reliability, as validity was calculated through face validity and construct validity indicators. Reliability was calculated using the retest method and alpha Cronbach. The reliability coefficient reached (80) and this is a good correlation coefficient that can be relied upon.

The scale included four dimensions, first dimension: Moral awareness: which is the feeling of how our actions affect others, and knowledge of the different methods of behavior, and how they affect others.

The second dimension: Moral reasoning: This means the amount of integration between personal values and professional values, which in turn contributes to form a moral identity that in turn leads to strengthening moral behavior.

The third dimension: Moral motivation: It represents the ability of individuals to make logical decisions about moral problems.

The fourth dimension: Moral behavior: represented by the behavior of individuals and their possession of the necessary skills to accomplish tasks in different life situations.

Moral alertness scale consists of (45) phrases. Grades are estimated at a triple estimate ranging from often, sometimes, rarely, and all paragraphs are corrected in a positive direction, except paragraphs (22, 31, 35, 43.44), which are negative and corrected in the opposite direction. The second tool is a measure of positive social behaviors (prepared by the researchers). In its final form, the scale consists of (40) statment. Grades are evaluated according to a three-point rating (often, sometimes, rarely) and consists of five dimensions as follows:

-The first dimension: helping behavior

-The second dimension: altruistic behavior

-The third dimension: social responsibility

-The fourth dimension: wisdom

- The fifth dimension: tolerance

The scale was applied to the survey sample, consisting of (30) male and female students from the Faculty of Education, Zagazig University, in order to verify the psychometric efficiency of the scale, and the psychometric properties were calculated as follows:

Reliability was calculated using the split-half method and Cronbach's alpha.The validity of the scale (the validity of the phrase) was calculated by calculating the correlation coefficients between the scores of the items and the scores of the dimensions to which they belong (omitting the degree of the phrase).

The measure of positive social behaviors has appropriate psychometric properties (reliability and validity), and the items were deleted: numbers (23) in the third dimension (social responsibility), (14) in the fourth dimension (wisdom), (34) in the fifth dimension (tolerance), because they are not stable.

The final form of the scale became composed of (40) items instead of (43) items, distributed along the dimensions as follows:

-The first dimension (helping behavior) measured by (8) items.

-The second dimension (altruistic behavior) measured by (6) items.

-The third dimension (social responsibility) measured by (9) items.

-The fourth dimension (wisdom) measured by (9) items.

- The fifth dimension (tolerance) measured by (8) items.

Data analysis:

The statistical analysis of the data was done through the Statistical Package for Social Sciences (IBMSPSS statistics for Windows, V22). The researchers calculated the arithmetic averages of the sample responses (from Zagazig University students) were calculated, and the weighted averages, Pearson correlation coefficient, and multiple regression analysis method were calculated.

Results :

The Frist question's Result:

The first hypothesis of the research states that: "There is a low level of moral alertness among university students".

To verify the validity of this hypothesis, the arithmetic averages of the sample's responses were calculated on the scale: moral alertness (dimensions, the scale as a whole), and the weighted averages were calculated, such as the response averages for one item, where: the weighted average = (the arithmetic average) divided by the number of items, and tables (1,2).) explain these results.

Table (1) Scoring limits for response levels on

Each item of the moral alertness scale among students at Zagazig University.

Level	Score Limits
(1) Weak level	From (1) one degree to less than (1.67) degrees
(2) medium level	From (1,67) degrees to less than (2,34) degrees
(3) High level	From (2,34) degrees to (3) degrees

It is clear from Table (1) that the weak level extends from (1) degree to less than (1.67) degree , the medium level extends from (1,67) degree to less than (2,34) degree , the high level extends from (2,34) degree to (3) degrees and was calculated according to the following steps:

Given that the degrees of each item of the moral vigilance scale extend from one degree to three degrees, thus the range = (3) - (1) = (2) degrees, and to divide the response on each item into: three Levels (weak, medium, high), and it is: length of the category = (range) ÷ (number of categories) = (2) ÷ (3) = (0,67) degrees.

