

An Educology of Values Education:
The Attitudes of Thirteen to Fifteen
Year Old Teenagers Towards Spiritual
Values: Priorities, Change and
Some Pre-Conditions.

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Abstract

An analysis was conducted in Lithuania of teenager attitudes towards spiritual values which function in both micro- and macro-environments. The data obtained in this contemporary investigation were compared with those registered two decades ago, in the authoritarian type of society of that time. The focus of the study is on the peculiarities of teenagers' attitudes towards spiritual values in different types of secondary school.

Introduction

Spiritual values underlie the spread and development of all manifestations of human existence. Positive attitude towards spiritual values is of utmost significance as it presupposes adequate value orientation, and it guarantees successful realization of spiritual values. For these reasons, attitudes towards spiritual values acquire the status of universally acceptable seeking and, in this way, they properly have a prominent place among the key educational issues.

While studying the attitudes towards spiritual values, noticeable split in opinions can be observed due to observable differences in the treatment of spiritual values as such, as well as due to the issues of different approaches to their genesis, classification and selection. In search of the

possible answers to the above mentioned problematic issues, the author, in the majority of cases, tends to rely on the key ideas of the following philosophical theories:-- neotomism, personalism, existentialism, humanism and phenomenology. Consequently, the universally acknowledged transcendental values – truth, goodness, beauty, and holiness – are considered to be the most important spiritual values.

On the one hand, they all are closely inter-related with one another, and only this kind of inter-related effect enables the individual to establish adequate relationships with different objects of the world that surround him (natural and supernatural phenomena, as well as other individuals and him/herself). It is the holistic system of values that is acceptable, from the educological point of view, as it is based on the spiritual centre of the individual (A. Maceina) or on the centre of self axis of personality (R. Assagioli, G. Colombero) or on the spiritual initials (K. Wojtyła) and the like. It is this spiritual centre, in general terms, that harmonizes the individuals' relationship with the outside world.

On the other hand, the subsystems of spiritual values (religious, moral, cognitive, aesthetic) are not equally significant. They differ in the form of existence of objects that condition the relationships of the individual. These forms of existence of objects referred to here are material existence, spiritual existence and the Absolute Spirit. The subsystems of spiritual values also differ in the degree of impact that is exercised on individuals themselves. As early as in the times of ancient Greece and Rome, it was known that only moral values (that relate to the notion of goodness) influence the human being as a personality that is capable of establishing authentic relationships with the world; whereas cognitive values (relating to truth) and aesthetic values

(relating to beauty) direct the individual towards the objects of creation, and those values primarily obey the rules and norms of logics and aesthetics with somewhat weaker impact on the individual him/herself. Religious values (relating to the notion of holiness) manifest themselves through the relationship of the individual as the product of creation towards the Creator and towards other individuals as creations of God. Religious values can only spread on the basis of moral values. In this respect, moral values become central ones among all spiritual values. The aspect of holiness enables those values to realize relationships on the highest level, i.e., “places them on the transcendental (God-like) horizon where freedom is the outcome of the act of grace” (A. Anzenbacher, 1995, p. 161), and where cognition and self-determination is truth (K. Wojtyła, 1997).

Mention should be made of how higher values imply lower ones in the holistic system. That accounts for the necessity to regard the subordination of values adequately in the processes of investigation of attitudes towards spiritual values. This subordination is affected by many factors (political, social, philosophical, psychological, educological and others), the interface of which often results in the fates of single individuals as well as the fates of whole states. Thus, attitudes towards spiritual values are closely related to the historical events of a certain nation. This fact allows us to state the topicality of the issues under discussion and to point out the importance of the pre-conditions in the formation of values. It is appropriate to survey the processes in the development of values in Lithuania in the 20th century.

After World War I, Lithuania became an independent state with the possibilities of fostering the highest spiritual values. At that time, the efforts of S.Šalkauskis, the famous Lithuanian philosopher and educologist, to give the highest

spiritual values the status of paramount educational objectives were especially noteworthy. He urged educators and educologists to encourage the learners' positive and conscious attitudes towards the essential forms of goodness (theological view of the world, science, morality, art, healthy body and the like). However, the realization of all those ideas was aborted as Lithuania became incorporated into the Soviet Union a year after the start of World War II.

