

THE CONTRIBUTION OF EDUCATION IN THE FORMATION OF VALUES AND VALUE ORIENTATION

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Abstract

The education is always conditioned by the social circumstances. Its main task is to train young people for life in a particular society in order to adapt to social conditions and to accept and respect the established values, conduct norms and rules. In terms of building a new society based on the principles of democracy, there are more and more conditions created for building a new system of values in a new authentic form. The leading concept for a democratic society is the promotion of the humanistic values such as respecting the human rights, the religious, ethnic, racial and cultural tolerance, pluralism, solidarity, collective responsibility, the civic coexistence, freedom and so on.

Today we can expect from the education as a whole to be able to develop and establish certain qualities and abilities in the individuals and to simultaneously nurture numerous humanistic values. It requires a systematic and intensive educational work. The systematic approach means overall strategy of pedagogical technology, in which mutually aligned are all elements and strategies that address the meaning, the significance, objectives, tasks, forms, methods, content, programming, monitoring, control, evaluation, evaluation and improvement of the educational work programs.

Keywords: *education, educational work, society, values, value orientations.*

1. Introduction

The education represents the basic pedagogical category. Its significance can be observed in terms of the importance that it has for the society and the individual, which expresses its complexity.

In terms of importance for the society, the education presents a socially-generational phenomenon that enables the transfer of the entire human knowledge and experience from one generation to the next. This way it allows progress of humanity, with new generations taking advantage of the benefits of the previous ones, creating new values. In terms of a personality, the education relates to the personal development in which the individual, taken as a biological creature, is evolving into a person with one's own traits and characteristics, which in general makes a person unique and different from all the rest.

Not only is the knowledge acquired by our ancestors transferred by the education, but also are the values that make the individual a human person, values that elevate the human spirit and make it permanent giving him a sense for living, values to live forever with. "Regardless the values that inspired the education, undoubtedly, it will always be valuable, taking into account what has been and what it should be, being saved from the timeless oblivion, with confidence in what is yet to come". (Marinković, 1987: 22)

2. Values and value orientations- terminology

The term value is a very broad term and it is found in almost all areas of human life: science, culture, education, education, economy, production, leisure time etc. Value is "... the capacity of what is valuable, worth in material, moral and spiritual sense". (Ponce de Leon, 2009)

This American author, life coach and speaker cited his personal example saying: "My first mentor was a man named Jim Rohn. He taught me that happiness and success in life are not the results of what we posses, but of the way we live. What we do with the things we have, make the biggest difference in the quality of life. Therefore changing your values, you will change your life. (Ponce de Leon, 2009: 409)

The German philosopher Schopenhauer determined the will and knowledge as the most important values, so he says: "What is known has a double value, if at the same time, for what is not known we admit not to know it. (Schopenhauer, 1836)

According to Rokic, one of the most cited contributors in this field, values are "abstract ideals, positive or negative, unlinked to a specific object or situation, representing beliefs of the person for the ideal behaviors or ideal destinations" and the value is "lasting belief that a given specific mode of conduct or representation of the meaning of existence are personally or socially preferred to contrary behavior or idea for the meaning of existence". (Rokeach, 1979: 38)

The term "values" is closely associated with the term "value orientations". The value orientation is an individual or group ranking of values, one more preferred than the other, which in turn affects the choice of the goals of the actions and the means of achieving these goals. The value orientations are an important element of an individual that express the moral, aesthetic, legal, political, environmental, economic, religious and philosophical knowledge, perceptions and beliefs.