Table (2) Levels of sample responses of (Zagazig University students) on the moral alertness scale (n=385 male and female students)

Ethical alertness	Arithmetic mean	The number of items	Weighted Average	Response Level	Order
(1)A werness	30,48	12	2,540	**High**	**Second**

(2)Reasoning	25,11	12	2,039	**Medium**	**Fourth**
(3)Motivation	29,02	10	2,902	**High**	**First**
(4)Behavior	26,94	11	2,449	**High**	**Third**
Ethical Vigilance (as a whole	111,55	45	2,478	**High**	**.....**

It is clear from Table (2) that:

- The level of the sample's responses on the dimensions: awareness, motivation, behavior, and moral alertness (as a whole) is a high level.
- The level of the sample's responses on the second dimension of the scale: moral alertness (reasoning) is medium level.
- The order of the dimensions of moral alertness in terms of the weighted averages of the responses was as follows: First: motivation, followed by awareness, then behavior and finally thinking.

The second question's result:

The second hypothesis of the research states that there is a low level of positive social behaviors among university students.

To verify the validity of this hypothesis, the arithmetic averages of the sample's responses were calculated on the scale: positive social behaviors (dimensions, scale's total degree), and the weighted averages were calculated, such as the response averages for one item, where: the weighted mean = (arithmetic average) divided by the number of items, and tables (3' 4) illustrate these results.

Table (3) Scoring limits for response levels on each item of

The positive social behaviors scale among students at Zagazig University.

Level	Score Limits
(1) Weak level	From (1) one degree to less than (1.67) degrees
(2) medium level	From (1,67) degrees to less than (2,34) degrees
(3) High level	From (2,34) degrees to (3) degrees

It is clear from Table (3): The weak level extends from (1) degree to less than (1.67) degrees, the medium level extends from (1.67) degrees to less than (2.34) degrees and the high level extends from (2.34) degrees to (3) degrees and it was calculated as follows:

the degree of each item of the Positive Social Behaviors Scale extend from : (1) to (3) degrees , and thus the range = (3) – (1) = (2) degree and to divide the response to each item into : three levels (weak , medium, high) , and be The length of the category = (range) ÷ (Number of categories) = (2)÷(3) = (67,0) degree .

Table (4) Levels of sample responses of zagazig university students

on the positive social behaviors scale (n = 385 male and female students).

Positive Social behavior	Arithmetic mean	The number of items	Weighted Average	Response Level	Order
(1) Help Behavior	18,93	8	2,366	**High**	**Fourth**
(2) Altruistic Behavior	13,53	6	2,255	**Medium**	**Fifth**
(3)Social responsibility	23. 27	9	2,586	**High**	**First**
(4) Wisdom	23,16	9	2,573	**High**	**Second**
(5)Tolerance	20,08	8	2,510	**High**	**Third**
Positive social behaviors(total degree)	98,97	40	2,474	**High**	**.....**

Table (4) shows:

- The level of the sample's responses on the dimensions: helping behavior, social responsibility, wisdom, tolerance, and positive social behaviors (total degree) is high.
- The level of the sample's responses on the second dimension of the scale (altruistic behavior) is medium.
- The arrangement of the dimensions of the positive social behavior scale according to weighted averages of the responses is: First the dimension

of social responsibility, followed by wisdom, then tolerance, helping behavior, and finally altruistic behavior.

The Third question's result:

The third hypothesis states that there is a statistically significant correlation between the degrees of moral alertness and the degrees of positive social behaviors (dimensions and total degree) among Zagazig University students.

To verify the validity of this hypothesis, correlation coefficients were calculated between the sample's scores on the moral alertness scale, and their scores on the positive social behaviors scale (dimensions and total degree) using the Pearson correlation coefficient.

Table (5) shows these results:

Table (5) Correlation coefficients between moral alertness scores and positive social behavior scores (dimensions and total degree) among Zagazig University students (n=385 male and female students).