In the fifth and sixth decades of the twentieth century the repressive political system under the Soviets prevented all educological processes from taking their natural course of development; religious, national and moral values were excluded from the context of social life. In the seventh to ninth decades, with the totalitarian system gaining in power and new generations growing up under its influence, intensive efforts were made to declare the adherence to the ideals of truth, goodness and beauty that carried a strong political colouring. At the same time, the effect of those politically-biased ideals was somewhat softened by the ideas of humanistic and cognitive theories of psychology that reached Lithuania in the works of J. Piaget, L. Kohlberg, A. Maslow, C. Rogers and others, as well as by the mature thought of Lithuanian authors (L. Jovaiša, B. Bitinas, J. Vaitkevičius and others). Research in educology was also gaining experience, scope and maturity in general, with greater emphasis on attitudes towards moral values in particular, as deeper insights were identified and investigated with reference to the issues of ethical ideals, professional moral orientation, the individuals' moral position as well as the study of possibilities for the development of certain component parts of values orientation (V. Aramavičiūtė, A. Tamulaitienė, S. Dženuškaitė, J. Žilionis, E. Martišauskienė and others).

From the present-day perspective, all those instances of educological research could be qualified as the partial representation of the state of secondary school learners' spiritual development. But the results of that educological research cannot be overestimated as they often surpassed the immediate needs of that time.

A new stage in the development of attitudes towards spiritual values started in the last decade of the twentieth century when Lithuania regained its independence. That period has been marked by the following developments:-- (a) a swelling of a new wave of interest in spiritual values, (b) a rediscovering of the key ideas which had begun in the third and fourth decades of the 20th century (as it turned out, the special funds of departments had been guarded much better than the borders of the state) and (c) a pouring of multiple ideas into Lithuania from the West. Spiritual values, though, could not always find their way into the hearts of the Lithuanian people, who had been long suppressed by the totalitarian socio-political system. Instead, many would rather embrace pragmatic and hedonistic values and allow them to flourish.

Presently, complex changes in the socio-political system of the country which are accompanied by steps in educational reform make it urgent to study change in the value orientation. Educological research becomes more imperative than ever before. It involves many different aspects of spiritual education, starting with its holistic understanding (L. Jovaiša, B. Bitinas, V. Aramavičiūtė) and ranging to its subsystems of national identity (I. Dirgėlienė), manifestations of humanism (R. Bakutytė), forms of tolerance (A. Sprindžiūnas), as well as the study of inter-relationships between spiritual values and different types of

activity such as educational (R. Stančikaitė), sports (S. Šukys, I. Tilindienė), music (D. Aukštikalnytė) and others.

Scope and Focus of the Study

An investigation was made of a sample of thirteen-to-fifteen-year-old teenagers' spiritual maturity-shaping from an educological point of view. The process of maturity-shaping was treated as a continuous process. The focus of this research report is on the analysis of the initial stage of the process, viz. the teenagers' attitudes towards key spiritual values. The aim of this initial investigation has been to determine the extent and character of the spread and change of the attitudes towards values among the sample of thirteen-to-fifteen-year-old teenagers. The intention of the research has been to identify the peculiarities of attitudes towards spiritual values as well as the socio-educational preconditions for their development among thirteen-to-fifteen-year-old teenagers. The specific objectives of the investigation were:-- (1) to identify the preferred values among contemporary thirteen to fifteen-year-old teenagers, (2) to compare differences in the attitudes towards spiritual values of the teenagers twenty years ago, who lived under the conditions of the totalitarian system, and those of present day teenagers, (3) to identify the similarities and differences in the attitudes towards spiritual values among teenagers who presently study in different types of school.

Methodology and

Organizational Structure of the Research

A complex methodology of research was used in the investigation. Firstly, the projection model method was applied when the teenagers were asked to list qualities of a spiritually rich personality that spread from a single centre, like the rays of the sun. Then, the teenagers were asked to

select two or three qualities from their own list and define them in terms of the content they attached to those qualities.

Secondly, the methodology suggested by M. Rokeach was used. This made it possible to determine the teenagers' hierarchical grouping of both terminal and instrumental values in relation to how important the teenagers found them for a spiritually rich personality in general. There were seven bands formed in the process of evaluation of the teenagers answers. The highest-ranking band comprised the values that the teenagers placed in the first and second positions. The very high-ranked band, correspondingly, included the values, placed as third and fourth. The normally high-ranked band, then, included the values from the fifth and sixth positions. The average band contained positions seven to twelve, and the insufficiently high band included positions thirteen to fourteen. The low-ranking band included positions fifteen and sixteen, and the very low-ranked band held positions seventeen and eighteen. Further in the investigation, this methodology will be referred to as the methodology of vertical ranking. It served well to identify the highest and lowest-ranked values in the study of attitudes towards values.

