

# Character Qualities and the Profound and Moral Knowledge of Early Adulthood in Poland: Reports on Research

Monika Dacka\*

Department of Social Sciences, Institute of Psychology, Catholic University of Lublin, Lublin, Poland

## Introduction

Studies are increasingly asking about spiritual and moral intelligence as research questions. The purpose of this study was to look into the connection between moral and spiritual intelligence. It was additionally planned to connect otherworldly and moral knowledge with character attributes among individuals in early adulthood (matured 18 to 35) in Poland. Additionally, it was planned to investigate the relationship between spiritual and moral intelligence and age in order to gain a deeper comprehension of the group. The idea of spiritual intelligence as consisting of four dimensions provides the theoretical framework for our investigation: personal meaning-making, transcendental awareness, critical existential thinking, and conscious state expansion. The concept of moral intelligence, which includes the four main dimensions of integrity, responsibility, compassion, and forgiveness as well as subcategories (competencies) such as honesty, courage, confidentiality, commitment, personal responsibility, accountability for decisions, self-control, helping others, caring for others (compassion), understanding others' feelings (altruism), and understanding their emotional needs (faith, belief), served as the basis for the measurements. Using the Spiritual Intelligence Self-Report Inventory, the Moral Intelligence Scale, and the Ten-Item Personality Inventory, 160 Polish adults between the ages of 18 and 35 were surveyed. The findings of this study are discussed in the article.

## Description

Spiritual and moral intelligence are gaining popularity right now. Morality and spirituality are sometimes viewed as inherent aspects of human nature. However, it is occasionally regarded as a distinct concept that does not fall under the categories of social or moral development. Meaning, openness, and human growth can all come from spirituality (Socha, 2000). It can provide hope, value, and comfort as well as help explain various events. Profound quality is some of the time characterized as an arrangement of rules and values for human way of behaving that is by and large acknowledged by society or by a particular gathering (Asif et al. 2020). According to et al., spirituality helps morality realize important values like freedom of justice. (2022). According to ongoing research into the relationship between spirituality and morality demonstrates that spiritual individuals perform better in teams. Additionally, they are more open, kind, and understanding of others' problems and needs (Cash and Gray, According to McGhee and Grant (2008), spiritual principles and values aid in gaining a deeper comprehension of moral issues, recognizing their depth, and making sound decisions. Personality is shaped by spirituality, which is also where the meaning of human existence is concentrated and

\*Address for Correspondence: Monika Dacka, Department of Social Sciences, Institute of Psychology, Catholic University of Lublin, Lublin, Poland, E-mail: monikadacka55@gmail.com

Copyright: © 2023 Dacka M. This is an open-access article distributed under the terms of the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original author and source are credited.

Received: 01 March, 2023, Manuscript No. jbhe-23-96198; Editor Assigned: 03 March, 2023, PreQC No. P-96198; Reviewed: 15 March, 2023, QC No. Q-96198; Revised: 20 March, 2023, Manuscript No. R-96198; Published: 27 March, 2023, DOI: 10.37421/2380-5439.2023.11.100068

where morality is developed. Numerous nations' researchers are now focusing on the issue of moral, spiritual, and personal human functioning (Rozuel, 2011; 2014, Strohming and Nichols).

oxygen to an electron or other molecules from oxygen Low concentrations of perform physiological functions whereas high concentrations of intra- and extracellular may result in persistent cell damage, necrosis, and apoptosis as a consequence of lipid peroxidation, protein changes, DNA damage, and altered membrane ion channel activity. By maintaining a balance between the production of free radicals and the antioxidant capacity, the body's defence mechanisms manage the oxidative stress that arises during pregnancy, sustaining the pregnancy's progress and the development of the foetus. The mother's arterial circulation filling the placenta's interstitial spaces causes physiological conditions such as hypoxia and oxidative stress during the first trimester of pregnancy. ROS and peroxides are formed as a result of the elevated oxygen pressure this condition causes. Given the second ROS are formed during the second trimester because of the baby's quick metabolism and high consumption of oxygen and fatty acids. At this point, the low flow, high blood resistance system transforms into a high flow, low resistance system. The third trimester also shows an increase in the production of hydrogen peroxide, the release of free fatty acids, insulin resistance, and fat catabolism [1,2].

