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CiCe
Institute for Policy Studies in Education
London Metropolitan University
166 – 220 Holloway Road
London N7 8DB
UK

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Citizenship and the System of Values

Skaidrīte Erliha
Daugavpils University (Latvia)

Abstract

In our contemporary society of technology in citizen education one develops one' s own system of values. One can observe different features of a value system of a contemporary person with diverse dynamic and unique development of person's individuality. The research offers experimental data on significant correlations between citizen education and value education. The author draws conditions that foster the dynamic of development of value system. As a result, the author offers value model for the teenagers.

Introduction

Nowadays it is evident that there is increased potential for development in different spheres of life in Latvia and other European states. When changes occur in the social structure, the relationships of people change vividly as well. Thus, people develop a different world view within which their aims of life, ideals and values change. Therefore, as a logical result of the natural flow of human life, there arises a process in which values are reappraised. This process occurs in the society as a whole and can be characterised as being contradictory and dynamic.

An aim of the teenagers and youth is to realize their potential. This is problematic in a dynamic social milieu. Thus, a question arises for educationalist: How to (re)establish and maintain a balance of values through civil education in Latvia?

An aim of this research is to compose and evaluate a pedagogical model that has focus on a system of values, for eighth and ninth grade students in Latvian Secondary schools studying music as school subject. This is set in the context of a national system of education that is changing: there is the new quality to the system, in which the content, methodology, approaches, methods, facilities, the means of education, conditions, functions and values are changed. (Beļickis, 1995).

The Essence of Citizenship Education and the System of Values and their Interrelationship

'Civil education' is a contested notion. However, we can arrive at a working definition through exploring the notions 'citizen' and 'education'. First, it is necessary to clarify how the juridical sciences define the notion 'citizen'. For example, Jakubaņecs (2001) concludes that a citizen is a person who, according to the law, belongs to a definite state. The citizen has concrete rights, freedoms and the duties in accordance to them (Jakubaņecs, 2001), while the Universal Declaration of Human Rights, Article 22, states that everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each state, of the economic, social, educational and cultural rights indispensable for his dignity and the free development of his personality (Bojārs, 1994). Thus, civil society, in accordance with the modern world view, is the necessary and rational way of social life. It is based on the maintenance of human rights, humanism, democracy, and this kind of society creates the necessary conditions for the worthy life of every person. The fundamental values of this society according to Jakubaņecs (2001) are: the personality and its freedom, family as the model of social life and as its basic foundation, spirituality and order.

So, in recognition of the above statements it is clear that the education system has a social responsibility to take into consideration every individual. Latvian philosophers Kūle and Kūlis (1996) assume that this notion denotes the phenomenon which is higher and broader than the school programmes or the contents of the curriculum. Education is also the force which evokes emotional basis in personality and shapes the human spirit. It can not be the studies of a certain subject only, it should also include the teaching of how to respect a personality. (Kūle, Kūlis, 1996). Thus, education should not be described as the process of studying only, it is not only the acquisition of some kind of profession or a skill either. Education is meant for the development of human personality, it should be regarded as the source for getting new knowledge, the force which helps to bring up the human, his/her spiritual and cultural development. (R. Valbis, 2004;

R.Alijevs, 2005; Jämsä, T. 2006; M.E. Pratarelli, 2006). Another researcher, Šēlers (Шелер, 1994) supports the view of Valbis and supposes that it is not enough to consider only external forces which education is meant to imply. Georgs Ķeršenšteiners claims in his theory of education that the theories and philosophies devoted to investigation of human values should be regarded as the methodological basis for the theory of education. He supposes that this methodological phenomenon is individuality. The means for the education of a human are cultural and educational values, the aim of such kind of education is creation of the morally free (autonomous) personality. (Ķeršenšteiners,1925).