Thirdly, the method of horizontal research was used to disclose the teenagers' attitudes towards values on the basis of the descriptions of spiritually rich personality offered to the teenagers. In the process of analysis of the description, the teenagers were asked to rank all the values into the following bands:-- (1) very important, (2) important, (3) not very important, (4) unimportant, -- according to its respective significance to the spiritually rich personality in general. This methodology served to disclose the scope of attitudes towards spiritual values. The horizontal ranking is marked in the text with the asterix sign [*] which helps to

spot the averages of data; the highest average signals the highest level in the attitudes respectively. In the vertical ranking, on the other hand, the lowest averages signal the highest level in the attitudes.

For the fourth method, the test of sentence completion was used. With the help of that test, the relationships of the teenagers to different objects of reality were investigated as well as their relationships to spiritual values.

The Sample

The sample included 1255 secondary school students. There were 324 students of town secondary schools, 72 students of village secondary schools, 192 students of the humanities stream, 162 students of the sciences stream, 205 students of Catholic orientation schools, 197 students of arts, 70 students from sports schools, and 33 students from youth schools. In addition, the data obtained in 1982-1983 from 218 teenagers were also used in the analysis. Statistical analysis of the data was done with the help of the software SPSS.

Contemporary Teenagers'

Attitudes Towards Spiritual Values

As noted earlier, the key spiritual values are comprised of truth, goodness, beauty and holiness. These values were investigated with the help of several methods, and the values were presented in their concrete realizations which disclosed the content of the values. In conformity with the logic of educological research in general, the key parameters of the investigation were the general concept of the content of values and the dynamics process of expressing personal attitudes towards certain values. With the help of M. Ro-keach's methodology that is usually applied to studies with the aim of identifying value orientation, it was established

how thirteen-to-fifteen year-old teenagers ranked terminal values according to their importance for the spiritually rich personality. The data about the spread of values according to the degree of their importance are given in Table 1.

Table 1. Thirteen to Fifteen-Year-Old Teenagers' Attitudes towards Terminal Values (the Vertical Cut)

Ranks Values	The highest %	Very high %	Normally high %	Average %	Insufficiently high %	Low %	Very low %	$\bar{\chi}$
Wisdom	11.9	15.6	17.8	38.0	8.2	5.1	3.4	3.44
Cognition	2.6	5.7	7.5	39.1	17.7	17.8	9.7	4.56
Beauty	6.3	6.9	7.6	32.0	13.5	13.5	20.2	4.61
Creative work	3.1	3.5	6.2	31.0	14.9	18.7	22.6	4.98
Inner harmony	7.5	8.4	10.8	34.8	11.8	14.8	12.0	4.28
Self-respect	7.0	12.9	14.7	36.6	11.5	9.5	7.8	3.93
Health, safe living	41.7	18.0	11.7	19.4	3.5	3.6	2.2	2.44
Active life	8.9	7.1	10.9	42.3	13.3	10.9	6.7	4.03
Social recognition	1.9	6.1	8.9	37.7	13.9	16.7	14.7	4.65
Interesting job	3.8	6.8	9.0	41.6	16.6	13.7	8.4	4.35
Comfortable life	5.2	12.0	12.2	33.3	10.2	11.4	15.7	4.28
Exciting life	4.7	7.1	10.5	30.2	11.7	11.2	24.6	4.69
True friendship	19.0	24.6	17.3	28.6	3.8	3.7	3.0	2.97
Equality, brotherhood	6.9	7.8	10.6	38.1	13.8	11.6	11.3	4.24
Happy family life	36.4	19.4	11.3	21.6	5.4	3.4	2.5	2.60
Mature love	17.2	18.7	13.4	30.9	7.9	7.0	5.0	3.35
National security	4.0	5.5	7.0	29.1	13.0	18.4	23.0	4.89
Freedom	13.7	14.8	14.0	36.3	9.5	7.3	4.5	3.53

M. Rokeach's identified group of terminal values comprises only the domains of cognition (truth), beauty and morals (goodness). It is evident that in the domain of cognition (truth) the teenagers give preference to wisdom ($\bar{\chi} = 3.44$). Nearly half of all learners (45 per cent) rank wisdom in the

highest bands (positions 1 to 6). It is noteworthy to point out in this place that intellectual capacity in general ranks high not only in everyday life situations, but in the philosophical tradition as well where it is placed next to spirit ('*nous*' in Greek, '*intellectus*' in Latin). However, cognition as a means of constant personal growth and self-improvement is ranked not too high (insufficiently high and low ranks) by more than one third of all the learners who took part in the investigation. The dimension of beauty is placed on a still lower ($\bar{\chi} = 4.61 - 4.98$) band. Nearly half of all the participants of the investigation (47.2 per cent) rated lowest the value of responsiveness to works of art and objects of nature, and even 56.2 per cent expressed similar attitudes to creative work.