Mainly there are two conflicting views regarding the values. According to the first one, the values are subjective and they are reflection of the emotions and every individual tends to certain values, ie there is no criterion to distinct the desirable and undesirable values. The differences are inevitable product of the values and in the essence of the value orientations is the selectivity, the desirability and the interest. Contrary to this attitude is the position that values can be discussed objectively. The difference is that some authors claim that they are objective by themselves (metaphysical argument), and others say that they are objective being in the interaction, in the communication of the individuals and the group in determining the level of their objectivity. The degree of agreement in the assessment of individual values shows experienced distribution and acceptance. (Аврамовић, 2014: 2-3)

We distinguish four basic value orientations: 1) orientation of activity and personal development (awareness, activism, self-realization); 2) egotistical orientation (hedonism, power and authority, financial security, utilitarianism) 3) altruistic orientation (care for others); 4) collective orientation (care for the common good, national interests). (Аврамовић, 2013: 3)

3. The values through the prism of education and educational work

What values and value orientations will dominate in a society depends on the given value system that is promoted by the society. Or as Fromm says in his book "To have or to be" in the

chapter "New Man", talks about the need to accept the notion that nobody and nothing out of the man can give meaning to life. It highlights the readiness to give up from **the having** in order to enable the form **to be** completely possible, to develop the joy of giving and action, as opposed to greed and hatred. In this context, the highest life goal is to promote the self development and the development of the others. (From, 1980: 217, 218)

In the same book Fromm further says that the Western world already knows the advantages of the consuming type of happiness, and the number of those who think that it is insufficient and does not bring prosperity is bigger. This comes to the orientation **the existence**, which is a strong potential in the human nature. The structure of the society, according to the quotes of the same author, decides on the prevailing orientation. The tendency **to have** is extinguished in the **to be** oriented society, strengthenig the mode of **to be**. (From, 1980: 44 245)

The formation of the values and the development of attitudes is a complex challenge to any educational act that should be widely understood, as a game of many different factors ranging from family, peers, social environment, institutions such as the school, religious institutions, media etc.

To find the right path in avoiding the multiple traps and pitfalls that occur in the life of every individual, the crucial is the education. Considering the education as a process of interiorization of universal values, V. A Slastenin believes that the society norms, requirements, ideals and values of the culture are understood and adopted individually and by choice. The value orientations of an individual do not always coincide with the generally accepted values built through social awareness. Social values become incentives, drivers of activity if they are apprehended and accepted by an individual, which is they became his personal value, belief, purpose and ideals. The interiorization of universal human values and the constitution of one's own value orientations "internally" is not possible to achieve only on the level of awareness. The active role has emotions in this process. The interiorization of universal values requires appreciation of dialectical unity of the: cognitive, emotional, rational and practical, social and individual in one person. Such unity enables a person to determine not only the subjective value for himself / herself, but also the objective for all, which is to get into the world of material and spiritual culture. (Сластенин, 2003: 26)

According to many pedagogues' theory, the values and value orientations are the key principles for the education process, resulting from the purpose of education and the nature of the educational process. This principle expresses the need for constant attention of educators on the developmental characteristics of disciples, activities, emotional responses and social attitude towards cultural values and the values basic for a decent human life.

The purpose of education training, no matter how determined and understood it is, it always assumes establishing the value categories that most directly are researched by axiology - as a special philosophical discipline. It can be seen from the forms in which the purpose of education is defined in the real practice. For example, it is determined for an education objective to be a general developed personality or a whole, free, creative, happy, engaged person etc. However, the freedom, humanity, the happiness, the development are terms that have valued significance. Values are however determined by the axiology as a philosophical discipline. Furthermore, the definition of values is directly related to the philosophical ideas that are accepted by a certain movement in a time period and space in which they appear. So, the terminology and the definition, for example, of the notion *wholly developed person, a free person*, etc., has a different meaning depending on varied philosophical concepts determining them. Even the term *personality* in itself presupposes the existence of some values. For example,

it is said that the aim of education is the formation of an individual personality, and it shows that the concept of personality is a product of the development process, and in this case the product of the educational process in which the forming is present, as well the bottom-top raising in the individuality of the person. And then it becomes clear that such determination is about values and it makes no sense without values.

The attitude towards the values is present in the basics of pedagogy as a science whose object of study is the education. The very notion "education" is a value concept and pedagogy as a science is involved in discussions about what is good and what is bad, what is useful and what is unworthy.