Thus, one may observe that the content of education contains the dimensions of citizenship education and education of human values. Furthermore, the civil education refers to the tools which help to carry out upbringing of teenagers in the aspect of political, economic and cultural life of the state. Zelmenis (2000) states that one of its main tasks is to cultivate love, respect to one's motherland and nation, its language and cultural heritage. One may also suppose that the purpose of civil education is to teach teenagers to value their rights and to respect the rights of other citizens, to know one's duties and the duties of others, to respect the results of human activity as well as human values. Other tasks of civil education are to bring up the human as the citizen of a certain state. This citizen should be a patriot, possessing positive character traits: good habits, strong will-power, high moral values. This personality should have definite and objective attitude to different issues as well as good self-control. (Zelmenis, 2000)

One may observe the interrelation of two phenomena: education and human values. The interrelation is to be viewed as the structural integrity, although, each phenomena stands independently in the common system formed by both items. It should be noted that the essence of the phenomenon defined as human values as well as the problem of orientation of human values in society is investigated by various Latvian pedagogues and philosophers including Students (1933), Dāle (1928), Beļickis (2000), Mauriņa (1973), Kūle and.Kūlis (1996), Ērliha (2004, 2005), Valbis (2004), Farrer (2000), Halsteads (2000) Tugarinovs (1960). Furthermore, Students (1931) claims that the definition 'values', analysed according to the notion of ethics, should be regarded as the criterion for all the goodness. A phenomena can be defined as a value according to the criterion of goodness, which provides evidence for the item to be regarded as a virtue. Discussing the essence of the notion 'goodness', the author defines it as the highest spiritual value (Students,1931). Although, Špona (1996), Zelmenis (2000). Kūle and Kūlis (1996) and other researchers claim that values do not only state or describe the events which happen, but these phenomena also help people to express their attitude towards the occurrences. The attitude of a person is expressed by evaluation of the event: whether it is important or not, worthy or not worthy one's attention.

To continue, Tišners emphasize the importance of emotional attitude in this hierarchy of values (Тишнер, 2005). There exist different kinds of attitudes in human life. Špona pays attention to the importance of the aspect of diversity and claims that the notion of attitude is integrated feature of the personality. This quality characterises the essence of the human being and is expressed in the aims of life of a person, his/her ideals, values, norms and principles. (A. Špona, 1996)

When analysing Latvian and foreign scientific literature on the problem under discussion, it is necessary to mention such authors as J.M. Halsteds, M.J. Teilors (Halstead, Taylor, 2000); S.H. Schwarts, Sagivs (Schwarts, Sagiv, 1995); F. Farrers (Farrer, 2000); V.F. Dukes (Dukes, 1955); P. Dāle (Dāle, 1928); M. Rokicš (Rokeach, 1972, 1973, 1979). These researchers investigated the phenomenon of values as well as the process of evaluation. They analysed these phenomena at the global scale. For example, Rokicљ has composed his own model for the system of values, that classifies values into two distinct groups: 'terminal values' and 'instrumental values'. The first category includes values which help a person to identify his/her aims of life. The aims are related to the strive of a person to achieve his/her goals and ideals, these aims include the desire to understand the essence of one's life, to have family, to gain freedom, to keep good relationships with other people, to search and find the beauty in art (evaluation of the beauty in art). Rokičs also distinguishes so called 'instrumental values'. These are values which are aimed to help an individual to choose the means for the achievement of goals. These means should be accepted in the society in which the individual lives, or in any other social grouping. On the one hand, these are moral norms which regulate the behaviour of a person. On the other hand, this is quality, or, in other words, the abilities of a person in relation independence, initiative, authority etc. The person should be confident that his/her activity or personal trait is accepted as the best one in any situation. (Rokeach, 1979)

The author of the article connects the essence of the notion 'value' with the human being as such, the sphere of human activities, the unity of the positive traits of a person and his/her correlation of spiritual

values. Moreover, this model represents the unity of the systematic spiritual values of life which are holiness, honesty, love, respect, harmony. These values are placed at the top of the model. There also exist artistic values connected with the aesthetic sphere: beautiful-ugly, useful-useless, generous-mean; the model includes aesthetic categories (kind, just, etc.) and the spiritual sphere: education, art, religion. These values help to shape human relationships, the basis for which is the friendly and positive communication, understanding and respect to different nationalities in the world. When forming one's consciousness it is impotant to respect the national feelings and values of people of other nationalities in the society (Ērliha, 2005).

The Process of Empirical Research and Its Results

Taking into consideration that there exists difficult situation in the development of the society in the whole world, it should be noted that teenagers face not only psychological, but also material problems. There is no stability in life, no broad perspectives, no guarantees for safety and well-being. Teenagers suffer from that. They also are not able to make decisions independently and solve their problems to the whole amount. It is observed that teenagers become indifferent, poverty of feelings, decrease of spiritual values. That is why it is necessary to conduct aesthetic and artistic research of teenager's personality. This research should concern the sphere of civil education.