Teenagers' attitudes towards moral values present the scale of split opinions. The value attitudes fall into certain categories according to the type of objects to which those attitudes are related. The categories are attitudes towards self, friends, family and nation. According to the underlying features that are decisive in choice and decision-making, the attitudes are grouped on the naturalistic and humanistic levels. The former, according to A. Anzenbacher, can be further subdivided into direct or indirect hedonism manifestations; and the second one into self-perfection or well-being of other individuals. The methodology that we used could not embrace the third level, that of faith.

As can be seen in Table 1, the teenagers expressed the most favorable attitudes towards their own health ($\bar{\chi} = 2.44$), but this value belongs to the group of values that are qualified as indirect hedonism. The objects of direct hedonism were rated lowest:-- an exciting life ($\bar{\chi} = 4.69$), a comfortable life ($\bar{\chi} = 4.28$). When the attitudes referred to the humanistic level, i.e. the perfection of self, like inner

harmony, self-respect, there was a wide diversity of opinion along all ranks. It is noticeable, however, that lower and very low ranking instances could be observed while rating inner harmony whereas more very high and high ranking instances occurred with reference to self-respect.

The teenagers' attitudes towards their family members could be qualified as extremely positive. As many as 67.1 per cent of learners placed a happy family life on the highest rank ($\bar{\chi} = 2.60$). A true friendship was ranked as one of the highest values (60.9 per cent; $\bar{\chi} = 2.57$), and similarly came a mature love (49.3 per cent; $\bar{\chi} = 3.35$). On the other hand, equality, when understood as equal possibility for everyone, was rated by lowest ranks, which leads to the conclusion that the foundations of value attitudes towards a true friendship, a happy family life and a mature love are far from being stable.

The teenagers' attitudes towards national security qualified that value as unimportant for them personally ($\bar{\chi} = 4.89$); more than a half (54.4 per cent) of the learners ranked that value on the lowest rank, and nearly one fifth of them (23 per cent) placed it on the very low rank. There may be different causes attributable for that:-- either poor comprehension of the role of national security, or the considerations that there are no potential threats for the national stability, or other sort of causes could be responsible for the data.

The teenagers' attitudes towards terminal values were also investigated with the help of other methods (sentence completion method, for instance) which made it possible to verify the adequacy, consistency and conditioning of value attitudes; it also provided a possibility to investigate those values that teenagers of their age tend to prefer. The data are presented in Table 2.

Table 2. Thirteen-to-Fifteen Year-Old Teenagers' Attitudes towards Terminal Values (the Horizontal Cut).

Levels Attitudes towards	Very high %	High %	Insufficient %	Low %	$\bar{\chi}$
Science	4.8	62.5	30.3	2.4	2.70
Teachers	7.2	61.6	29.0	2.2	2.74
Art	3.7	41.8	43.0	11.5	2.38
Nature	2.9	64.4	31.9	0.8	2.69
Oneself	0.5	22.8	69.4	7.3	2.16
The opposite sex	0.2	22.0	75.7	2.1	2.20
Mother	7.4	63.2	27.9	1.4	2.77
Father	0.6	45.5	49.8	4.2	2.42
Friends	9.4	64.4	25.2	1.0	2.82
Nation	1.1	39.9	51.5	7.5	2.35
Church	57.4	28.4	10.9	3.3	3.48
God	53.7	30.2	13.3	2.8	3.42

The data revealed that the church ($\bar{\chi} = 3.48$) and God ($x = 3.42$) were treated most positively by the students as the values responsible for faith. On the other hand, the very positive teenagers' attitudes towards friends ($\bar{\chi} = 2.82$), mother ($\bar{\chi} = 2.77$) and the teachers ($\bar{\chi} = 2.47$) came close to their positive attitudes towards a happy family life, a true friendship and a mature love. On the other hand, the teenagers' attitudes towards nation, nature and art were somewhat similar to those expressed towards national security, beauty and creative work.

The teenagers' attitudes towards instrumental values were also revealed with the help of M. Rokeach's methodology that is used to identify value orientation. They are shown in Table 3.