Positive Social behaviors	Correlation coefficients with moral alertness degrees				
	(1) awerness	(2) reasoning	(3) motivation	(4) behavior	Moral alertness(as a whole)
(1) Help Behavior	**,969	**,654	**,740	**,362	**,842

(2) Altruistic Behavior	**,607	**,836	**,618	**,337	**,652
)3)Social responsibility	**,754	**,580	**,881	**,293	**,804
(4) Wisdom	**,565	**,328	**,583	**,412	**,622
(5) Tolerance	**,512	**,432	**,369	**,275	**,409
Positive social behaviors (as a whole)	**,851	**,639	**,809	**,418	**,837

**. Correlation is significant at the 0.01 level *. Correlation is significant at the 0.05 level

Table (5) shows:

There are statistically significant positive correlations (at the 0.01 level) between the sample's scores (of Zagazig University students) on the moral alertness scale (dimensions and scores of the scale as a whole), and their scores on the positive social behaviors scale (dimensions and scores of the scale as a whole)

The fourth question's results:

The fourth research hypothesis states that some dimensions of moral alertness are built through the positive social behaviors among university students: To verify the validity of this hypothesis, the regression analysis method was used. Tables (6, 7, 8) show these results:

Table (6) Results of the correlation coefficient analysis of the relationship between the total scores of positive social behaviors and dimensions' degree of the moral alertness scale among Zagazig University students (n= 385 students)

R Multiple link	The coefficient of determination	Corrected coefficient of determination	Standard error of prediction
,905	,819	,817	6,689

Table (7) Results of multiple regression analysis of variance when predicting total scores for positive social behaviors from scores on the dimensions of the moral alertness scale among students at Zagazig University (n=385 students)

Source of variance	Sum of squares	Degrees of freedom (df)	Mean squares	(F) value	Level of significance
Regression (Predicted)	75888,215	4	18972,054	424,002	0,01
Residuals (Prediction Error)	16779,456	375	44,745		

Table (8): Multiple regression coefficients when predicting total scores for positive social behaviors. The From the dimensions of moral alertness scale among students at Zagazig University (n=385 male and female students).

Independent Variables (Dimensions of moral alertness Scale)	Non-standard coefficients		Non-standard coefficients	value (C)	Level of significance
	B-factor (B)	Standard error of the B coefficient	Beta parameter Beta		
Constant	71,166-	5,401	,489	13,176	0,01
(1) awerness	2,429	,178	,100	13,617	0,01
(2) reasoning	,878	,257	,400	3,42	0,01
(3) motivation	2,371	,189	,051	1	0,01
(4) Behavior	,210	,098		12,5	0,05
				6	
				2,15	

the previous tables prove that:

(1) Correlation coefficient = 0.905, which indicates the existence of a strong correlation between the independent variables or their

predictors (dimensions of the moral vigilance scale), and the dependent or predicted variable (total score.

(2) The value of the coefficient of determination = 0.819, which indicates that the independent variables (dimensions of the moral alertness scale) explain 81.9% of the variance in degrees of the dependent variable (the total degrees of positive social behaviors).

(3) The result of the multiple regression analysis of variance, the (F) value is statistically significant, and this means the possibility of predicting the dependent variable (total degrees of positive social behaviors) from the degrees of the independent variables (moral alertness scale's dimensions)

(4) The values of (T) are statistically significant at level (0.01 or 0.05) for both: the constant and all dimensions of moral alertness.

Consequently, it is easy to form the equation of Predicting as follows:

Total degree of positive social behaviors =Awareness (2,429) + reasoning (,878) + motivation (2,371)+ behavior (0,210) – (71,166)

Discussion:

The current research deals with a relatively recent variable, which is the moral alertness, and its relationship to positive social behaviors among university students (helping behavior, altruistic behavior, social responsibility, wisdom, tolerance). The current research seeks to know the nature of this relationship, there aren't sufficient studies available, and most of the studies investigate the relation between some dimensions of the two variables. With reference to table (1), (2), the level of sample responses to

dimensions: awareness, motivation, behavior, moral alertness (as whole) is high, and this can be explained as follows:

Man cannot live in a society without values that govern his behavior at the individual and social levels, but rather govern his behavior towards all beings (Zaqzouq, 2003 , 123) . Therefore, the university student must have a degree of values and moral alertness so that he can deal with the surrounding community of students he deals with and professors he learns from, values are learned, that is, they are not innate but man acquires them through his interaction with others. Values guide and balance behavior, they are subjective and related to man's tendencies, desires, and feelings (Sharit, 2008, 45).