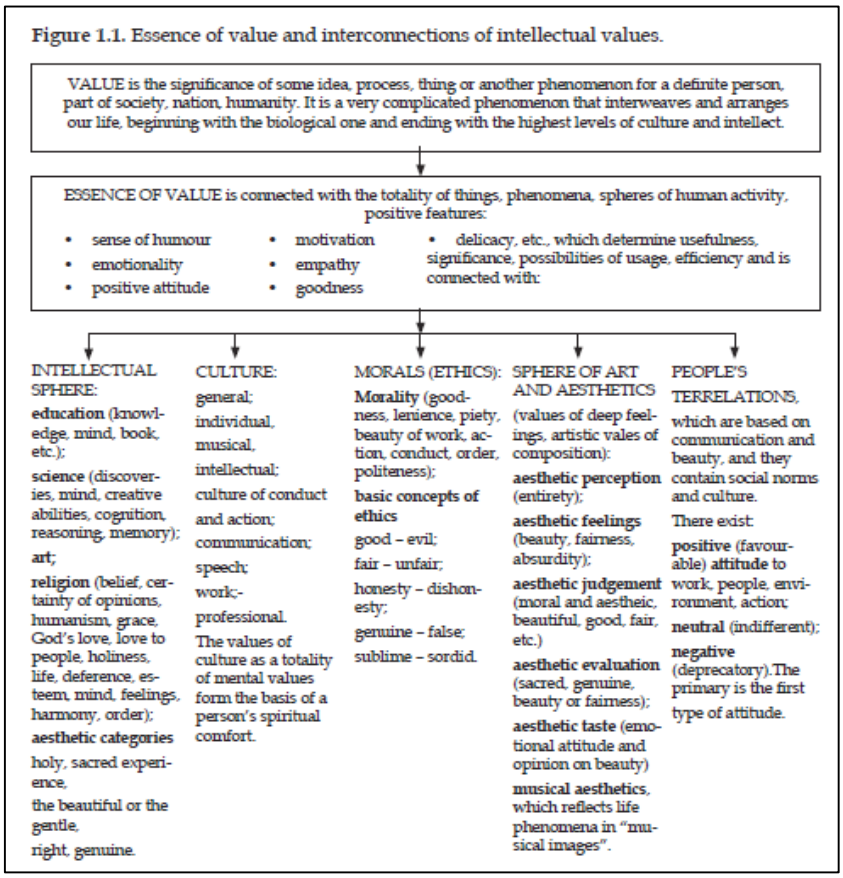
It is considered that aesthetic and artistic research is related to the solution of the problems in educational and upbringing spheres. It is possible to do that by using the artistic means which help to develop the feeling of beauty of the world in teenager's personality. Thus, there arises the necessity for the development of intelligence in teenagers and acquisition of spiritual values. Although, these are not the only factors which are necessary for the successful development of teenager's personality, there arises the need for the true humanism and deep faith into the opportunities for this development as well as the personality growth of a teenager. The wittiness, jokes and joy are also important factors. Furthermore, the main stimulus (music, art) for teenager's activities is aesthetic-artistic and musical work as a whole.
The present empirical research is devoted to the investigation of the following problem: how the hierarchy of the system of values is formed in teenager's personality due to his/her participation in musical activities and due to the acquisition of musical education? It is also important to clarify the following issue: how the values are placed in this hierarchy according to their importance in the aesthetic-artistic sphere of life of a teenager and due to the development of his/her abilities (intellectual feelings)?

The author of the article has used her own theoretical model of the system of values and compared this with the model proposed by Rokičs. Both models include both terminal as well as instrumental values in their methodology, although it should be noted that the author considers that the aesthetic values as well as artistic values should be included into the category ‘terminal values’.