Table 3. Thirteen-to-Fifteen Year-Old Teenagers' Attitudes towards Instrumental Values (the Vertical Cut)

Rank Value	The highest	Very high	High	Average	Insufficient	Low	Very low	$\bar{\chi}$
Education	17.8	12.2	10.8	35.4	9.0	7.7	7.1	3.56
Intellectuality	11.3	10.9	10.5	35.2	12.8	12.3	7.1	3.93
Broad-mindedness	2.5	4.3	6.0	32.4	16.7	20.5	17.5	4.88
Imagination	3.8	5.1	8.3	24.7	15.6	16.7	25.8	4.96
Independence	10.2	9.8	10.4	37.2	12.9	12.5	7.1	3.98
Self control	5.9	10.0	11.3	39.0	14.4	12.6	6.8	4.11
Cheerfulness	12.8	12.3	13.3	31.5	9.6	10.0	10.4	3.85
Arrogance	4.8	4.8	6.1	24.3	10.4	13.1	36.5	5.16
Capability	4.6	6.4	7.2	38.9	17.5	14.5	10.9	4.45
Courage	15.1	13.2	12.3	33.3	9.0	10.7	6.4	3.66
Politeness	16.7	17.2	15.2	33.9	7.4	5.6	4.0	3.31
Tidiness	8.6	12.3	13.0	33.4	10.3	9.9	12.5	4.04
Altruism	12.6	10.2	9.8	33.9	9.9	13.2	10.3	4.0
Forgiving	11.2	13.4	12.6	39.6	8.6	8.7	5.8	3.71
Obedience	2.1	5.9	8.4	34.0	15.1	14.3	20.2	4.78
Honesty	31.6	15.8	14.0	25.3	5.8	4.3	3.1	2.83
Sensitivity	12.9	16.8	15.3	35.4	8.7	7.0	3.9	3.47
Responsibility	15.9	20.5	15.6	34.0	6.0	5.6	2.4	3.20

It is evident that teenagers tend to give priority to moral values, among which honesty comes first ($\bar{\chi} = 2.87$). Nearly two thirds of all learners (61.4 per cent) rated honesty in positions 1 to 6. Other moral values that were considered important by the teenagers were responsibility ($\bar{\chi} = 3.20$) and sensitivity ($\bar{\chi} = 3.47$); their positive ratings exceeded the negative ones. That relationship went down with reference to forgiving ($\bar{\chi} = 3.71$), and positive and negative ratings appeared equally balanced with reference to altruism ($\bar{\chi} = 4.0$), whereas the ratings changed in the opposite direction with reference to

obedience ($\bar{\chi} = 4.78$). One fifth of all learners gave it a very low rating. It should be noted that the teenagers tended to disapprove of demonstrating high ambitions and displaying arrogance. A considerable number of learners (36.5 per cent) ranked arrogance very low ($\bar{\chi} = 5.16$). In conclusion, it should be pointed out that the teenagers' attitudes towards themselves were rather superficial from the moral point of view; the emphasis was laid on self-evident characteristics that can be easily observable in the majority of cases; to give just a few examples:-- independence, $\bar{\chi} = 3.98$; self-control, $\bar{\chi} = 4.11$. Other values that are related to indirect manifestations of hedonism (e.g. capability) or those that can only potentially direct towards seeking expressions of humanism showed the following pattern of spread:-- politeness ($\bar{\chi} = 3.31$), courage ($\bar{\chi} = 3.61$), cheerfulness ($\bar{\chi} = 3.85$), tidiness ($\bar{\chi} = 4.04$), capability ($\bar{\chi} = 4.45$).

A similar attitude could be observed with reference to intellectuality. Education ($\bar{\chi} = 3.56$) was rated higher than intellectuality ($\bar{\chi} = 3.93$). That could be a sign of deep-rooted spiritual powers in the individual. The dimension of beauty, on the other hand, got into the lowest band. The values like openness to novelty and versatility of views ($\bar{\chi} = 4.88$) as well as imagination ($\bar{\chi} = 4.96$) did not look appealing to the teenagers. The above discussed data allow us to conclude that the attitudes of teenagers towards spiritual values in both the existential and behavioural aspects display similar tendencies. Those tendencies were further investigated with the help of other procedures of evaluation.

As it was stated, the teenagers were asked to design their own model of realistic, spiritually rich personality; they

were also asked to rank spiritual values in the concrete description according to the importance of those values for the spiritually rich personality in general. In that way, the first procedure helped to reveal attitudes towards a concrete spiritually rich personality, and the second procedure made it possible to create a model of the ideal spiritually rich personality ('ideal' here is used in the meaning 'desirable', as a general type, and not a concrete personality description). These procedures of investigation made it possible to establish what values the teenagers could observe in their micro-environment, what notions they chose to name them, and which spiritual values they gave priority to and qualified as the most important ones in the macro-environment. The data are presented in Table 4.