In addition, faculty of Education's superior goal is to create a generation that possesses morals before knowledge, it has sought to do through seminars, scientific courses, and student activities to increase moral awareness and all of this will raise the level of moral alertness in general.

As for the level of reasoning, it was medium. It was the last dimension in the arrangement of the dimensions of moral alertness in terms of weighted averages. This may be due to the nature of time which we live, it is characterized by variable speed in all matters, which affects the students and they engage in moral behavior without thinking.

A study (Muhammad, 2019) noted that there is a close correlation between moral reasoning and personality traits. Moral reasoning raises the degree of harmony between principles and values, which make the individual, feel satisfied and make good decisions. People with high moral reasoning are

healthier and more successful and able to establish strong social relationships. Reasoning as a component of moral alertness depends on the integration between personal values and professional values, which in turn contributes to the crystallization of a moral identity that leads to enhancing moral behavior (Rest, 1986). Unfortunately, this is what our students are missing now, in the age of technology and continuous rapid change.

Table (4), shows that the level of students' responses on the dimensions:

Helping behavior, social responsibility, wisdom, tolerance, and positive social behaviors (as a whole) is high. This can be explained by the fact that when a university student help his colleagues, whether financially in some emergency situations or morally, this makes him feel somewhat external reward, approval, and social acceptance from his colleagues, and this raises his self-esteem because he acted in accordance with social standards. Not only that, but it also makes him feel of subjective happiness.

As for social responsibility, it was high among university students, and this indicates the innate social sense in their personality. He is the teacher of value to his students, and he is aware of his social role in his society, which is represented by his concern for others, his understanding of their problems, and helping them in solving these problems, as well as their participation in various social situations.

The university student who has a sense of social responsibility and generosity represented by offering a helping hand to his colleagues and friends, he could develop his thought and work and accepts the intellectual and practical situations issued by others, whether they are suitable or contrary to his

opinion. Consequently, his acceptance of others increases and his knows the rights of others despite differences. Thus His tolerance level rises.

This result differs from (Ammar, 2018)who pointed out that youth couldn't accept tolerance easily. Youth is a vital stage filled with many changes and contradictions. With regard to wise behavior, it is the highest level of human development, and comes from the practice that contributes to the building of an individual's personality. A student with positive behaviors such as help, a sense of social responsibility and tolerance develops the aspect of actual practice as satisfied by his conscience. So the aspect of wisdom rises, this agree with the study of (Ayub, Osama, 2013) where he pointed out that the levels of development of wisdom thinking dimensions of university students are average, that they develop by age, that the cultural environment surrounding them has varying effects on the evolution of wisdom

As for altruistic behavior, it was medium, and this can be explained by the fact that altruism includes donating others despite severe need and represents self-transcendence, and this requires a high sacrifice for the sake of others. Since university students are already in the adolescence stage, of course this dimension will not be high enough, (Schwartz, etal, 2009) pointed out that adolescence is not researched much in the field of altruism and health, and this may be because adolescents are not mature enough like adults, and have different ways of adapting.

By referring to Table (5), proves that there are positive, statistically significant correlations at level (o,o1) between the degrees of the sample of Zagazig University students on the moral alertness scale (dimensions, scale

degrees as a whole), and their degrees on the positive social behaviors scale (dimensions, scale degrees as a whole) .

This can be explained by the fact that moral alertness, which consists of the following dimensions (moral awareness, moral thinking, moral motivation, and moral behavior. The presence of these elements within the university student, that is, to feel how his actions affect others and it shaped by integrating personal and professional values. Which is to do this in his teaching work, dealing with his co-workers and acting ethically, stemming from a moral motivation to perform every moral behavior, this would make him turn to positive social behaviors stemming from his sense of moral commitment.