Moreover, greater levels of triglycerides, total cholesterol, cholesterol, and oxidative stress markers are associated with higher levels of lipid peroxidation. At the conclusion of pregnancy, nitric oxide synthase activity in the uterus decreases. The contraction of the uterine muscle during labour reduces the flow of blood to the placenta. The uterine muscle is initially stimulated, and the production of oxytocin and prostaglandins is increased. During this time, placental artery diameter increases while vascular resistance decreases. This promotes blood flow, protects the foetus from hypoxia, and avoids reduced uteroplacental blood flow following birth [3].

It is well known that the formation of reactive oxygen species increases during pregnancy and delivery, which might result in an imbalance between pro- and antioxidants. The parameter describing the activity of the non-specific pool of antioxidants is the total antioxidant status, which evaluates the ability to protect against damage from reactive oxygen species and their derivatives. Studies have shown that TAS levels in the first trimester of pregnancy are much lower in pregnant women than in non-pregnant women. The dynamic of changes throughout pregnancy was also shown to occur in the second and third trimesters; the total antioxidant capacity of plasma increases, reaching levels equivalent to those reported in non-pregnant women in the final week of pregnancy. This condition is increased to eight weeks following delivery after childbirth. The average total antioxidant in maternal blood the mean total antioxidant status values in maternal blood were significantly lower than those in umbilical cord blood, suggesting that the antioxidant reserve may have been exhausted due to the system's decreased efficiency and increased production of reactive oxygen species. The increase in foetal antioxidant reserves at full-term delivery may be the cause of the observed differences between maternal and child levels. Other researchers that looked at that negatively correlated with made a fascinating discovery. Umbilical cord blood showed a about 20% lower concentration than maternal blood [4].

Spiritual intelligence is sometimes viewed as the capacity to comprehend life's mysteries and significance. Gardner argues that "if we humans can relate to the world of nature, we can also relate to the supernatural world - to the cosmos that extends beyond what we can perceive directly, to the mystery

of our own existence, and to life-and-death experiences that transcend what we routinely encounter" (Gardner 1999, p. 54). In other words, "if we humans can relate to the world of nature, we can also relate to the supernatural world." The combination of intelligence and spirituality led to the term "spiritual intelligence" Due to the existing theoretical limitations and the absence of coherent definitions of the problem, this construct is contentious in psychology. According to Sadiku and Musa 202, spiritual intelligence involves a high level of individual and social awareness and is sometimes referred to as a third type of intelligence (Zohar and Marshall, 2000), a mental capacity (King, 2008), the capacity to discern, search for meaning, and solve problems (Nasel, 2004), a set of adaptive mental capacities (King, DeCicco, 2009), or the ability to ask existential questions [5].

## Conclusion

Young adults exhibit greater awareness, emotional stability, and, to a lesser extent, agreeableness during early adulthood, which lasts from approximately 18 to 35 years of age they also shape their own selves, discover their place in the world, and enter into various life roles and developmental tasks. These three qualities portray people showing more noteworthy social development ). Changes in character structure add to additional positive connections, proficient achievement and better wellbeing working The conventional level (referring to social conventions) controls moral development in early adulthood. At this point in their lives, people progress toward the post-conventional level. While endeavouring to take care of moral issues, youthful grown-ups appeal to the insight information they have. This article aims to investigate the connection between spiritual and moral intelligence as well as to test the hypothesis that the respondents' ages are related to their spiritual and moral intelligence. It additionally appears to mean quite a bit to test the prescient job of character qualities regarding otherworldly and moral knowledge.

## References

1. Nguyen, Son, Mila Pak, Daniel Paoli and Donna F. Neff. "Emergence delirium with post-traumatic stress disorder among military veterans." *Cureus* 8 (2016).
2. Morena, Maria, Andrea Berardi, Andrea Peloso and Daniela Valeri, et al. "Effects of ketamine, dexmedetomidine and propofol anesthesia on emotional memory consolidation in rats: consequences for the development of post-traumatic stress disorder." *Behav Brain Res* 329 (2017): 215-220.
3. Leslie, Kate, Matthew TV Chan, Paul S. Myles and Andrew Forbes, et al. "Posttraumatic stress disorder in aware patients from the B-aware trial." *Anesth Analg* 110 (2010): 823-828.
4. Mashour, George A. "Posttraumatic stress disorder after intraoperative awareness and high-risk surgery." *Anesth Analg* 110 (2010): 668-670.
5. Spittellie, Pete H., Megan A. Holmes and Karen B. Domino. "Awareness during anesthesia." *Anesthesiol Clin North Am* 20 (2002): 555-570.

**How to cite this article:** Dacka, Monika. "Character Qualities and the Profound and Moral Knowledge of Early Adulthood in Poland: Reports on Research." *J Health Edu Res Dev* 11 (2023): 100068.