Table 4. Thirteen-to-fifteen year-old teenagers' attitudes towards the ideal and concrete spiritually rich personality.

Attitudes towards Values	The ideal personality		The concrete personality	
	Number	%	Number	%
Seeking meaning	269	21.4	66	5.2
Intellectuality	620	49.4	405	32.2
Responsiveness to beauty	291	23.2	253	20.2
A sense of humour	518	41.2	67	5.3
Openness to change and novelty	342	27.2	5	0.4
Inventiveness	382	30.4	32	2.5
Respect	834	66.3	572	45.5
Authenticity	807	64.3	12	0.9
Independence	571	45.5	28	2.2
Cheerfulness			383	30.4
Courage	520	41.4	52	4.1
An active life	360	28.7	25	1.9
Sympathy	816	65.0	1124	89.4
Unselfish care	766	61.0	828	65.8
Balanced interests	285	22.7	74	5.8
Tolerance	351	27.9	140	11.1

A sense of duty	462	36.8	152	7.8
Responsibility for one's action	698	55.6	10	0.8
Intolerance of carelessness	271	21.6	247	19.0
Devotion to one's job responsibilities	303	24.1	52	4.2
Self-sacrifice	408	32.5	32	2.5
Telling the truth	885	70.4	213	16.9
Fidelity	777	61.9	326	25.7
Spiritual unity	258	20.5	515	40.9
Believing in God	269	21.4	236	18.7

The investigation revealed that the teenagers of that age showed a good understanding of the importance of spiritual values. As many as 86.5 per cent of the statements that were independently shaped by the teenagers about the spiritually rich personality corresponded to the content of description of spiritual values. The dispersion of the spiritual values was characterized by the following tendencies. Only the value of responsiveness was ranked high by all the teenagers. Especially in its form of sympathy, the value of responsiveness permeated nearly all other attitudes towards the concrete spiritually rich personality (as pointed out by 89.4 per cent of all the participants of the investigation); it also exceeded by one fifth other value attitudes in respect to the evaluation of the ideal personality. On the other hand, the value of honesty (telling the truth, fidelity) was pointed out as the most important one only in respect to the ideal spiritually rich personality (79.4 and 61.9 per cent respectively). As we could observe (in Table 3, for instance) those values were ranked highest among instrumental values as well, especially with reference to the macro-environment.

On a somewhat lower level appeared dignity (respect, authenticity in a way) and responsibility (responsibility for

one's action, intolerance of carelessness) in the situation when not all empirical manifestations were considered important by the teenagers. But altruism (devotion to one's job responsibilities, self-sacrifice), solidarity (balanced interests) and tolerance in both positions were placed on the lowest level. All of the results lead to the conclusion that with moral values dominating along other spiritual values in a general sense, they remain of a narrow range, especially in the micro-environment, and their valuations mostly depend on immediately observable manifestations of empathy.

A different pattern could be seen with reference to faith. It was universally acknowledged by the teenagers in its existential aspect, but the picture changed completely in its instrumental aspect where only one fifth treated it in the same way ($\bar{\chi} = 2.49$). It is interesting to note that the same ratio remained in the situations when the teenagers were asked to rank their family members; the level of understanding of the importance of spiritual unity was twice as high in comparison with the analogous attitude towards the ideal spiritually rich personality. On the basis of those data, it could be asserted that one fifth of the teenagers reached that very high understanding level of faith on the notional level through their empirical practices; that kind of experience is typically not rich enough at their age.

In the domain of mind and reason, in both positions intellectuality was given high rankings (49.4 and 32.2 per cent respectively) whereas seeking meaning appeared among the neglected values, especially in the micro-environment. These results lead to the conclusion that even though education and wisdom were ranked higher than intellectuality and cognition (see Tables 1 and 3), those former values were not adequately related to searching for meaning in life. And beauty came lowest among all the

rankings. Out of four empirical manifestations that the teenagers were asked to rank, only the generalized responsiveness to beauty was ranked as very high by one fifth of the teenagers. Again, the values like creative work and a sense of humour appeared among the neglected ones in the micro-environment of the teenagers.

The data of the investigation of the teenagers' attitudes towards instrumental values, in comparison with terminal values, revealed that only the position of faith changed when the latter got from the highest position to the last but one position. Faith, however, was ranked higher than beauty in the micro-environment. The teenagers' attitudes towards spiritual values are generally conditioned by many factors. The questions arises as to how much of the change can be attributed to the influence of the socio-political system and to educational reform.