This research is aims to study the achievements of teenagers in the aesthetic-artistic sphere. The musical education also includes such values as intelligence and ability to communicate, which prepare teenagers for their professional career and achievement of the positive results in their lives. The author of the article also analyses instrumental values as the means for the achievement of person's aims. She classifies the musical creative work of teenagers as one of the instrumental values. Simultaneously, the author of the research conducts the investigation of the individual typological sphere of teenagers: she studies the intellectual feelings which arise due to the mental activities of a person (a teenager). Intellectual feelings add certain emotional context to teenager's mental activities. Moreover, the teenager may experience satisfaction or disappointment which arise due to his/her intellectual activities. These feelings influence the aesthetic consciousness of a teenager. Thus, the above mentioned emotional context or colouring may also affect the thinking process. Therefore, the thinking process connected with the aesthetic categories can be defined as the force which helps to develop teenager's attitude towards the artistic values.

The author has used the following scientific research methods in order to obtain the results of the present empirical investigation: pedagogical experiment, a survey, observation, discussion.
There were offered two kinds of lists with values to the respondents. They had to range the values according to the degree of importance. The respondents were asked to choose the most important aesthetic-artistic value and to place it at the top of the list as the first value. The least important value was considered to be the last in the list.

Figure 1.1.

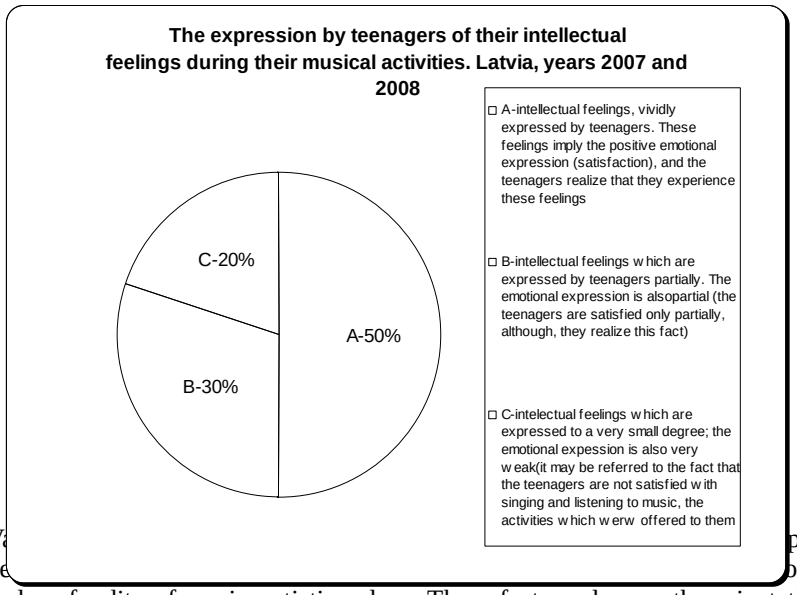


The list of values was composed according to the model of the system of values proposed by the author of the present research, she has composed it herself. (See Figure 1, from the first block: education, from the third: morally-aesthetic and from the fourth: aesthetic-artistic values).

Thus, the author of the article has used the methods of pedagogical experiment, observation and discussion in order to study how the intellectual feelings and the elements related to them are expressed by the teenagers during such musical activities as singing and listening to music. Respondents were asked to listen to five different recordings with music. These recordings contained the music of various genres and styles. The respondents were also asked to sing five songs of different contents, thematics and styles.

Having studied and analysed the results of the present investigation the author has come to the conclusion that the majority of respondents (50%) have expressed their intellectual feelings partially. Considerably little amount of respondents have expressed their intellectual feelings vividly. Although, 30% of respondents, quite a big amount of them, experience intellectual feelings and express them very little. (See Figure 2.1.)

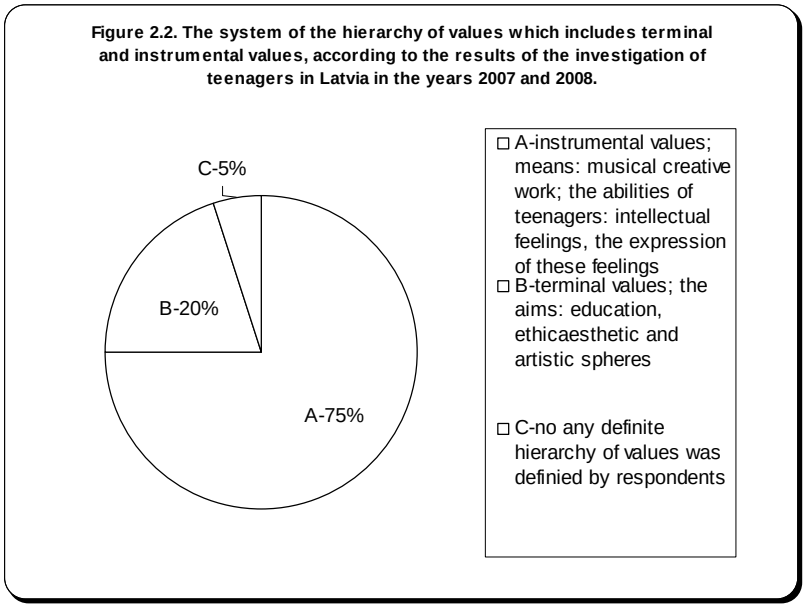
Figure 2.1.