According to S.V. Kukushin the education can be based on different values:

- Transcendental (Approaching the disciple to absolute values the Truth and God);
- Sociocentric (Freedom, equality, brotherhood, understanding, creativity, peace and Humanity);
- Antropocentric (Self-realization, hedonism, benefit, honesty, independence, individuality).

The author stresses that the process of education involves processes of socialization, development (transition to a new level) and self-determination of the person, as well as the process of new traits formation, personality integration and a complete person creation. Social ideas are considered interiorized when they will prevail the person, unlike when a person overcomes a skill or knowledge. (Кукушин, 2002: 40-77)

Starting from the humanistic basis of the education aim E.V. Bondarovska looks at the education as a process of building a citizen, a man of culture and morality. The most important basic function of education is the introduction of a teacher and a disciple in the world of humanitarian culture, interiorization of values and so the education of spirituality and morality. (Бондаревская, 1991)

In the literature we come up with a very long list of values. The author Berkowitz (1996, 1997) considers that only some of core values need to be mentioned out of which others are derived. He calls these values to be "regulatory values" or "meta-moral values" and defines them as "individual characteristics that support the moral behavior of an individual, but are not moral by themselves such as: self-discipline, autonomy, empathy and the ability to receive critics". (Berkowitz, 1996; 1997 cited Veugelers & Vedder, 2003: 379)

In pedagogy it is known that the implementation of rational, emotional, and volitional component represent stages in the educational process. The educational process is completed only when all stages are implemented, which are mutually closely connected. Only the unity of all three components is a true indicator of the integrity of the educational process. This is most clearly evident in the adoption of the moral values. For example, the development of honesty as a personality trait starts firstly with getting to know and comprehend the meaning and the essence of the notion of honesty. This is the basis for creating a condition for conviction the person and experiencing the honesty as an important and necessary value. However, the very positive evaluation is not yet an indication that a person will act in accordance with one's beliefs. After the one has integrated it in the system of values, and behaves honestly and acts by the real actions in accordance with own personal value, we can say that the voluntary component is achieved, so that all components of the educational process are completed.

Although we talk here of stages, it does not mean that there is a strict division in their implementation because they themselves in the process are mutually conditioned and

complementary. Moreover, we should not forget that these are complex tasks being realized gradually and for their full realization an extensive work is required, perseverance and consistency of a student-disciple and the teacher-tutor relation.

Alongside the above mentioned steps, or components of the educational process in the pedagogical literature, we come up with authors who have a different approach in their definition. Thus, according to the author T.A.Ilina (2000) the educational process consists of the following 5 steps:

1. To introduce the students with the general norms and requirements of conduct;
2. To create a relation to the norms and conduct rules recognizing the necessity to follow them. The process of accepting the moral, legal and other societal norms is followed by value judgments, valuations and proper motivation and activation of emotions and feelings as well;
3. The formation of the right attitudes and beliefs - this level indicates the confidence and the willingness of a person to get a certain position, to defend one's beliefs and to manifest consistency in realizing the objectives;
4. The formation of the general personality orientation and manifestation of consistency in the behavior and forming a habits' system
5. Self-education and self-improvement, developing the self-evaluation ability and self-control of one's behavior and actions. (Ilina quotes Чернєв, 2000: 84)

If we analyze deeply the core stages of the educational process provided by the author Ilina, we note that they basically coincide with the ones already described, and that the second and third stage correspond with the emotional component, and the fourth and fifth stage go with the voluntary component.