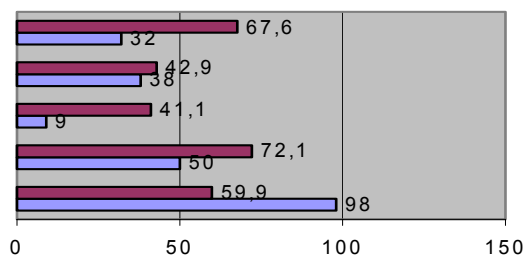
Socio-Pedagogical Pre-Conditions of the Attitudes of Teenagers towards Spiritual Values

These preconditions are understood as a complex of factors in the socio-pedagogical situation. The effects of the situation are recorded in the change of attitudes that took place in the last two decades. In this way, the attitudes of contemporary teenagers were compared to those of the teenagers of that time who studied under the conditions of the totalitarian system in the same types of school. We had 218 respondents of the previous investigation (carried out in the period of 1982-83) and 285 present-day teenagers who met the requirements of the present research.

After 1990, when Lithuania regained its independence, the socio-political situation in the country changed at all levels and structures. It should also be noted here that in the previous investigation the teenagers' attitudes towards spiritual values were studied only in their moral aspect. For

this reason, the comparison was drawn between the teenagers' attitudes towards five moral values. The methods of the two investigations were similar. In both cases the goal was to find out the highest (the most positive) attitudes towards the ideal spiritually rich and moral personality (according to the value descriptions) and attitudes towards a concrete spiritually rich and moral personality (according to the independently chosen and listed important values). The data are presented in Diagrams 1 and 2.

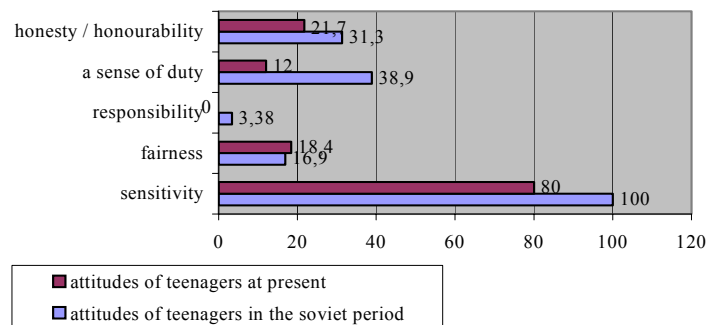
Diagram 1: Comparison between the attitude of teenagers towards the ideal personality in the soviet period and the present day



It is evident that contemporary teenagers attach more importance to moral values, with the exception of the value of sensitivity, to the ideal personality. The teenagers' attitudes towards honesty (35.6 per cent) and responsibility (32.1) display the biggest difference. That could be accounted for by the positive changes in the teenagers' attitudes towards spiritual values that function in the macro-environment.

The attitudes towards the micro-environment, though, present a different picture. Contemporary teenagers, with only slight exceptions, tend to downgrade the spiritual

Diagram 2: Comparison between the attitude of teenagers towards a concrete personality in the soviet period and the present day



values of their family members. A very clearly-marked difference is observed in the evaluations of a sense of duty (26.9 per cent). It should be noted that this value had the highest factorial weighting (0.2383) among all other values under discussion in the soviet school. On the other hand, in the totalitarian system, the content of the value of a sense of duty mainly consisted of obedient implementation of the directions given from the position-holder above. In this way, the observable regression in the teenagers' attitudes might be the outcome of the processes of deeper conceptualization of the content of moral values in the changed situation. We refer here to the explanations provided by the teenagers as to why this value is important for a spiritually rich personality. The data convincingly show that 39.0 per cent of all teenagers evaluated all the spiritual values on the basis of moral criteria, and another 35.0 per cent of teenagers applied the same criteria for more than half of the values under discussion.

It is worth noting the differences in attitudes within the same period. The gap between the attitudes towards a concrete personality and the ideal spiritually rich personality show which spiritual values find their immediate actualization in the concrete lives of teenagers and to what degree favourable conditions for their internalization are created. The data can be seen in Table 5.

Table 5. Differences in teenagers' attitudes towards the ideal and concrete spiritually rich personality between the soviet period and present-day time.