Va ple, these are such factors as pe ontents of music, the vividness and profundity of music, artistic values. These factors also are the orientation of values which teenagers posses, their individual peculiarities, musical requirements, intellect and other factors.

The research has investigated the terminal and instrumental values of the respondents, and the results obtained testify that the majority of respondents possess the instrumental values to the greater amount. The percentage of teenagers who consider that at the top of the hierarchy of the system of values should be placed instrumental values constitutes 75%. Furthermore, 20% of respondents have stated that they consider the development of terminal values quite important (as the lowest hierarchy of values), and 5% of teenagers did not define any hierarchy of values. (See Figure 2.2.)

Figure 2.2.



The author of the article has found out that the hierarchy of the system of values has changed considerably. The places of values in the hierarchy were changed. Thus, out of 75% of respondents who had the instrumental values as the dominating ones 15% have given their privileges to the terminal values, but for 10% of teenagers the category of values remained unchanged. Furthermore, those 15% of respondents who have changed their view can be considered as still not having defined their personal system of values. It can be explained by the fact that they are not adults yet, the ideals and values are

quite changeable in them. Therefore, the hierarchy of values of teenagers is the perspective theme for the future research and needs further investigation.

Conclusions:

Citizenship education is a complex phenomenon which includes the well-preserved experience of the historical background of the society, the acquisition of educational and cultural values, the inheritance of the systematised knowledge and skills which should be acquired. Citizenship education is based on the principles of humanism, freedom, justice, ethics and aesthetics, spirituality, democracy, collaboration, equality, truth and safety. The essence of the system of values which exists in the world is to be characterised by its hierarchical structure. The system of values of a person can be defined as 'the highest instance' of the human consciousness. The principles of a person, his/her values, morals, character traits, habits, confidence and aims correspond to the system of values the person possesses. It helps an individual to understand the essence of his/her life and to achieve the desired results.

There exist different factors which influence the dynamics of the citizenship civil education and the system of values. For example, these are such factors as hereditary, economical, social, cultural, educational, ethic-aesthetic factors. These are also external factors such as social environment, the values which dominate in the society and in the social grouping in which the individual communicates, the contents of education and its depth, the educational programmes, methods, means, etc. There exist the individual typological factors of the teenager's personality which are aesthetic consciousness, thinking in accordance with the categories of values and other factors, such as pedagogical and psychological factors of the society. The subjective system of values of the pedagogue is also an important factor.

According to the results obtained by the author of the present investigation, the respondents state that education as the value which should be given the priority, it should be placed at the top of the hierarchy of the system of value. On the contrary, the least important is considered to be category of aesthetic values. So, according to the results, the least important qualities are such as goodness, beauty, justice, the justice expressed in art – it opens the way to the expression of different characters in art. The above mentioned values are expressed through the aesthetic evaluation, attitude towards art and taste. The category of aesthetic values contains all the above mentioned values, it unites them into the system which exists in aesthetic-artistic sphere. The musical content of this system contains characters, ideals and values, which are transformed into the aesthetic-artistic consciousness of teenagers. These items are indispensable phenomena of the emotional and thinking processes, perception and feelings of the teenager. The perception contains such items as attention, imagination, memory and other abilities, the development of these abilities depends on the teenager's individual traits, on how the teenager synthesizes, analyses and makes generalizations about the above mentioned values in music.

The research data testify to the fact that the majority of respondents express their instrumental values only partially. In this case, these are the intellectual feelings which arise due to the participation of teenagers in certain musical activities. The results constitute 50%. Although, the expression of values in the hierarchy is of dynamic character and are connected with the formation of the individuality of a personality. Only 10% of respondents possess the hierarchy of the system of values which is unchangeable. Although, 15% of respondents, in this case these are the teenagers, have not come across such problem yet. To conclude, the system of values which the teenagers posses is a complex and changeable phenomenon which needs further investigation.