Some authors suggest that the connection between these three components in the personality development is affected by many factors. For example, Berkowitz (1997) emphasizing the adoption of values and their practical application in everyday life, considers that the whole school environment has its influence, or more elements: the teacher as a model student-teacher relationship, the relationship between students and others. (According to Berkowitz, 1997, indicated Veugelers & Vedder, 2003: 382)

However, Bowman (1993) warns that in the process of adopting the values, the emphasis should not be placed on the cognitive aspect, but on appropriate behavior in a social context, which allows the moral norms which are cognitively learnt, to be converted to values. (cited Veugelers & Vedder, 2003: 382)

Pedagogical science basically explains the essence, the sense of values in the education, basic principles and methods of educational work in this area. Values can be developed with pedagogical planned educational work which is educational technology development of values t.i. "technology" of the development of morality among young people. The promotion and intensification of the educational function of the school at all levels and all factors that act inside the school itself, present a condition for effective educational work.

However, we must emphasize that today's educational problems with young people come from the new social climate, amid moral and value crisis. Namely, we are witnesses that a whole system of values applied in previous social system lose their meaning nowadays, and there has not a new system of values been constituted yet. But that does not mean that there are no such values of a permanent nature (eg. honesty, freedom, hard work, etc.) which are intended to form the basis of the morality of a person. Serious difficulty for the educational work in the school is

the moral crisis of the society. It is specifically emphasized in order to distance ourselves from those who believe that the crisis in morale among today's youth "the single culprit" is a school, and further more, that it is the only one called upon to solve all the problems of the educational plan in a society.

Of course, this conclusion does not diminish the responsibility of the school, but it still requires systematic educational work in it. The systematic approach means overall strategy of the pedagogical technology, in which all the elements and strategies are mutually accorded addressing the meaning, the significance, objectives, tasks, forms, methods, content, programming, monitoring, control, evaluation, and improvement educational work programs.

According to B. and J. Dzhordzhevikj, the main purpose of explaining and transferring of the values is "to enable students to reflect personal preferences, discover and determine what they believe in, accept and appreciate." During the various activities they express their own values, so that they can identify and see them by themselves, so that they can be recognizable for their friends as well, and the role of the teacher is to enable and facilitate the understanding and the values choice. (B. i J. Џорџевиќ, 2009: 43)

The school can create and use the already existing pedagogical, working, creative, and other activities through which and in which the students can fully capture, learn, clarify, reflect on, experience, certify and adopt desired humane values. It includes the following activities:

- Ethical discussions and general consideration of the issue that is related to social and moral problems and values;
- Analysis of the texts, films, current and historical events;
- Action of social and humanitarian character, working activities, various forms of pupils' self-management;
- Lectures, talks, discussions, debates, round table;
- Students participation in school activities;
- Teaching activities within individual subjects such as history, art, literature and so on, which contain content-examples for humanity, kindness, sacrifice, courage, perseverance, solidarity, and examples essentially contrary to the above mentioned, as well as the content in subjects such as natural sciences and mathematics;
- Exhibitions, presentations, performances, significant schools anniversaries, visits, sightseeing, excursions, meetings with prominent people from culture, sport, art, etc.;
- Different forms of cooperation with other schools and institutions in the surroundings and beyond;
- Conceived problem situations in which children participate in different forms of work in the workshops and creative activities.

4. Conclusion

For the effective realization of significant activities for the adoption of the desired values in the process of education, we should take into consideration several elements related to the educational work of the school.

We particularly emphasize the significance of the school climate or atmosphere. It is necessary to develop humane and democratic relationships in a school where all entities involved in the educational process feel free, safe and respected. The states in the school such as immorality, irresponsibility, intolerance, arrogance and primitive situations should be eliminated;

they are contrary to the proclaimed system of common human values and they discourage students. A quality and cultural communication is a must in the school, which serves as an asset for the implementation of educational purposes. The curricula should be extracted from the content being oriented to the past and does not correspond with the time we live in. At the core of the educational process should be the humanism, understanding, acceptance of diversity, coexistence, democracy, productivity, getting know to the rights and obligations of the individual arising from the legislation of the community.

The contribution of the education for the right formation of the values is significant. In this context Suzikj gives an optimistic prediction: "I am deeply convinced that a different and a more humane world is possible to create and that the basis of the humanization is the education and its teaching process" (Suzić, 2005: 19).

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