Teenagers' attitudes in the soviet time	Values	Present-day teenagers' attitudes
+ 2.0	Sensitivity	+ 20.1
- 33.1	Fairness	- 53.7
- 5.7	Responsibility	- 41.1

- 0.9	A sense of duty	- 30.9
- 0.7	Honesty	- 45.9

The plus (+) before the number means that the concrete personality is ranked higher than the ideal personality; minus (-) means just the opposite. The data support the conclusion that teenagers in the soviet period felt lack of fairness in the majority of cases whereas present-day teenagers tend to feel lack of all the above mentioned values, with the exception of sensitivity which has the highest factorial weighting (0.661) in the teenagers' attitudes towards spiritual values. Present-day teenagers realize the importance of these values and have a desire for them. Then, the micro-environment, which is devoid of these values, has painful effects on the teenagers which, in turn, makes the processes of internalization of values more complicated. The situation can be characterized as a kind of paradoxical one. There is no 'directing' in the value functioning from above and the levels of the practical realization of values in every-day relationships diminish. This leads to the development of pedagogical problems.

Interdependence of Teenagers' Attitudes towards Spiritual Values and the Type of School

One of the major objectives of the educational reform is to establish a system of profiles with a certain subject groups bias at the secondary education level. It seems meaningful to study how varied content of learning that is registered in the curriculum affects the learners' attitudes towards spiritual values. With the help of the χ^2 criterion, there was a selection of meaningful correlations made between spiritual values and the school profiles with certain subject groups bias. Then, the averages of the choice of

values were calculated which speak for a particular level of the teenagers' chosen values (see Table 6).

The data in Table 6 display how the attitudes of teenagers from different types of school towards spiritual values differ. It is evident that knowing real life is the most important value for learners of all types and profiles of school, with a special emphasis on this value expressed by the learners of art and sciences profiles of school. The learners of Catholic schools and of the profiles of humanities and sports profiles closely follow the first group of learners in their attitudes. Positive attitudes towards aesthetic values are more characteristic of learners of art, catholic and town general education schools. But when the attitudes of learners of those profiles schools are compared to their attitudes towards cognition, a clearly-marked regression in the attitudes of learners of sports, sciences and humanities is evident.

The learners' attitudes towards moral values as the foundation for all human existence are favourable in all types of school. The highest rankings for moral values are given by learners of Catholic schools, followed by the rankings of learners of sciences and youth schools. Both groups of learners place self-respect and a happy family life high, but their attitudes towards instrumental moral values are among the lowest ones. The value of national security is in general very low-ranked, with somewhat higher rankings given to it by the learners of sport, Catholic and general education schools. It is noticeable that the teenagers of the same types of school express very favourable attitudes towards instrumental moral values as well as towards faith which might lead us to the conclusion that the teenagers are able to establish links among those values.

To summarize, the most favourable attitudes towards spiritual values can be observed among the learners of Catholic schools, with somewhat gradually lower in rank attitudes expressed by the learners of art schools, town general education schools, sport schools, sciences and humanities, village general education schools and youth schools respectively. We consider it very important to know those tendencies in learners' attitudes a priori before planning other educational processes. It seems especially important to be aware of the distinct differences in attitudes towards instrumental moral values and aesthetic values.

Conclusions

1. The dispersion of the groups of spiritual values according to the teenagers' highest favourable rankings looks like this:-- moral values, cognitive values, aesthetic values. The values of religious faith get the highest positive ranking on the existential level, and on the instrumental level those values are placed only somewhat higher than the aesthetic values.
2. Contemporary teenagers tend to give priority to:-- (a) honesty, sensitivity, dignity and responsibility – among the moral values; (b) wisdom, education/self-development, intellectuality – among the cognitive values; (c) faith – among the religious values; (d) a sense of humour – among the aesthetic values.
3. There is a distinct change in teenagers' attitudes towards spiritual values observed as an outcome of the fall of the totalitarian system. The teenagers tend to express more favourable attitudes towards moral values that generally function in the macro-environment, among which honesty, responsibility and fairness are ranked highest. But a more negative attitude is evident towards the values that function in the micro-environment, like a

sense of duty and sensitivity. Mention should be made that especially sensitivity gets lower ranking among the other values functioning in the macro-environment as well. For that reason, the processes of the internalization of spiritual values pose a number of serious pedagogical problems.

4. Different types of school and profiles of general education seem to affect the teenagers' attitudes towards spiritual values. The cognitive values are most favourably ranked by the learners of sciences and art profiles learners, with somewhat lower recognition given to them by the learners of Catholic and the humanities profile learners; the aesthetic values are most favourably treated by the learners of art, as well as the learners of Catholic and general education schools; the moral and religious values are most valued by the learners of Catholic, sport and general education schools and the learners of Catholic schools seem to show the broadest and deepest-conceived attitudes towards spiritual values in general.

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