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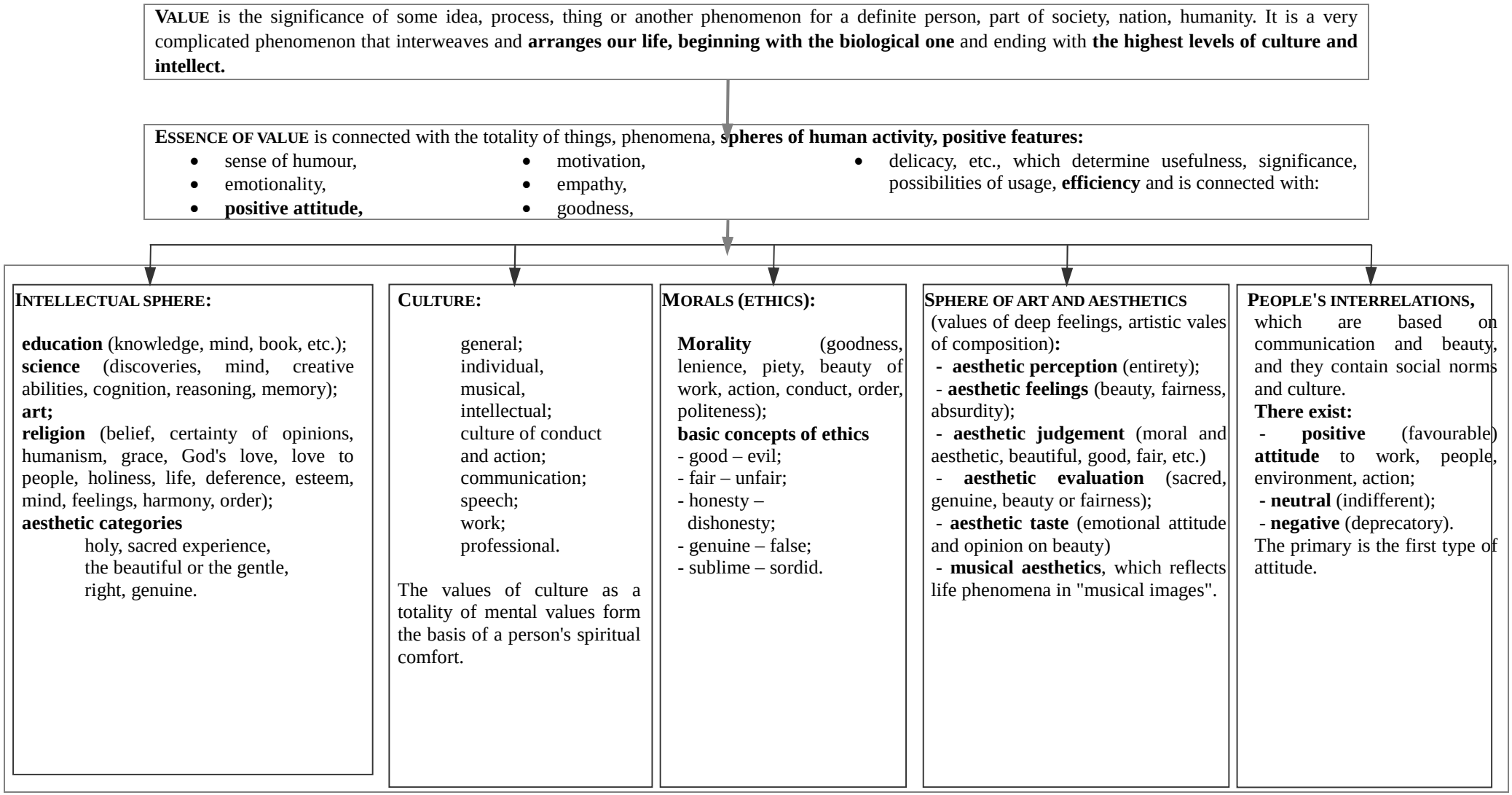

Figure 1. Essence of value and interconnections of intellectual values (Erliha Sk., 2009)