(Saafan, 2011, 161) pointed out that value consists of two sources: moral obligation, moral commitment. Moral obligation means external commands and prohibitions that oblige a person to do or not do, and the values that are acquired through moral obligation are variable and accept increases and decreases in their degree of intensity.

The sources of moral obligation are religious commands and prohibitions derived from the divine books, customs, and traditions, in addition to the laws. Moral commitment is the authority of the internal conscience, where a person sets his own law stemming from his own standards. However, if a person is able to make his actions consistent with moral obligation and moral commitment, then he lives a realistic life, and when a university student follows that approach, he becomes a socially

responsible, cooperative person who is able to perform his social roles and provide assistance to others without expecting anything in return.

There are many studies that support this, as the results of the study (Abdel Qader, 2009) indicated that there is a correlation between the level of moral reasoning and the level of social responsibility among university students. And the results of the study (Jahida, 2018) indicated that moral education has a major role in The development of social responsibility, as well as the study (Inge, et al, 2014) indicated that there is a correlation between moral factors and positive social behaviors.

According to Tables (6), (7), and (8), it is clear to us that the dependent variable (total degrees of positive social behaviors) can be predicted from the scores of the independent variables (dimensions of the moral alertness scale). This can be explained by the availability of values in the individual with a kind of balance between obligation and moral commitment and the individual's awareness of the value of the impact of his actions on others and right moral thinking with the availability of motivation. This would make the individual behave morally. Every positive social behavior is stemming from high morals and a healthy soul, so the prediction equation is proved.

Recommendations:

1- Holding awareness seminars to raise ethical awareness.

2- Clarifying methods of moral thinking for adolescents

3- Develop counseling programs to raise moral alertness among children and adolescents.

4- Explaining the importance of moral behavior in society.

5- Focusing on positive social behaviors and highlighting them in schools and universities

Suggested research:

1- The effectiveness of a behavioral counseling program to raise moral alertness among adolescents.
2- Moral awareness and its relationship to social responsibility and altruistic behavior.

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اليقظة الأخلاقية وعلاقتها بالسلوكيات الاجتماعية الإيجابية لدي طلاب الجامعة

إعـــــــــتداد

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مستخلص البحث:

يهدف البحث الحالي إلي دراسة العلاقة الارتباطية بين اليقظة الأخلاقية والسلوكيات الاجتماعية الإيجابية لدي طلاب الجامعة، ومعرفة مستوي اليقظة الأخلاقية والسلوكيات الاجتماعية الإيجابية لديهم، وكذلك إمكانية التنبؤ بالسلوكيات الاجتماعية الإيجابية من خلال بعض أبعاد اليقظة الأخلاقية ، وتكونت عينة البحث من (٣٨٥) طالبًا وطالبة، وتمثلت أدوات البحث في مقياس اليقظة الأخلاقية إعداد(الخفاجي، ٢٠٢١)، ومقياس السلوكيات الاجتماعية الإيجابية(إعداد الباحثتان).

وأما عن نتائج البحث فكانت كالآتي:

- مستوي استجابات العينة علي أبعاد : الوعي، والدافع، والسلوك، واليقظة الأخلاقية(ككل) مستوي مرتفع.
- مستوي استجابات العينة علي أبعاد : سلوك المساعدة، المسئولية الاجتماعية، والحكمة، والتسامح، والسلوكيات الاجتماعية ككل مستوي مرتفع، باستثناء السلوك الإيثاري كان متوسط.
- توجد علاقات اجتماعية موجبة دالة إحصائيًا (عند مستوي ٠.٠١) بين درجات العينة علي مقياس اليقظة الأخلاقية، ودرجاتهم علي مقياس السلوكيات الاجتماعية الإيجابية.
- يمكن التنبؤ بالدرجات الكلية للسلوكيات الاجتماعية الإيجابية من درجات أبعاد مقياس اليقظة الأخلاقية لدي طلاب الجامعة.

الكلمات المفتاحية: اليقظة الأخلاقية , السلوكيات الاجتماعية الإيجابية .